# THE EXPOSITORY TIMES.

AUG 14 1959

Presented to
United
Theological Seminary
Library
Dayton, Ohio

by

Harold D. Halderman

# THE EXPOSITORY TIMES.

EDITED BY

JAMES HASTINGS, M.A., D.D.

LIBRARY OF
United Theological Seminary
E965
T582 47,397

*VOLUME THE THIRTY-SECOND.*

*October 1920 – September 1921.*

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

PRINTED BY

MORRISON & GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

| | | |
|---|---|---|
| LONDON | . | SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED. |
| MANCHESTER | . | JOHN HEYWOOD. |
| EDINBURGH | . | JOHN MENZIES AND CO. |
| GLASGOW | . | JOHN MENZIES AND CO. |
| NEW YORK | . | CHARLES SCRIBNER'S SONS. |

# CONTENTS OF VOL. XXXII.

## AUTHORS.


Professor JOHN QUINCY ADAMS, D.D.— PAGE
Paul at Athens . . . . . 376

Right Rev. DONALD BAKER, D.D.—
'Lifting' . . . . . 474

Rev. ALBERT BONUS, M.A.—
2 Peter $3^{10}$ . . . . . 280

Rev. ARNOLD BROOKS, M.A.—
The Teaching in Parables . . . 170

Rev. JOHN HENRY BURN, D.D.—
Dr. Field's Old Testament Revision Notes . . . . . 139

Rev. C. J. CADOUX, D.D.—
St. Matthew $8^{9}$ . . . . . 474

Rev. DUNCAN CAMERON, B.D.—
A Message from Malachi . . . 408

Ven. Archdeacon R. H. CHARLES, D.D., D.Litt., F.B.A.—
Two Passages in the Psalms . . 539

Rev. A. M. COLEMAN, M.A.—
Matthew $16^{24}$ . . . . . 139

Rev. CECIL CRYER, M.A.—
The Prologue to the Fourth Gospel . 440

Professor GUSTAF DALMAN—
Under the Fig-tree . . . . . 252

Professor ADOLF DEISSMANN, D.Theol., D.D.—
The Power of the Cross . . . 299

Right Rev. JOHN W. DIGGLE, D.D.—
Temptation . . . . . 85

Rev. H. MUDIE DRAPER—
The Disciple whom Jesus loved . . 428

Rev. J. G. DRUMMOND, M.A.—
The Problem of United Worship . . 296

Rev. R. C. FAITHFULL, M.A.— PAGE
Immanuel . . . . . 45

Rev. GEORGE FARMER, A.K.C.—
Colossians $3^{14}$ . . . . . 427
St. Matthew $8^{9}$ . . . . . 474

Rev. R. C. FORD, M.A., B.D.—
St. Luke and Lucius of Cyrene . . 219

Rev. HUBERT M. FOSTON, D.Lit.—
Two Johannine Parentheses . . 520

Rev. F. W. FULFORD, B.D.—
Signum Contradictionis . . . 267

Principal ALFRED E. GARVIE, D.D.—
The Hebrew Prophet and the Christian Preacher . . . . . 421

Rev. B. GREY GRIFFITH, B.D.—
The Disciple whom Jesus loved . . 379

Principal E. GRIFFITH-JONES, D.D.—
On the Laws of Growth in the Ministry 106
The Rationale of Christian Worship . 325

Professor ALFRED GUILLAUME, M.A.—
Isaiah $44^{5}$ in the Light of the Elephantine Papyri . . . . . 377

J. RENDEL HARRIS, Litt.D., LL.D., D.D.—
Some Notes on 4 Maccabees . . 183
Traces of Targumism in the New Testament . . . . . 373

Rev. J. E. S. HARRISON, M.A.—
The Teaching in Parables . . . 281

Principal ARCHIBALD HENDERSON, D.D.—
Notes on John 11 . . . . . 123
A Theology of Experience . . . 456

Rev. JAMES HENDRY, M.A.—
Lazarus = John? . . . . . 474



UNITED THEOLOGICAL SEMINARY
AUG 14 1959

Rev. ARTHUR C. HILL— PAGE
The Work of the Holy Spirit . . 41

Rev. JAMES H. HINGSTON, B.D.—
John $18^{5.6}$ . . . . . 232

Rev. C. WESLEY HUTCHINSON, B.A.—
A Human Original for 'Satan' . . 425

Rev. D. T. JAMES, M.A.—
ἐπιούσιον . . . . . 428

E. E. KELLETT, M.A.—
The Army of Christ . . . . 427

Professor A. R. S. KENNEDY, D.D.—
A New Edition of the Syriac New Testament . . . . . 137

Professor ED. KÖNIG, D.D.—
The Problem of Suffering in the Light of the Book of Job . . . . 361

Professor STEPHEN LANGDON, M.A.—
The Dynasties of Sumer and Akkad . 410

Rev. F. WARBURTON LEWIS, B.A.—
A Certain Village—not Bethany . . 330

W. L. LORIMER, M.A.—
Deissmannism before Deissmann . . 330

R. M'CORMACK—
A Note on Revelation $14^{1.5}$. . . 473

Professor JOHN E. MCFADYEN, D.D.—
The Spirit of Early Judaism . 228, 277, 312

Professor J. F. MCFADYEN, M.A.—
Missions and the Study of the New Testament . . . . . 392

Rev. DONALD M'GILLIVRAY, M.A.—
The Prologue of the Fourth Gospel . 281

Rev. JOHN R. MACKAY, M.A.—
Romans $3^{26}$ . . . . . 329

Rev. DONALD MACKENZIE, M.A.—
James Iverach . . . . . 55

Professor H. R. MACKINTOSH, D.Phil., D.D.—
The Minister's Message for To-day as inspired by the New Testament . 343

Professor ROBERT MACKINTOSH, D.D.—
A New Poet . . . . . 426
The Beatitudes . . . . . 519

Professor ALEXANDER M'NAIR, M.A.— PAGE
'Thus saith Jahweh' . . . . . 508

Professor GEORGE MILLIGAN, D.D.—
Modern Greek and the New Testament 231
2 Peter $3^{10}$ . . . . . 331

Professor JAMES MOFFATT, D.D., D.Litt.—
Jesus and the Four Men . . . . 486

FREDERICK EDEN PARGITER, M.A.—
The Parable of the Unrighteous Steward 136

Rev. ALFRED PLUMMER, D.D.—
William Sanday and his Work 151, 199, 247

Rev. J. E. ROBERTS, M.A., D.D.—
The Parable of the Vine . . . . 73

Professor A. H. SAYCE, D.D., LL.D., D.Litt.—
Neo-Babylonian Letters . . . . 43
Peace . . . . . 183
The Temple-Mount at Jerusalem . . 505

Professor J. M. SHAW, M.A.—
The Church and the Call of the New Era . . . . . 8

Rev. HAROLD SMITH, M.A.—
John $2^{4}$ . . . . . 45

Professor ALEXANDER SOUTER, M.A., D.Litt.—
Rendel Harris . . . . . 105

T. ISAAC TAMBYAH—
Virgins . . . . . 139

Rev. F. R. TENNANT, D.D.—
The Central Problems of Faith . . 561

Right Rev. G. H. S. WALPOLE, D.D.—
The Communication of the Spirit . 30

Professor B. B. WARFIELD, D.D., LL.D., Litt.D.—
Antichrist . . . . . 358

Rev. JOHN WILLCOCK, D.D.—
'When he had tasted' . . . . 426

WILLIAM E. WILSON, B.D.—
Εὑρεθήσεται in 2 Peter $3^{10}$ . . . 44
The Quaker Faith . . . . . 179
Our Lord's Agony in the Garden . . 549

Rev. ARTHUR WOTHERSPOON, M.A.—
A Note on the Kingdom of God . . 469

## SUBJECTS.


| | PAGE |
|---|---|
| Ability | 90 |
| Absolution, Priestly | 53 |
| Agony in the Garden | 549 |
| Akhenaton | 486 |
| Alcohol as Poison | 150 |
| Alcoholism | 516 |
| Alien Souls | 499 |
| Allegorical Method | 524 |
| Amen | 269 |
| Antichrist | 358 |
| Antioch | 477 |
| Aquinas | 207 |
| Atonement | 98, 194, 227, 283, 435, 457, 517 |
| Authority in Sin | 516 |
| Beatitudes | 519 |
| Beetle, the Good | 524 |
| Belief and Action | 542 |
| ,, Elements in | 542 |
| St. Benedict, Rule | 492 |
| Bible and Democracy | 141 |
| ,, Study, Progress | 502 |
| ,, Teaching | 51 |
| Brotherhood | 79, 555 |
| Caiaphas and Christ | 198 |
| Call | 513 |
| Character | 223 |
| Christ, Agony | 549 |
| ,, Death | 98 |
| ,, Example | 405 |
| ,, God and Man | 5 |
| ,, Historical | 344 |
| ,, Humanity and Divinity | 554 |
| ,, and Individual | 111 |
| ,, Method of Teaching | 150 |
| ,, Person and Cause | 543 |
| ,, Personality | 93 |
| ,, Pre-existence | 98 |
| ,, Presence | 366 |
| ,, Trials | 242 |
| ,, Universality | 134 |
| ,, and Wine | 150 |
| Christianity, a Brotherhood | 50 |
| ,, Capacity for Development | 543 |
| ,, a Life | 50 |
| ,, Origin | 293 |
| ,, and Other Religions | 511 |
| ,, Superiority | 148 |
| ,, Triumph | 545 |
| Christianity, Universality | 142 |
| ,, a Way | 50 |
| Christian's Whole Duty | 196 |
| Christlikeness | 82 |
| Church, its Affirmations | 322 |
| ,, and Churches | 53 |
| ,, Failure | 385 |
| ,, and New Era | 8 |
| City of God, Augustine's | 309 |
| Commercial Life | 417 |
| Competition | 357 |
| Confucius, Worship | 525 |
| Conscience, Authority | 94 |
| ,, Dead | 94 |
| Contrary Souls | 499 |
| Courage | 188 |
| Creed, Credible | 2 |
| ,, Denney's | 2 |
| ,, Intelligible | 1 |
| ,, Short | 3 |
| Critical Realism | 302 |
| Cross | 344 |
| ,, Power | 299 |
| Day-dreams | 165, 543 |
| Dead, Communication with | 141 |
| ,, Visits to Living | 102 |
| Death in Sin | 532 |
| Democracy | 443, 555 |
| Depravity | 536 |
| Design | 100 |
| Disciple whom Jesus loved | 379, 428 |
| Divorce, Christ's Teaching | 341 |
| Dreams, Sermons in | 60 |
| Drinking, Moderate | 80 |
| Drink Trade, Prohibition | 149 |
| Duty | 271 |
| Dynamism | 157 |
| Ecclesiasticism in Israel | 228 |
| Ecstasy | 438 |
| Education, Science of | 398 |
| Encomia, Ancient Christian | 299 |
| Environment and Heredity | 537 |
| Eternal Life | 557 |
| Eternity | 566 |
| Evangelism | 532 |
| Experience, Theology of | 456 |
| Exploitation | 566 |
| Faith | 436 |
| ,, Central Problems | 561 |
| ,, a Faculty | 6 |
| Fall | 389 |
| Fig-tree | 252 |
| Fitzgerald's View of Childhood | 535 |
| Folklore | 525 |
| ,, Irish | 167 |
| Foreigner in O.T. | 279 |
| Forgetting | 514 |
| Forgiveness | 517 |
| Fourth Gospel, Authorship | 243 |
| ,, ,, Commentaries | 293 |
| ,, ,, Parentheses | 520 |
| ,, ,, Prologue | 281, 440 |
| ,, ,, Sanday's Position | 202 |
| Freedom and Liberty | 254 |
| Friendship, Genius for | 154 |
| Future Life in O.T. | 278 |
| Galatians, Date | 290 |
| Gambling | 332 |
| Giving | 140 |
| Gloria in Excelsis | 483 |
| Glory, Spirit of | 464 |
| Gnosticism | 168 |
| God in Prison | 7 |
| ,, Suffering | 141 |
| ,, Weakness | 6 |
| Gospel, Revolutionary | 346 |
| Grail | 17 |
| Greek, Modern, and N.T. | 231 |
| Growing | 221 |
| Growth in the Ministry | 106 |
| ,, Principles | 83 |
| Happiness | 63 |
| Harris, Rendel | 105 |
| Hebrew, Post-Biblical | 497 |
| Heredity and Environment | 537 |
| Herod and Christ | 198, 487 |
| Hieroglyphics | 331 |
| Hittites | 21 |
| Holy Spirit, Power | 39, 345 |
| ,, ,, as Spiritual Life | 320 |
| ,, ,, Work | 41 |
| Humanity, Waste | 453 |
| Humility, Maurice's | 65 |
| Idealism and Realism | 4 |
| Ideals | 25 |
| Idols | 554 |
| Imagination | 331 |
| Imitation of Christ | 176 |
| Immanuel | 45 |
| Immortality, Conviction | 101 |

| | PAGE |
|---|---|
| Immortality, Dislike to | 13 |
| Incarnation | 476 |
| Indifference | 98 |
| Industry | 453 |
| Indwelling | 222 |
| Infancy | 532 |
| ,, Poetical View | 532 |
| ,, Scientific View | 536 |
| ,, Theological View | 535 |
| Infinity, God's and Man's | 4 |
| Inspiration | 201 |
| Instincts and Appetites | 537 |
| Iverach, James | 55 |
| Jabez | 213 |
| Jacob and Esau | 52 |
| Jahweh | 508 |
| Jesus and Christ | 293 |
| ,, as Jehovah | 145 |
| ,, Trial | 484, 487 |
| Jews and Jesus | 241, 391, 484 |
| Job, Origin | 302 |
| ,, Suffering in | 361 |
| Judaism, Early | 228, 277, 312 |
| Judas and Mary | 465 |
| Justification by Faith | 54 |
| Kingdom of God | 469 |
| Last Supper, Date | 337 |
| ,, ,, Institution | 338 |
| Lazarus | 379, 428, 474 |
| Liberty | 527 |
| Life and Work | 192 |
| Liquor Traffic | 117 |
| Lot's Wife | 524 |
| Love and Beauty | 21 |
| ,, and Holy Love | 481 |
| ,, Righteousness | 177 |
| ,, Sovereignty | 418 |
| Lucius of Cyrene | 219 |
| Luke and Lucius | 219 |
| Maccabees, Fourth | 183 |
| Mammon | 556 |
| Man, Origin | 210 |
| Mansions | 46 |
| Martha and Mary, Sons of | 192 |
| Mary and Judas | 465 |
| Materialism | 385 |
| Mendicant Souls | 499 |
| Message for To-day | 343 |
| Messiah | 391 |
| Middle Ages | 545 |
| Ministry, Quaker | 180 |
| Miracle, Sanday's Position | 248 |
| Missionaries | 61 |
| Missions | 511 |
| ,, and Study of N.T. | 392 |
| Monotheist, First | 486 |
| Moral Education | 547 |
| Mystery | 337 |
| Mysticism | 235 |
| ,, Biblical | 189 |
| ,, Definition | 15 |
| ,, Islamic | 544 |
| ,, a Philosophy | 193 |
| ,, and Psychology | 160 |
| ,, Variety | 193 |
| Nationality and Internationality | 64 |
| Nature and Man | 415 |
| Nearness | 222 |
| Needs, Human | 420 |
| New Jerusalem | 477 |
| Od | 157 |
| Old Testament Ethics, Origin | 292 |
| ,, ,, and New | 36, 481 |
| ,, ,, ,, ,, Period between | 292 |
| Originality | 21 |
| Original Guilt | 536 |
| Original Sin | 390, 535 |
| Parable of the Unrighteous Steward | 136 |
| ,, ,, ,, Vine | 73 |
| Parables, Details | 169 |
| ,, Purpose | 170, 281 |
| Past and Future | 514 |
| Pastoral Epistles, Authorship | 290 |
| Patience | 178 |
| Patriotism | 163 |
| Paul at Athens | 376 |
| ,, Gospel | 146 |
| Peace | 183 |
| Perfect Man, Islamic | 544 |
| Persecution, Uselessness | 241 |
| Persia | 541 |
| Personalities, Disturbing | 499 |
| Pilate and Christ | 197, 487 |
| Poverty | 128 |
| ,, Missionary | 188 |
| Prayer | 176 |
| Preaching, Candour | 387 |
| Professionalism | 386 |
| Prohibition of Drink Trade | 149 |
| Prophecy and Preaching | 421 |
| ,, as Prediction | 195 |
| Prophets, Hebrew | 421 |
| Propitiation | 369 |
| Psalms, Titles | 28 |
| Psychology and Industry | 491 |
| Psychology, Movement towards Materialism | 542 |
| Psycho-neurosis | 489 |
| Puritanism | 17 |
| Quaker Faith | 179 |
| Quakerism, Defects | 182 |
| Race | 525 |
| Rainbow | 568 |
| Reconciliation, Need | 55 |
| Religious Faculty | 5 |
| Reprove, the Word | 529 |
| Resurrection | 505 |
| ,, Belief in | 388 |
| ,, Narratives | 273 |
| ,, Power | 466 |
| Revelation | 476 |
| Rhetoric | 501 |
| Righteousness, Desire | 301 |
| ,, and Justice | 529 |
| ,, and Love | 177 |
| Ruskin's View of Childhood | 534 |
| Sadhu Sungar Singh | 438 |
| Saivism | 495 |
| Salvation by Grace | 39 |
| ,, Need | 38 |
| Samaritans | 340 |
| Sanctification by Faith | 62 |
| Sanday, William | 151, 199, 247 |
| Sarcasm | 156 |
| Satan | 425 |
| ,, Author of Disease | 531 |
| ,, Cynical Philosopher | 531 |
| ,, Downfall | 530 |
| ,, O.T. Conception | 530 |
| ,, Political Tyrant | 530 |
| ,, Tempter | 531 |
| Scepticism in Israel | 228 |
| Science and Faith | 245 |
| ,, ,, Religion | 101 |
| Sectarianism | 386 |
| Self-advertisement | 187 |
| Selflessness | 93 |
| Self-suppression | 186 |
| Seminars | 289 |
| Silence | 190 |
| ,, Christ's | 197 |
| Simon the Cyrenian | 488 |
| Sin, Authority in | 516 |
| ,, Quaker Doctrine | 181 |

| | PAGE |
|---|---|
| Sin, and Transgression | 146 |
| ,, Unpardonable | 6 |
| Slavery, After | 158 |
| Social Question | 132, 174 |
| Solidarity of Man | 218 |
| Spirit, Communication | 30 |
| Spiritual Perception | 225 |
| Stevenson's View of Childhood | 534 |
| Style | 51 |
| Subconsciousness | 61 |
| Subliminal Consciousness | 250 |
| Success | 26 |
| Suffering in Job | 361 |
| ,, Servant | 195 |
| ,, Value | 93 |
| Sumer and Akkad | 410 |
| Targumism in N.T. | 373 |
| Temple's View of Childhood | 534 |
| Temple-Mount | 505 |
| Temptation | 85 |
| Theology, Narrow | 437 |
| Thief on Cross | 489 |
| Thirst, Spiritual | 461 |
| To-morrow | 239 |
| Traherne's View of Childhood | 533 |
| Tree of the Knowledge of Good and Evil | 291 |
| Tree of Life | 291 |
| Trespasses or Debts | 283 |
| Trinity | 368 |
| Universe, Three Spheres | 100 |
| Unrealities | 554 |
| Veni Sancte Spiritus | 283 |
| Virgin Birth | 243 |
| Virginibus Puerisque | 33, 75, 126, 172, 220, 269, 317, 363, 413, 459, 509, 552 |
| Waiting | 310 |
| War | 430, 516 |
| War no more | 558 |
| Wesley, Charles | 33 |
| Windows | 552 |
| Witches | 116 |
| Wonder | 220 |
| Wordsworth's View of Childhood | 532 |
| World | 131 |
| Worship, Quaker | 180 |
| ,, United | 296, 320 |


## TEXTS.


| | PAGE |
|---|---|
| Gn xxii. 14 | 505 |
| xlvii. 8 | 459 |
| Ex i. 8 | 514 |
| xxiii. 2 | 516 |
| Nu xxi. 11 | 509 |
| xxx. 6–8 | 139 |
| xxxv. 17 | 139 |
| xxxv. 20 | 140 |
| xxxvi. 3 | 140 |
| Dt iv. 12 | 140 |
| iv. 19 | 140 |
| xxi. 14 | 140 |
| xxviii. 57 | 140 |
| xxix. 19 | 140 |
| xxxiii. 5 | 140 |
| xxxiii. 19 | 77 |
| Jos vi. 26 | 140 |
| ix. 4 | 140 |
| xi. 5 | 140 |
| Jg vii. 7 | 285, 524 |
| 2 S xviii. 18 | 363 |
| xix. 12 | 555 |
| 1 K vi. 8 | 271 |
| x. 22 | 237 |
| 2 Ch ix. 21 | 237 |
| Job xix. 25–27 | 232 |
| Ps ii. 11, 12 | 539 |
| xlii. 2 | 461 |
| lxxxiv. 6–8 | 434 |
| civ. 17 | 317 |
| cxix. 85 | 540 |
| cxlvii. 1 | 33 |
| Ps cxlviii. 5 | 318 |
| Is i. 3 | 414 |
| ii. 4 | 558 |
| xi. 6 | 172 |
| xii. 2 | 364 |
| xliv. 5 | 377 |
| lxiii. 16 | 340 |
| Jer viii. 14 | 34 |
| Zec xi. 14 | 79 |
| Mal iii. 2 | 553 |
| iii. 16, 17 | 408 |
| Mt ii. 2 | 126 |
| v. 16 | 510 |
| v. 24 | 418 |
| vi. 11 | 428 |
| viii. 9 | 284, 474 |
| viii. 22 | 172 |
| x. 25 | 82 |
| x. 29 | 284 |
| xii. 31, 32 | 236 |
| xiii. 10–15 | 170 |
| xv. 21 | 103 |
| xvi. 24 | 139 |
| xxvii. 34 | 426 |
| Mk iv. 10–12 | 170 |
| v. 43 | 35 |
| vi. 32 | 84 |
| ix. 36 | 285 |
| xii. 17 | 47 |
| xiv. 6 | 465 |
| Lk ii. 12 | 482 |
| ii. 14 | 483 |
| Lk ii. 34 | 267 |
| viii. 9, 10 | 170 |
| ix. 16 | 127 |
| ix. 43 | 220 |
| ix. 60 | 322 |
| x. 18 | 530 |
| xi. 3 | 428 |
| xi. 29–33 | 47 |
| xii. 50 | 271 |
| xv. 2 | 142 |
| xvi. 1 | 136 |
| xvii. 5 | 565 |
| xvii. 21 | 223 |
| xxi. 7 | 273 |
| xxiii. 54, 56 | 47 |
| Jn i. 4 | 177 |
| i. 14 | 236 |
| i. 50 | 252 |
| ii. 4 | 20, 45 |
| iii. 16 | 103 |
| viii. 12 | 552 |
| ix. 31 | 197, 236 |
| xi. 1 | 330 |
| xi. 33 | 123 |
| xii. 8 | 129 |
| xii. 21 | 129 |
| xii. 29 | 225 |
| xiv. 9 | 285 |
| xiv. 18 | 366 |
| xv. 1 | 73 |
| xv. 4 | 83 |
| xvi. 8–11 | 529 |
| Jn xvi. 13 | 320 |
| xviii. 5, 6 | 232 |
| xviii. 36 | 131 |
| xix. 52 | 47 |
| xxi. 7 | 273 |
| Ac vi. 4 | 187 |
| x. 34, 35 | 511 |
| x. 38 | 39 |
| xiii. 2 | 513 |
| xvi. 14 | 413 |
| Ro i. 4 | 466 |
| iii. 26 | 329 |
| iv. 5 | 517 |
| iv. 18 | 75 |
| v. 12–14 | 147 |
| viii. 1, 2 | 557 |
| viii. 19 | 415 |
| 1 Co xi. 1 | 176 |
| xi. 20 | 354 |
| xii. 28 | 236 |
| 2 Co i. 8 | 523 |
| v. 13, 14 | 132 |
| viii. 2 | 523 |
| x. 5 | 174 |
| Gal vi. 14 | 275 |
| Eph ii. 8 | 38, 39 |
| Ph i. 27 | 10 |
| iii. 8, 9 | 222 |
| iv. 19 | 420 |
| Col i. 14 | 227 |
| i. 15 | 133 |
| iii. 14 | 427 |

| | PAGE |
|---|---|
| 1 Ti vi. 10 | 417 |
| 2 Ti iv. 7 | 40 |
| He i. 1 | 36 |
| i. 30 | 245 |
| x. 36 | 178 |
| xi. 1 | 514, 523, 561 |
| Ja i. 17 | 565 |
| Ja v. 12 | 76 |
| 1 P i. 2 | 368 |
| ii. 7 | 372 |
| ii. 9 | 324 |
| ii. 11 | 80 |
| ii. 12 | 319 |
| iv. 14 | 464 |
| 1 P v. 3 | 354 |
| 2 P iii. 10 | 44, 280, 331 |
| iii. 18 | 221 |
| 1 Jn iii. 23 | 370 |
| iv. 10 | 369 |
| v. 21 | 554 |
| Jude 3 | 382 |
| Jude 5 | 145 |
| Rev i. 18 | 272 |
| iii. 4 | 173 |
| xiv. i. 5 | 473 |
| xiv. 4 | 139 |
| xxii. 2 | 460 |
| xxii. 21 | 269 |

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

'THE most noticeable feature of present-day Church life everywhere is the twofold desire for unity and for a re-statement of the faith.'

With these words Principal Alexander MARTIN, Moderator, opened the General Assembly of the United Free Church of Scotland this year, and with these words he closed it. The opening address was on Unity, the closing address on Creed. Both addresses are now issued under the title of *Assembly Addresses on Church Unity and a 'Fundamentals' Creed* (Edinburgh: Macniven & Wallace; 1s.).

Of the two addresses the more important to those who listened to them was the first, to those who read them it will be the second. In the first address Principal MARTIN said something, in the second he seemed to say nothing. Yet in the second, as we now see, he said more than in the first, and what he said is of more pressing importance.

Can anything be of more pressing importance than unity? Those who are in the heart of the 'Negotiations for Union' will say no. But they are wrong. Belief is more than unity, and comes before it. We heard much during the war about the trouble which the divisions of Christendom gave to the soldier. It was a popular argument, for it cost the soldier nothing, and it was unanswerable. But the more penetrating padres discovered that there was little in it. When they reached the soldier's real mind they found that what kept him from Church attendance was either selfish indulgence or unbelief.

It was generally self-indulgence. 'A long lie in the morning' was a more potent instrument for the emptying of the Churches than all other causes combined. But the better men, the more thoughtful, the more responsible men, were found to be absent because they were out of touch with the Church's creed. And there is not a padre now but acknowledges that the first necessity is to enable these men to see that the creed of the Church they are invited to attend is both intelligible and credible.

But, first of all, it has to be a creed. A form of words may be constructed which any man could understand and believe, but which would demand nothing of him. That would not be a creed. For a creed is not assent to a form of words, it is consent to a way of life. And the acceptance of the creed involves the will to live it.

Then it must be both credible and intelligible. Principal MARTIN does not find a single historical creed either credible or intelligible. Not that he

is inconsiderate of the past. Not that he is ungrateful to the Fathers. Not that he is indifferent to the value of 'Quod semper quod ubique quod ab omnibus.' He is ready to receive from the past all that the past can give him. But it cannot give him a credible or an intelligible form of belief.

---

For every past effort at the formation of a creed suffered from a vital defect. It rested upon a theory of revelation which is not now acceptable. To all former framers of creeds revelation consisted of a body of truths given once for all and found in Scripture. These truths had to be arranged and interpreted, and according to the variety of ways in which they could be arranged and interpreted was the variety of the creeds To us revelation is a very different thing. It is 'the progressive manifestation of the Living God in His essential character of righteous grace, in the history and experience, first of the Chosen People, and finally of Jesus Christ, together with the reaction of inspired minds and hearts upon the whole wonderful process.'

---

Now the first thought, on facing this new situation, is that the forming of a creed must be a much more difficult task than it used to be. It may even be a question whether on such a basis a creed can ever be formed. It will certainly be urged that no creed formed on this idea of revelation can become the instrument of discipline.

---

But it is not as an instrument of discipline that a new creed is called for. It is as an instrument of comprehension. Such a creed it must be as men can accept who are Christians—not such a creed as will exclude them unless they are Christians of some particular cast of mind or round of experience.

---

Dr. Martin sets out to find this creed. Two modern creeds arrest his attention. The one is the famous short creed of the late Principal James Denney: 'I believe in God through Jesus Christ His only Son, our Lord and Saviour.'

Dr. Denney was confident that that creed 'would "be the inspiration and the standard of all Christian thinking." In particular, it was meant to serve as "the symbol of the Church's unity . . . safeguarding everything which is vital to New Testament Christianity, including everything which ought to have a place in a fundamental confession of faith," and composed of terms which "are the only basis of union broad enough and solid enough for all Christians to meet upon."'

---

But Principal Martin is not content with it. He is not prepared to break with the past so utterly. He doubts if it is wise to ask the Church in any age to reduce the expression of its faith to such a minimum. And after all it is not intelligible without much explanation. 'A few words only,' Dr. Denney thought, are needed to explain everything in it, but 'in point of fact several pages, even of his compressed argumentation, are occupied in its exposition and defence.'

---

The other creed comes from the Presbyterian Church of England. 'Our English brethren,' says the Moderator, 'have shown themselves more adventurous in their intromission with doctrine than we have been. Having some thirty years ago made bold to draw up a series of *Articles of Faith* designed to summarise "the general system of doctrine which finds more or less full expression in . . . the long series" of Protestant Confessions, they have more recently made a further advance upon this. It is embodied in the Service for the Ordination of Ministers, and the procedure is as follows. As is most natural and right, occasion is taken of such a service to make public the Church's testimony to Christian truth, in the form, that is, of her traditional standards, along with the later summary referred to, as indicating generally the scope of her teaching and practice; there being coupled with this the recognition of liberty of opinion with regard to non-essentials, and also of the right and duty of the Church to interpret and modify all such doctrines and formulas as the living Spirit of Truth within her may direct. Next,

the ordinand is asked to accept these standards, "believing the substance of the Christian faith therein contained," and consenting to their application as a disciplinary instrument, should need arise. And, finally, he is required personally to own, and to undertake faithfully to proclaim, "the Gospel of the Love of God," defined as that "wherein He freely offers to all men forgiveness and eternal life, and calls them into the fellowship and service of His Kingdom through Jesus Christ, His only begotten Son, who died for our sins, rose from the dead, and is alive for evermore."'

---

Is Dr. MARTIN content with that creed? Yes, as 'partial and temporary.' 'The claims of the past and the rights of freedom are admirably combined in it; the chief use remaining to the Church's traditional standards is acknowledged explicitly; and, above all, the preacher is furnished with a message, in which is wrapped up the essence of New Testament religion, and which he pledges himself solemnly to make the burden of his teaching to his fellows. That, I submit, is a happy, if only partial and temporary, adjustment to have reached. And it compares favourably with most attempts which have been made elsewhere.'

---

But it is evident that Dr. Denney and the framers of the English Presbyterian creed had two very different objects in view. The English Presbyterians aimed at constructing a creed which should include all the fundamental doctrines of the Presbyterian Church, Dr. Denney a creed which it would be sufficient for every man who called himself a Christian to profess. And so, if Dr. Denney made a mistake, it was not in reducing his creed, it was in not reducing it enough.

---

The creed which marks a man a Christian may be very short indeed. For the virtue of the Christian religion is that it brings a man into unity of will with God. A sufficient Christian creed therefore would be this: 'I believe that through faith in Christ I am brought into communion with God.'

That is a creed. It is not consent to a form of words; it is acceptance of a way of life. It is an intelligible creed. It takes for granted three facts and three only, and they are in the line of clearness. The first fact is God, the second sin, the third Christ.

---

Now no man can look at a creed unless he believes in God. Nor is any man likely to search for a creed if he does not believe that he is a sinner. No theory of the origin or extent of sin is demanded of the believer in this creed, only the acknowledgment that he has sinned. And finally it takes for granted the fact of Christ, and that not as an example but as a saviour or reconciler—the one essential and inescapable fact about Him.

---

It is a short creed. But it is sufficient. For out of it come all the doctrines that are fundamental. And the advantage of so short a creed is that every Christian honestly professing it is allowed to find the doctrines in it as the Spirit of God and his own experience direct him.

---

The 'Gifford Lectures' in Glasgow are notable on account of the contributions made to them by the Cairds and by Mr. Balfour. To these must now be added the lectures delivered there in the years 1916 to 1918 by S. ALEXANDER, M.A., LL.D., F.B.A., Hon. Fellow of Lincoln College, Oxford, Professor of Philosophy in the University of Manchester. They have been published by Messrs. Macmillan in two volumes, with the title of *Space, Time, and Deity* (36s. net).

---

Professor ALEXANDER is a realist. 'My work is part of the widely-spread movement towards some form of realism in philosophy, which began in this country with Messrs. Moore and Russell, and in America with the authors of *The New Realism*.' This is the more to be observed that he was trained as an idealist—'a school of thought in which I was myself bred, and to whose leaders,

Mr. Bradley and Mr. Bosanquet, I owe so much of whatever capacity I may have attained, however unable I may have proved myself to see things with their eyes.'

---

But he is not greatly enamoured of his philosophical name. 'As to the terms idealism and realism,' he says, 'I should be heartily glad if we might get rid of them altogether: they have such shifting senses, and carry with them so much prejudice. They serve, however, to describe a difference of philosophical method or spirit. If idealism meant only that philosophy is concerned with experience as a whole, it has no exclusive title to be considered the true philosophic method; for all philosophies are concerned with experience as a whole. The real difference between idealism and realism lies in their starting-point or the spirit of their method. For the one, in some form or other, however much disguised, mind is the measure of things and the starting-point of inquiry. The sting of absolute idealism lies in its assertion that the parts of the world are not ultimately real or *true*, but only the whole is *true*. For realism, mind has no privileged place except in its perfection. The real issue is between these two spirits of inquiry; and it is in this sense that the following inquiry is realistic. But no sane philosophy has ever been exclusively the one or the other, and where the modern antithesis has hardly arisen, as with Plato, it is extraordinarily difficult to say under which head the philosophy should be classed.'

---

The lectures, which cover three winters' work, cover also much philosophical territory. The title under which they have been published is itself about as comprehensive as the title of a book could be. We shall not concern ourselves with it all. Of its three words, Space, Time, Deity, we shall pass to the third. In that word there is enough and to spare. And it is important enough.

---

In the controversy over the Person of Christ which is upon us the statement is frequently made, and frequently found persuasive, that 'all men are divine.' In that way the simple old argument for the divinity of Christ is expected to lose its effectiveness. The Unitarian concedes the divinity of Christ. But in the next sentence he adds that so are we all—we are all divine. In the new attitude to Christ, an attitude very conspicuous in the late Principal James Drummond, it is conceded that Jesus was more divine than we are. There was more of the nature of God in Him. But after all it is only a matter of degree. If Jesus was divine so are we, even though not in the same measure.

---

Professor ALEXANDER is not concerned with our controversy about the Person of Christ. He does not once name the name of Jesus throughout his book. He does not once appear even to think a thought of Christ. But he is concerned with God. And we have only to remember that when we speak of Jesus Christ as divine we mean that He was and is God, in order to find in Professor ALEXANDER, pure philosopher as he is, an outspoken and undeniable ally.

---

And yet it is Professor ALEXANDER'S desire that the distance between God and man should be shortened. If he has one purpose in these lectures it is to bring deity and humanity together. Nevertheless he finds himself compelled to say that there is one difference between them which is not a difference of degree merely but of kind. It is the difference of infinity.

---

Professor ALEXANDER does not mean that God is infinite, and man is not. Man is infinite also. But man's infinity is a different matter from the infinity of God. Professor ALEXANDER puts it in this way: 'We are finitely infinite; while deity is infinitely infinite. We are finite because our minds, which are extended both in space and time, are limited pieces of Space-Time. We are infinite because we are in relation to all Space-Time and to all things in it. Our minds are infinite in so far as from our point of view, our place or date,

we mirror the whole universe; we are compresent with everything in that universe. Though only a limited range of distinct things comes within our view, they are fringed with their relations to what is beyond them, and are but islands rising out of an infinite circumambient ocean.'

---

'An inch'—Dr. ALEXANDER uses this illustration—'an inch is infinite in respect of the number of its parts and corresponds to an infinite line of which it forms only a part. But it is itself finite in length. In the same way our minds, though finite in space-time, may be infinite in respect of their correspondence with the whole of things in Space-Time.'

---

But God is infinite without being finite. 'Not only is God infinite in extent and duration, but his deity is also infinite in both respects. Thus the infinity of his distinctive character separates him from all finites.' And the claim we make for Christ when we call Him divine is that He is infinitely infinite.

---

But granting that God is infinite both in Himself and in His relations, while man is infinite only in his relations, is there not another argument against the complete divinity of Jesus Christ? May there not be between man and God intermediate beings? And may not Christ be one of them?

---

The argument looks odd, but it is becoming familiar as a way out of a dilemma. For the reader of the Gospels, whoever he may be, finds it very difficult to think of Jesus as neither more nor less than such an one as we are. This service the historical method has rendered us. No truly disciplined scholar can come to the Gospels now with the determination to find in them the Christ he already believes in. And when he comes with open mind, although he realizes what is involved in saying that Jesus was altogether God, he is quite unable to believe that he was only man.

But Professor ALEXANDER will have nothing to do with intermediate beings—beings that are neither altogether gods in heaven nor altogether men on earth. That way lies polytheism. And there is no philosopher in the world that would send us back to the belief in many gods, locate them where you will. 'The conception of finite gods and that of infinite God are different conceptions in metaphysics. Either there is an infinite God, which is an ideal, and there are then no angels or finite deities; or if there are finite gods, the infinite or supreme ideal has ceased to be God.'

---

Let us face the alternative. Either our Lord Jesus Christ is God as no man is God or He is man as no God is man. Once already in the history of the world was the attempt made to find satisfaction in gods that were half gods and half men. There is no likelihood that it will ever again be made with greater ability or greater earnestness. But the Greek attempt was a failure. Even Zeus himself, King of gods, could not be cleared of the frailties and the follies of mankind, and at last had to submit to a Superior under the name of Necessity or Fate.

---

Is infinite infinity the only difference between God and men? It may be so. It may include all differences that exist. But it is not the way in which we recognize the difference.

---

But Professor ALEXANDER does not agree with Berkeley in the affirmation that we know God by the same kind of evidence as we know each other. The world of nature, said Berkeley, is the external sign by which we know God; and just as nature reveals God to us by its aspects and actions, so a man is known to us fellow-men by his conduct and his character. Dr. ALEXANDER, we say, does not agree. To him there is one faculty or instinct by which we know God as there is another and altogether different faculty or instinct by which we know men. The one he calls the religious emotion, the other the social emotion. And so distinct are

they that a man may have the one faculty and not the other—have it, he seems to say, or lack it by nature, by the very constitution of his mind. 'A man (these are his words) may be partially or wholly deity-blind, as he is tone-deaf, or has no attunement with scientific truth: he may lack the emotional suggestibility for deity.'

If a single word were demanded for the social emotion he has none to offer, and has to fall back on Assurance. But there is a word already in use for the religious emotion, and he accepts it without hesitation. It is the word Faith.

Is there any real difficulty in understanding what our Lord meant when He said: 'Whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him?' Is there any difficulty in seeing that it must be so?

There is no difficulty. For 'the work of the Holy Spirit in the moral processes of men's lives always meets them in the terms of their own experience, and mediates its behests in the very thoughts and aspirations which are a normal part of their lives in the light of the actual situation in which they find themselves. There is nothing forced about it. There is nothing artificial about it. It is all so deeply a part of the very structural quality of a man's own nature that he feels as if the voice of God is simply the voice of his own inner life. God meets every man on the level of his own thinking and feeling and willing in this inner demand which the Holy Spirit makes in the developing and growing life.'

And so, 'a man might fail to accept Jesus himself as Lord and Master of his life because he had never heard of him, or because he had never had a real opportunity to understand him or his summons. But if a man repudiates that inner voice which speaks in the terms of his own experience, and in the language of his own struggle, he has turned from the very central reality in his own soul. To turn from that voice in final refusal is to slay the very spirit of goodness in a man's own life.'

Then President L. H. Hough (whom we follow) in his book on *The Eyes of Faith* (Abingdon Press), uses this illustration. 'An electric lamp contains a thin fibre which glows with the electric flame. When that fibre has burned out there can be no light. There is a subtle fibre in every life capable of responding to reality. When a man treats that in such fashion that it burns out, there can be no moral light in the soul. It is not that such a man goes to hell. It is a much more fundamental thing. He becomes hell. Wherever he is there is the inferno. Like the Ancient Mariner, he has slain the albatross of his own ideal. Only he is without regret, for he has slain the capacity for regret as well. The capacity so to repudiate the Moral Voice, so to slay goodness in the soul, represents the supreme imperial expression of evil in human life.'

There is no thought of our time that can with more confidence be spoken of as both new and true than the thought of God's weakness. No doubt we must be careful in the use of our words. Weakness if misunderstood may be unworthy of God. It is so in the mind of Mr. H. G. Wells, or at any rate in some of his utterances. But the weakness of God is a Pauline phrase, and we say, if rightly guarded, it is both true and new.

It is certainly new. The conception of God which until recently ruled in the minds of men was that of God's omnipotence. It is the conception which overtops every other in the minds of uneducated men still. God can do what He pleases. The story of the Sunday school teacher who was asked how any one could pray on the housetop, and answered that with God all things are possible, may be fabulous, but it is consistent with popular theology.

But now, when Miss Helen WODEHOUSE, D.Phil., Professor of Education in the University of Bristol, publishes the sermons which she has preached on Sunday afternoons to women in training for the profession of teacher, she calls her book by the title of that sermon which speaks of God as unable to do what He desires to do. She calls it *God the Prisoner* (Allen & Unwin; 5s. net).

---

God is in prison. He is bound with chains. The poet, speaking of prayer, says:

> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

It is just as true to say that God is bound by gold chains about the feet of man. Does He sit in the sky? If He does, His feet are chained to the earth. He cannot do what He will with us, and yet He cannot throw us off. 'We think of him sometimes as able to shake us off so easily, to withdraw at any moment from an obstinate nation or an inhospitable heart. Hosea taught us the opposite many centuries ago—"*How shall I give thee up, Ephraim?*" We and God do not find it easy to get away from each other. And the real point is that we do not ever get away. He is involved in everything upon earth; bound up in it hand and foot.'

---

He is involved in it. He cannot get away from it, being God. And yet He cannot do what He will with it, we who live upon the earth being men. Why did God allow the war? 'I think,' says Dr. WODEHOUSE, 'that we get nearest the truth, amongst short answers, if we say that he could not help it. When the weakest elements in our self or in humanity get into a tangle, then the best and strongest have to work it out and pay for it. "He that is greatest among you shall be your servant." The greatest self in us, and the best in mankind, is the bondservant of the rest—the chained slave. But however we think of the authorship, there is no doubt where the suffering lies. If you picture God as Love standing outside the fighters, then by virtue of love he must suffer with every one of them. If you picture him as immanent in them, then in the courage of the men on both sides, in the loyalty of the women on both sides, in the patience of the animals and the children, God is enduring. He is torn in pieces, divided against himself—or not against himself, perhaps, since splendour and tragedy on opposite sides do not destroy each other—but still divided; rent and broken. "This is my body which is given for you."'

---

What can be done then? What can we do? Dr. WODEHOUSE sees two things that we can do.

---

First, if we picture the world as full of obstacles, we can picture God as being with us in the midst of them. 'If chains and hindrances exist, God bears them. It is his work in which we are hindered, and he is hindered in us. The chains of our fear, our stupidity, our ignorance, bind him. His expression through us is obstructed by our bad memory, our irrelevant worries, our delicate health, our hatred of beginning work. Defects in the organization of school and of society hinder him. He is handicapped by foolish fashions, and by our past and present faults and mistakes. He in us is tied and bound with the chain of our sins.'

---

Again, God is in prison, and *we can come to Him.* 'Every good deed, outside us or within us, works towards setting him free. He is in prison in the neglected child, in the school that needs reform, in the ignorant and unsympathetic parent, the irritating pupil, the irritable fellow-worker. He is in prison in the weakness of our self; and every patient strengthening of our feeble mind and will, and every cutting away of a false opinion or a bad habit, strikes off one of his chains. He is in prison in a badly organized society. It is said sometimes that improvements in social machinery are valueless, because all good depends on character. Yet the answer has been made (by Bishop Gore), that social machinery may roll away the stone from the grave of Lazarus. Yes, and more; it may roll away the stone for Easter.'

# The Church and the Call of the New Era.

By the Reverend J. M. Shaw, M.A., Professor of Apologetics and Systematic Theology in the Presbyterian College, Halifax, Nova Scotia.

We have been passing through one of the great judgment-periods of the world's history. We stand at the end of one era, and at the beginning of another. The history of the world is not one of even continuous progress. That is a view of it which we had grown too apt in recent years to accept under the influence of the thought of evolution or development; as if there was a principle resident or immanent in things which made it inevitable that the world should gradually move onwards and upwards. In a world, however, in which God reigns, and reigns for moral and spiritual ends, there are also days of Divine 'crisis' or judgment, great catastrophic days of history, when wrong courses of thought and action if persisted in are allowed to come to a head so as to be 'shown up,' and thus lead the world's reason and conscience to condemn them and to will better things.

Such days are days of Divine visitation above other days of the world's history—veritable 'days of the Lord' or 'days of the Son of Man' as Scripture writers would call them—when God's judgments are abroad in the earth and the inhabitants thereof are taught righteousness. Such a day of 'crisis' is the present, when through God's overruling one order has been judged and a new and better order is travailing to the birth.

## I.

What this 'crisis' or judgment was in its main issue may be stated very briefly. Primarily it was a judgment on a certain ideal of international life which had been entertained and persistently cherished by one of the European nations through many years. It is the ideal commonly spoken of as 'militarism,' which in plain terms is simply the ideal of 'the will-to-power' or life-for-self among the nations, leading, if realized, to world-domination and world-control, 'Germany over all.'

That is what brought the war about to begin with, the governance of that ideal leading to the disregarding of the rights of weaker states by a stronger, and the tearing asunder of international law or treaty as a mere 'scrap of paper,' simply because 'military necessity,' the necessity of victory for the strong in the pursuit of its ends, seemed to demand such a course. And what the progress of the struggle did under God was to expose that ideal by revealing its true nature and consequences. The unmeasured ruthlessness and 'frightfulness' which were the most marked characteristics of the struggle as carried on by the enemy, the employment of every inhuman cruelty and device which science and scientific efficiency, so-called 'kultur,' have placed within man's reach—these only revealed as with a searchlight what is essentially and logically involved in such an ideal when given unbridled sway. It is an ideal, it came to be seen, which involved the destruction of the very foundation-principles of a Christian civilization, liberty, justice, fraternity, and honour among the nations. It meant indeed the negation of God Himself—at least of all that a Christian calls God—and the crucifixion of humanity. With the result that, as with the progress of the conflict this was ever more clearly realized, we had the impressive spectacle of practically the whole civilized world rising up in moral indignation and revolt, determined in its united strength, cost what life and treasure it might, to save Europe and the world from the menace of such an inhuman and barbaric policy.

Now in this world-wide revulsion against the essential barbarism of the militaristic spirit and ideal, as well as in the unprecedented measure of international co-operation for the vindication of the principles of justice and brotherhood and for the destruction of mere self-interest as the guiding principle of national life, we have already under God a great step forward towards the coming of a new and better order among the nations. And more; through the struggle we have the exposure and condemnation not only of the militaristic ideal but also of a materialistic order of civilization. The war 'the proof of the failure of Christianity'! Nay rather, as became ever clearer with the progress of the conflict, the war was the revelation of what comes from the failure to apply Christianity and its ideals in national and international life, a revelation all the more impressive that it was made in the life of

a nation claiming scientific and cultural superiority above all other nations of the earth. In the light of the war we see that intellectual and scientific and commercial progress in and by themselves, if not controlled and guided by worthy spiritual ideals, only lead to anarchy and world-desolation; and that the only hope for civilization and for the world's progress and peace lies in the emergence of a more Christian spirit and a fuller carrying out in international relationships of the ideals of service and brotherhood taught by Jesus Christ.

II.

The spirit and ideal thus exposed and condemned as 'writ large' in international relationships, and evidenced in its most thorough-going and climactic manifestation and expression in Prussian militarism is, however, not confined to these relationships. It is at work within our own national life as well, in much of our own social, industrial, and economic life—the spirit and ideal of life-for-self, of the will-to-gain and-profit and-power, the spirit of unbridled and unprincipled competition, involving the exploiting of the weak by the strong and the reproduction within the life of our own nation of those very wrongs and atrocities, the same denial of God and crucifixion of humanity, which, as we saw them on the large scale on the part of Germany, we were moved so justly to loathe and to condemn. And what the war has done under God's over-ruling is to reveal as with a searchlight what such a spirit and such an ideal means in any relationship, national or international, and to lead the world's reason and conscience to will better things.

So it is that through the war the call to social reconstruction has become so insistent, the call to a reconstructing and rebuilding of the life of society less on the basis of life-for-self and the will-to-get and-gain, and more on the basis of brotherly co-operation and good-will and mutually regarding service. Victory in the European struggle has been accomplished. But this victory is not an end-in-itself, it is only a means to an end beyond itself. It is a victory *for certain ideals*, and as such is a trust wherewith we have been trusted for the fulfilment of certain specific purposes. Others were willing to die for victory's sake, believing that through their suffering and dying they were under God purchasing a better world for those who were left behind, a world in which righteousness and brotherhood and peace should be established. It is ours who remain to accept this trust, this legacy of blood, and use it in such a way as to 'carry on' in the spirit of those who gave themselves for victory's sake and to make dominant in the life of our own and other lands the ideals of justice and liberty and brotherhood for which so many gave their all. Such a reconstruction and renewal of the spirit of our national life will be the only adequate compensation and the alone sufficient memorial of the sacrifices of those who gave themselves in the struggle, as it will also be the only guarantee that peace in Europe will be followed by peace at home.

For this work of renewal and reconstruction the work of war, after all, was but preparatory. It has been compared to a surgical operation. Its function was eliminative rather than constructive—to remove an evil growth or menace to the world's peace and progress. For rebuilding or upbuilding, once the menace has been removed, some more positive creative constitutive principle or power must be supplied. And the only hope, as the war itself under God has made more manifest than ever, lies in a fuller Christianizing of all life's contacts, in making more dominant in all the relationships of life—social, economic, political, as well as international—of the spirit of Christ, the spirit of brotherhood and good-will and unselfish, self-denying living. Herein lies the tremendous responsibility of the Christian Church in the present world-situation—the Church as put in trust by her living Lord with the gospel of Christian brotherhood and good-will; the Church whose primary business it is 'not to maintain a tradition of doctrine or worship, but to carry on a crusade for the accomplishment of those ends for which Christ lived and died and rose again.'

III.

Never has the Church faced so great a call or so great opportunities of service, and the challenge presented to her in this period of reconstruction is in the main twofold:

1. It is a challenge, first, to thought—to an energetic *reconsideration* of what is involved in the application of the principle of Christian brotherhood to the social and industrial problems which are already so insistently confronting us. Writing to the Philippians, St. Paul said: 'Let your citizenship (rather than "conversation" as in A.V.)

be worthy of the gospel of Christ' ($1^{27}$). And what the determining principle and fundamental condition of such Christian citizenship is, the Apostle defines a few verses later, thus: 'Look not every man on his own things, but every man also on the things of others,' or, as Moffatt translates it, 'Each with an eye to the interests of others as well as to his own.'

The foundational character of this principle for a true Christian social order all the world has been made to realize in a new way through the war. The ideal or principle of life which has been judged and condemned in the recent struggle is, as we have seen, that of the 'will-to-power' or life-for-self whether in international or in intra-national—social and industrial—relationships. In the process of the exposure and condemnation of this principle in the international relationship it came to be seen that the only hope of secure and stable peace among the nations lay in the dominance of a more Christian ideal—the ideal, namely, of a League of Nations bound together for the maintenance of the common good and common rights of all, by relation to which common good the conflicting interests of each must be determined. In like manner, in social and industrial relationships within the nation, the only solution and the only hope of peace, it is being increasingly made manifest, lies in what may be described as a League of Co-operators or Co-workers—in the different interests and classes, employer and employed, Capital and Labour, realizing themselves as partners in a common service and co-operating for the common good in a spirit of mutual understanding, sympathy, and good-will; mutual interest, 'each for all and all for each,' thus being substituted for mere self-interest as the guiding and controlling principle of the social and industrial order. What the application of this Christian principle of partnership or co-operation in industrial relationships involves—what is the Christian ideal of a social and industrial order pervaded by justice and brotherhood, and what must be done to bring this ideal nearer realization—to the consideration of this, and not to the mere enunciation of the general principle of brotherhood, the Church is being insistently called to-day. Here is a task demanding Christian wisdom and Christian courage, but it is a task which the Church cannot afford to neglect, if she is to fulfil her Divine function of expressing the mind and will of Christ in this day of confusion and strife.

2. The challenge of the present to the Church is a challenge not only to thought but to life and action, a challenge to *reconsecration* and more heroic Christian living. Christianity essentially is a way of life, the Jesus way of life, the way of the cross and self-denial. 'If any man will come after me, let him deny himself—let him say "no" to self—and take up his cross and follow me.' That was Jesus' determining condition of discipleship, and why it was so lies in the very nature of the case. The root of the world's wrong, the essence of sin, is the putting of self at the centre of life instead of God. A wrong centralization of life, as the result of which not only our relation to God but in consequence our relations to our fellow-men are put out of joint. Conflict and disintegration and war of interests ensue. When the centre is changed, however, and Christ enthroned, then the principle of conflict and disruption is removed, and not only are men reconciled to God, but they are reconciled to one another, realizing community of interest and community of end, with a new sense of brotherhood and comradeship in a common service.

Here, then, in the situation in which by the goodness of God we find ourselves as a land and Empire to-day, is a challenge to the Church—and to the Church not merely as an institution, or not merely to her leaders or officers, but to us as individual members of the Church—to live our lives on a more heroic scale; to manifest the same spirit of sacrifice and devotion and the sub-ordination of personal interests to the good of others as has been so grandly manifested in the war, only for more positive and constructive ends. To such a reconsecration or rededication of ourselves we are being summoned in loyalty at once to the God who has entrusted us with victory for ends of righteousness and world-brotherhood, and to those by whose devotion and sacrifice this trust has been made possible. The coming of victory through the sacrifices of others does not release or absolve us from sacrifice. Rather it binds us all the more to it, it lays a new constraint on us to live less unto ourselves and more in the power of the ideals for the realization which so many suffered and died. The torch they bore so bravely is handed on to us to carry forward, and without our sacrifice theirs must fail of its proper fruits. In

the words of Abraham Lincoln, spoken at Gettysburg in setting apart a portion of the battlefield as the final resting-place of those who gave their lives for freedom's cause: 'It is for us the living to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is for us to be here dedicated to the great task remaining before us; that from these honoured dead we may take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain.'

# Literature.

In spite of the enormous increase in the cost of production the number of books published month by month seems to be about as great as ever. It is evident that men are able still to buy books, even religious and philosophical books, and even the most expensive of these. No book seems to be doing better than the Encyclopædia of Religion and Ethics. It must be finding its way into many a working pastor's library. The minister of Kingussie, a small Highland parish where the Editor spent his holiday, was in possession of a copy, and eagerly expecting the issue of the last two volumes. These volumes will not now be long delayed.

This month the two books of most importance, so far as we have observed, are both published by Messrs T. & T. Clark. The one is Dr. Charles's *Commentary on the Revelation of St. John*, in the 'International Critical' series. The other is the first three volumes, issued together, of *The Children's Great Texts of the Bible.*

'Virginibus Puerisque' has been a feature of The Expository Times for some years. No part of the magazine, unless perhaps the Introductory Notes, has been more appreciated. But the demand has been always greater than the supply. For the children's sermon is now almost everywhere a part of the regular service; and it is often the most interesting part. In the Highland parish already referred to there is a succession of great preachers throughout the summer months, and the people have got into the way of comparing one preacher with another: this year we were struck with the fact that it was the children's sermons that were compared and that were most vividly remembered. This series is an endeavour to meet the demand. In six volumes the whole Bible will be covered. Three volumes have been issued; the other three will be issued next Spring. The price of each volume separately is 9s.; but the Publishers offer the whole set at 7s. 6d. each.

The two handsome volumes of Dr. Charles's *Commentary on the Apocalypse* take some reading. But it is most interesting reading. We are at present making our way through the Introduction, with not a little surprise. Dr. Charles speaks as if his whole previous work had been in preparation for this Commentary. We can believe it. Since the appearance of the first volume of Lightfoot's Commentaries, no commentary of equal importance has been published in this country. If Lightfoot was revolutionary, Charles is no less dynamic.

## *WHO WAS WHO.*

'Who's Who' stands on the desk of every man who takes an interest in his fellows. But 'Who's Who' is an annual. Where is the desk that can hold twenty volumes of it? The publishers have come to our relief. One volume has been issued containing the biographies of all the great ones who died within the twenty years preceding 1916. The title is *Who was Who, 1897–1916* (A. & C. Black; 21s. net).

The first thought about it is that it will serve as a continuation of the *Dictionary of National Biography*. For that great book had begun to fail us, and just where we most frequently wished to turn to it. The next thought is that an extraordinary amount of reliable information has been packed into a single volume. It *is* reliable information. We had occasion, some time ago, to

review a work of reference which included biographies of modern theologians and gave the titles and dates of their works—but very inaccurately. Taking Professor Driver as an example we showed that scarcely an entry was correct. This book contains Driver's name and gives the titles and dates of his books, and the utmost scrutiny has discovered no error. We should have been glad if the editor had found space for the first edition of each of his books, as well as the last; but certainly it is better to give the last rather than the first. This department alone must have involved enormous labour and research, but a complete and reliable list of a man's books will be of incalculable service to the student. To show how well the work has been done, we may mention the fact that *both* editions of Cheyne's *The Book of Psalms* is given—they are very different.

Proceeding through the book we have had one 'pull up.' To Professor A. B. Davidson only ten lines are devoted. His biography is very meagre. There is no reference to the fact that only one volume was ever published of his first book on Job, nor that the latest edition of his Hebrew grammar, edited by Professor J. E. McFadyen, is dated 1916. Nor are any of his posthumous volumes mentioned. There is no reference to his work in the Dictionaries of the Bible or in any of the periodicals. All this will no doubt be set right in the next edition. The information is fully given in Strachan's biography.

## *THE NEW PSYCHOLOGY.*

For the man or woman who has missed an early education in the knowledge of the mind no better book could be named than *The New Psychology and its Relation to Life*, by Mr. A. G. Tansley (Allen & Unwin; 10s. 6d. net). And if the mental education was not missed but old-fashioned, this book will be of still greater service. For its very idea is to replace the old psychology with the new—which is very far better.

For 'a sense of unreality has always clung about the older psychology, which has seemed to be divorced from life as it is actually lived. It threw but little light on the infinite complexities of human opinion, feeling, and conduct; it scarcely helped us with the practical problems we all have to face in our own lives; it was, in fact, altogether too academic and abstract for practical use.'

Advance has been made in two directions. First in the discovery or recognition of the unconscious mind, and next in the study of the abnormal mind. For Mr. Tansley believes that the attention given to psychical abnormalities in recent books is all to the good. 'The modern study of psychopathology, the greatest advances in which we owe to Janet, Freud, and Jung, has brought to light a great mass of data and some fundamentally important conceptions of the highest value to psychology, and these have given the impulse to a new development of psychological theory. The most important general conclusion reached is that the abnormal activities of the mind, as seen in cases of hysteria and insanity, are but extreme and unbalanced developments of characteristics and functions which form integral parts of the normal healthy mind. On the basis of this conclusion we are able to interpret many of the most baffling phenomena of the normal mind in the light of these pathological developments, and thus to obtain a far deeper insight into mental structure and functions, in just the same way that pathological developments of the tissues and functions of the body throw light upon normal physiological processes.'

The book is well written, without self-consciousness and without an excessive use of technical language. Even when technical words are necessary they are at once explained and so clearly that the ordinary reader has no more difficulty with them.

## *THE RELIGIOUS LITERATURE OF INDIA.*

The most difficult religion to master is the religion of India. The religion of China is vast enough, as de Groot with his five immense volumes has made manifest. But it has not the range of the Indian religion, and it has not its baffling complexity. There are all the hill tribes, each with what we call its primitive beliefs and customs; there are the numerous sects and divisions of sects, ancient and modern; and above and far beyond all else there is the religious literature.

The study of the religious literature of India is the study of a man's lifetime. One department of it may be, has been, a lifetime's study—and at the end the student had to confess that he was still picking up pebbles on its shore, the ocean of

truth (or error) spreading out beyond him. The mere quantity is appallingly great; the variety is distressingly perplexing; the thought is alien and elusive. Questions of date, of locality, of source and affinity, of purpose, of meaning and tendency, rise up with perpetual menace and are most difficult, often quite impossible to answer. If there is any study to which a competent guide is desirable, is imperative indeed, this is the study.

Until now no such guide has been. But now at last the whole of the religious literature of India has been surveyed, and an account of it has been brought within the compass of a single volume. We know only one man who could have done it. Dr. J. N. Farquhar has given himself throughout the years of his manhood to the study of religion in India. He has become intimate with the leaders of religion to-day. He has made himself master of the languages. He has entered sympathetically into the aspirations of the most diverse as well as the most perverse reformers. He has studied the ancient books and he has consulted other students. He alone could have written so eminently satisfactory, so truly masterful, a volume as that which has been published at the Oxford University Press under the title of *An Outline of the Religious Literature of India* (18s. net).

Is it a dry record of unpronounceable titles? It is a most readable volume. Let a single paragraph be witness. And let it be on the Bhagavadgītā—which Dr. Farquhar assigns to the first or second century of our era.

'The poem is a very remarkable one, and has had an immeasurable influence on religion in India. There is no other piece of literature that is so much admired and used by thinking Hindus; and it has won very high praise from many Western thinkers and scholars. Numberless editions, in the original and in translations in many tongues, fall from the press. But it becomes still more remarkable and interesting when one realizes its historical origin. It is the expression of the earliest attempt made in India to rise to a theistic faith and theology. In order to reach this ideal, the Vaishṇava sect identify their own god Vishṇu, on the one hand with the great Brahman-Ātman of the Upanishads, and on the other with Kṛishṇa, the hero of the Epic. There is a double exaltation here. Until now Vishṇu has been but one of the gods of Hinduism, in nature indistinguishable from the other members of the pantheon, though in the two centuries before our era he held a high position among them beside Brahmā and Śiva. Now he is declared to be the Absolute, the One without a second, the source of all things and all beings. Kṛishṇa, who had been recognized as a partial incarnation of Vishṇu in the second stage of the Epic, is now declared to be a full incarnation of Vishṇu-Brahman, and receives the title Bhagavān, blessed Lord. Hence the name of the poem, *Bhagavadgītā*, the Lord's Song. Each of these changes is an advance towards theism. The identification of Brahman with Vishṇu distinctly suggests that the Absolute is personal; and the contention that the same Brahman is fully represented by a being who walked the earth in human form bodies forth the personal idea in the most vivid way possible. The change is most revolutionary.'

## *PERSONALITY.*

The 'Gifford Lectures' were delivered in the University of Aberdeen in 1918 and 1919 by Mr. Clement C. J. Webb, Fellow of St. Mary Magdalen College, Oxford. Their subject was *Divine Personality and Human Life.* The first course, delivered in 1918, dealt with Divine Personality, and was published by itself last year. The second course, dealing with Human Life, is published now (Allen & Unwin; 10s. 6d. net).

It is a discussion of Divine Personality in its bearing upon the various great activities of the human mind. The titles of the lectures are: Divine Personality and the Economic Life, the Scientific Life, the Æsthetic Life, the Moral Life, the Political Life, the Religious Life. Throughout the thought of the Human Personality is uppermost, and when the eighth lecture is reached that topic takes its place in the title of the lectures. The last three are called: 'Naturalism and the Value of the Individual Person,' 'Absolute Idealism and the Value of the Individual Person,' 'the Destiny of the Individual Person.'

Like a wise lecturer Mr. Webb keeps his theme of utmost interest to the last. And then he is interesting indeed. He declares, to our extreme surprise, that he, Mr. Webb, Fellow of Magdalen, has a personal dislike to the idea of a life beyond death. 'My imagination,' he says, 'is not easily persuaded to reach forward into a world so different from this as must be any reserved for us

after death; it is rather repelled than attracted by the phraseology, so familiar to us in our religious literature, which expresses exultation in the expected catastrophe and overthrow of the present order of nature. I do not feel—I doubt if I have ever felt—what Tennyson has strikingly called "the sacred passion of the second life," a passion which became perhaps the ruling passion in the mind of the poet who so described it.'

Whereupon he claims, and surely with some right, that if he concludes in favour of a life to come his conclusion must be worth something. Does he conclude? Yes, but with what seems to him a significant reservation. You cannot make the life to come yours without faith, he says. That is to say—for clearly it is his meaning—it is not possible to *prove* the fact of immortality, you simply have to believe it. But he has used a better word than he knew. For faith is not belief. Take it in its true meaning and we agree that faith is necessary; faith not in a statement or an argument but in Jesus Christ. In the end the decisive factor is not desire for the continuance of our personality, nor is it hope of reunion with our friends, it is always faith in Christ—such faith as at once attaches us to Him and assures us of His own life in glory. We shall see Him as He is.

---

## *RELIGION IN MODERN LITERATURE.*

The Rev. Trevor H. Davies, D.D., Pastor of the Metropolitan Church in Toronto, is a lecturer. He is quite ready to invoke on himself Paul's woe 'if I preach not the Gospel of Christ.' He holds that in lecturing on *Spiritual Voices in Modern Literature* (Hodder & Stoughton; 8s. 6d. net) he is preaching the gospel. He holds that he is preaching the gospel when he lectures on Francis Thompson's 'The Hound of Heaven,' calling it 'an Epic of the Love that will not let us go'; on Ibsen's 'Peer Gynt,' calling it 'The Ignominy of Half-heartedness'; on John Ruskin's 'The Seven Lamps of Architecture,' calling it 'A Proclamation of the Laws of Life'; on Tennyson's 'In Memoriam,' calling it 'A Poet's Plea for Faith'; on 'The Letters of James Smetham,' calling them 'The Use of Imagination in Religion'; on Wordsworth's 'Ode to Duty,' calling it 'Freedom and Restraint'; on John Morley's 'Life of Gladstone,' calling it 'The Creative Power of the Christian Faith'; on Robert Browning's 'Saul,' calling it 'The Heart's Cry for Jesus Christ'; on Nathaniel Hawthorne's 'The Scarlet Letter,' calling it 'The Fact of Sin'; on John Masefield's 'The Everlasting Mercy,' calling it 'The Fact of Conversion.'

Shall we deny this pastor the right to such a method of preaching the Gospel? Shall we refuse him the use of his gifts as a lecturer? The lectures themselves are the answer. Every one of them is a sermon, not because it opens with the orthodox text, but because it contains the word of the grace of God and carries that word into the hearer's heart and life. Lectures with texts of Scripture at the beginning of them may be anything: these lectures are a frank fulfilment of the promise which every preacher makes that he will know nothing but Christ and Him crucified. Here are the last words on Browning's 'Saul'—

'"See the Christ stand." Astronomers anticipated the coming of some undiscovered body in the heavens. They said, "It is there, and some day it will be seen." Searching the firmament with this expectation they, at last, cried in triumph: "See Neptune stand!" Many were the anticipations of the coming of the Redeemer. Prophets and seers strained their eyes across the ages for Him Who was to fulfil their hopes, and accomplish their heart's desire. At last He came. He was made manifest unto us. He stands before our hearts' adoration, the central, peerless, Universal Figure of human history. He came to make known the Father's love. He came also "that the *thoughts of many hearts* might be revealed." This deep reasoning of love has been forever confirmed by the glorious appearing of our Lord Jesus Christ.'

---

## *DOGMATIC THEOLOGY.*

Fourteen years ago the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City, began the writing of a complete system of Dogmatic Theology, according to the creed of the Episcopal Church of America. The first volume, containing the Introduction, was published in 1907. Eight volumes have been issued up to date; only two remain. Six of the volumes have been noticed in THE EXPOSITORY TIMES, one after another, as they have been published. The seventh and eighth have reached us together, though the seventh was issued in 1918. One of

them deals with *The Passion and Exaltation of Christ* (Longmans; 8s. net), the other with *The Church and the Sacramental System* (9s. net). Those eight volumes are not all Dr. Hall's literary output for the last thirteen years. He has published a volume on the Kenotic Theory, another on the Historical Position of the Episcopal Church, another on The Bible and Modern Criticism, three volumes of Theological Outlines, and the Bishop Paddock Lectures on Evolution and the Fall. It is an achievement not to be overlooked by patriotic Americans on the outlook for big things.

After all that has been said formerly on Professor Hall's books it is not necessary now that we should describe the two which have just reached us. They are both orthodox. There is not a thought of originality in any objectionable sense, far less is there a touch of eccentricity. Yet we believe it is not too much to say that every statement made is the outcome of a distinct judgment of the author, carefully weighed by his own competent mind. He has read the literature on every topic as it has come before him, an extensive but carefully selected literature; and he has passed judgment on it, whether directly in words or indirectly by acceptance or rejection. And then he has a surpassing gift of expression. Agree or disagree, you are never even for a moment in doubt of his meaning. It is a valuable gift, this clearness of thought and appropriateness of word, this unfailing right order of ideas. Especially is it of value to the student of Theology, for whom no doubt these volumes are written.

---

## *MYSTICISM.*

*The Philosophy of Mysticism*, by Mr. Edward Ingram Watkin (Grant Richards; 21s. net), professes to be, and is, an exposition of the writings of St. John of the Cross. 'We possess four indubitably genuine works of St. John, in addition to poems, sayings, and a few letters. These four works—two of which are fragments—are treatises of mystical theology. Two of these, *The Ascent of Mount Carmel* and *The Obscure Night of the Soul*, are concerned with the purgation necessary in order to attain the supreme mystical union; the remaining two, *The Spiritual Canticle of the Soul* and *The Living Flame of Love*, are concerned with that supreme union itself. The teaching of these four great books will be the foundation of all I have to say in this exposition of the philosophy of mysticism. I shall, however, make large use also of three other treatises. One of these, *The Obscure Knowledge of God*, may perhaps be the work of St. John himself, the remaining two, *The Treatise on the Transformation of the Soul in God* and *The Treatise on the Union of the Soul with God*, are by a Carmelite nun, Mother Cecilia of the Nativity. These treatises belong to the Johannine [that is, St. John of the Cross] school of Mysticism, and serve to throw light on certain points left obscure in the four authentic treatises of the Saint.'

Mr. Watkin distinguishes the theory of Mysticism from its practice. He has nothing to do with its practice. 'Mysticism as an art, as a state of prayer, as the practical way to Union with God, can only be taught by one himself experienced in this way. My concern as an outsider is with the theoretical aspect of the matter, with mysticism as a theory, or science, with "mystology," if I may coin the expression.'

And then Mr. Watkin offers his definition. 'I will define mysticism or mystical experience as a union-intuition of God. In chap. xvi. of Book II. of *The Ascent of Mount Carmel*, St. John of the Cross says: "In the high state of the union of love God . . . communicates Himself to the pure and naked essence of the soul, through the will." This union, however, normally involves a certain direct consciousness of its object. Mystical union is thus a union of the entire soul through the will, involving a consciousness of the object of union. This consciousness is an intuition—by which is meant an immediate apprehension of reality, as opposed to an axiom or a conclusion of discursive reasoning, whose object is really apprehended *mediately* through concepts abstracted from sensible experience.' 'I name the object of the mystical union-intuition God, not, with Miss Evelyn Underhill, Reality with a big R. My reason for so doing is not merely that as a theist and as a Catholic I know the ultimate reality to be a personal God, but because no other term expresses so well the Object of mystical experience, as revealed in that experience itself.'

All this is Introduction. The book, as we have said, is an exposition of St. John of the Cross. And in being an exposition of St. John it is an able and reliable account of the meaning of Mysticism as it has been taught in the Roman

Church throughout the centuries. If there is anything in St. John for Protestants to learn they may learn it out of this book.

---

### *THE WATCHDOG.*

The good chairman is more rare than the good speaker. Leonard Courtney often spoke well out of the House of Commons and sometimes in it, but his gift was discovered when he was appointed Chairman of Committees. He made mistakes, as zealous watchdogs do. Once he snubbed the Leader of the House, Mr. W. H. Smith, and once he ordered Mr. Gladstone to sit down. But his mistakes are easily counted and discounted. It remains that he was recognized by all parties and all partisans as a model Chairman. He was quick in apprehension, accurate in information, apt in expression, and almost superhuman in impartiality. The *Life of Lord Courtney* has been written by Mr. G. P. Gooch (Macmillan; 18s. net).

Is it readable and is it worth reading? This reviewer, with no natural affection for watchdogs, has read it throughout. And he has found it worth reading. For there is history in it—the political history of the last sixty years. This historian is without party bias, has intimate acquaintance with the leaders of all parties, and has insight into the motives and movements that lay behind the historical events.

But the man himself, Leonard Courtney, is worth studying. His private secretary wrote afterwards of him and said, 'He was not only the greatest man I have known, but also the most lovable.' There are glimpses of the home life, chiefly in his wife's journal, from which the biographer has quoted not too frequently. Especially is there a picture of a hospitable house, no political difference preventing the assembling together of the great politicians of the day, or their free discussion of differences when they assembled. Nor were the politicians the only guests, or the only visitors. 'Callers seeking counsel at Cheyne Walk were many and various — editors and publicists, the exponents of struggling causes, distinguished foreign scholars, young investigators seeking facts to fit their theories, nationalists from Finland, Hungary or Ireland, internationalists from Norway, Switzerland or Holland, Indian and Egyptian reformers of all schools, native and English, and the representatives and friends of oppressed races—these and very many others, "claimed kindred there and had their claims allowed." The only exception to this wide hospitality that I can call to mind was when, soon after the outbreak of the South African War, a youthful representative of the *Daily Mail* called to inquire whether Mr. Courtney, in view of the unpopularity of his convictions, intended to resign his seat on the Privy Council. My old chief arose and, with one of those forcible gestures which Harry Furniss has recorded in *Punch*, pointed to the door.'

That is the Secretary again, Professor Unwin. And again: 'Although catholic in his tastes, his leaning was decidedly towards the romantic in literature and art. Nature endowed him with the abundant vitality, the impulsive and generous temperament of his forebear, the Devonshire skipper. David's words in Browning's "Saul"

> How good is man's life, the mere living! how fit to employ
> All the heart and the soul and the senses for ever in joy!

express the most fundamental aspect of his personality. His senses were keen, his emotions strong, his affections deep, his imagination ardent and responsive. He enjoyed life to the full, and entered with glad spontaneity into the enjoyment of his fellows. Such a nature was at the furthest possible remove from the cold puritanism, the hard and self-righteous pedantry commonly attributed to him by a world resentful of his unsparing criticism, and sometimes even by those who admired his power and his candour but did not know him personally.'

Why did he never enter a Cabinet? He could not be counted on to vote with either party, or even to abstain from criticism. His biographer calls it sturdiness. But for Ireland, he was an advanced Liberal. And his attitude to Ireland is the one puzzling thing in his biography. It is Mr. Amery, once also, though only for a few months, his Secretary, who says: 'Lord Courtney represented, in its most clear-cut and uncompromising form, the Liberal Individualism of the mid-Victorian age, with its unquestioning faith in Free Trade, its dislike of all forms of state action, its unbelief in the British Empire, its wholehearted pacifism. Compared with him Cobden, Bright, or Morley were not infrequently backsliders, and Gladstone a mere trimmer. As for

the great mass of Liberal politicians of his later years he stood out among them like some rugged mass of ancient granite thrust up through softer overlying strata.'

## *PURITANISM.*

It is only a month or two since a vigorous defence of Calvinism came. Now comes as free and hearty a defence of Puritanism. And we were assured that no man would ever rise to say one word more in favour of either. It is true that so responsible and accomplished a historian of religion as Dr. A. B. D. Alexander had a paragraph (quoted here) of exposition of what Puritanism stood for, and we could see that it stood for something very necessary to the fulness of life. The Rev. John Stephen Flynn, M.A., B.D., of Trinity College, Dublin, describes in detail *The Influence of Puritanism on the Political and Religious Thought of the English* (Murray; 12s. net). His motto (quoted from Edward Dowden) is: 'If Puritanism did not fashion an Apollo with the bow, or a Venus with the apple, it fashioned virile Englishmen.' It is well chosen. That is the argument of the book, and it is a convincing argument.

The difficulty is to come to the subject in the right mind. If we can empty our minds of prejudice, for or against the Puritans, we shall be able under this sympathetic historian's lead, to look behind the superficial and the temporary and see that for such a time as this Puritanism is both suitable and salutary. Certainly if it is Cromwell or Charles the Second we shall not hesitate—not only when entering on a world war, but also when striving to settle down after it. For we do not ask what sort of patriotism the licence-loving court of Charles would have evoked when the war began, but what sort of example even in Reconstruction it would have offered for our loyal imitation now. We thank God, even while we denounce the historical Puritans, that we have a Puritan king to reign over us.

There is a chapter on the Quakers good to read. It is good to read for Mr. Flynn's sake, for he has no predisposition in their favour. It is good to read for the world's sake. For here you have deeds not words, and always or almost always, so often as to be a wonder to the Universe, the right deeds done at whatever personal cost, deeds far in advance of the general enlightenment. 'The Quakers as Educationalists' — that portion is especially good to read.

## *THE HOLY GRAIL.*

Miss Jessie L. Weston has a hobby. It is worthy of a woman and a scholar. It has an interest that is poetical, romantic, religious, and even scientific. It is the study of the legends of the Holy Grail. In her new volume *From Ritual to Romance* (Cambridge: at the University Press; 12s. 6d. net) she seeks especially to bring out its scientific interest, and she does not fail.

The object of the book, then, is to prove that the Holy Grail is a part of that great cycle of legend and folklore which Sir James G. Frazer has made a world's possession by his books on the 'Golden Bough.' The search for the Grail is a prayer for fertility—fertility in land and beast and man—and as the hope of plenty is wrapped up in the life of the King—the god's representative on earth, if not the very god himself—it is necessary that the King should be healthy and vigorous.

How is this to be accomplished? There are two ways. When the King is ill or in bodily decay, cut him off by death and appoint a healthy vigorous ruler in his place. That is one way. But can he not recover his virility? He can, if he can find the Mystic Cup which contains the secret of life and drinks of it. And so the hero is he who goes out in search of the Cup and, finding, saves the King, the land, and the nation.

There are two sides to the legends. There is first an Exoteric side—'the Suffering King; the Waste Land; the effect upon the Folk; the task that lies before the hero; the group of Grail symbols.' And then there is the Esoteric side with elements that become associated with Christian ritual—'the Mystic Meal, the Food of Life, connected in some mysterious way with a Vessel which is the centre of the cult.'

It is a complicated story. Folklore and religious elements of ever so many cults and superstitions have got mixed up in it; and all that a reviewer can do is to tell his readers to enter orderly into the subject by reading first some other of Miss Weston's books and then this book. The reading of this book first is scarcely possible, so closely does it cling to the books that went before it — especially to 'The Legend of Sir Percival.'

### *BRITISH SOCIALISM.*

It is the opinion of Mr. R. H. Tawney, Fellow of Balliol College, Oxford, that *A History of British Socialism*, by M. Beer, is the best history of the subject that has been written. Who then is M. Beer? He will himself tell us. 'I was born in Western Galicia, in the thoroughly Polish district of Tarnobrzeg, about a mile, across the Vistula, from the nearest Russian village. In 1889, at the age of 25 years, I finally left home for Germany, where I lived for five years, of which I spent 14 months in jail on account of my editorial work at the Socialist Labour daily paper the *Volksstimme* (Voice of the People), at Magdeburg. On my leaving prison in the spring of 1894 the authorities warned me that, unless I gave up writing for Socialist papers, they would have to expel me from Prussia. In June, 1894, I left Magdeburg for London, where I worked till May, 1915. I was one of the first students of the London School of Economics in 1895–96, then under Professor Hewins. In 1898 I spent several months at Paris during the Zola trial, when, through the kind offices of M. Clemenceau, I obtained an interview of an hour's duration with M. Zola for a New York paper. In 1900–01 I visited my parents in New York and came in touch with the leaders and ideas of the Socialist Labour party. From 1901 till 1911 I was the London correspondent of the Berlin *Vorwärts*; this work offered me great opportunities for studying British socialism and politics. From 1912 till 1915 I lived as an author and occasional correspondent, completely identifying myself with British life. The war branded me as an enemy alien, and imposed upon my family restrictions and hardships which caused me to apply to the Home Secretary for a permit to leave England. Since the end of May, 1915, I have lived in Germany and have witnessed the inception, growth, and progress of the Central and Eastern European revolutions.'

M. Beer published the first volume of his history in 1919. It was welcomed without reserve, almost without criticism. He has now issued the second, which is the last, volume (Bell; 15s. net). Its interest is greater than that of the first volume, for it comes right down to our own day. It deals with the Socialist attitude to the war, the reorganization of the Socialist parties after the war, and the present position of the Labour Party.

The Labour Party, says M. Beer, has become a Socialist Party. It has accepted Sidney Webb's outline of policy in his book on Labour and the New Social Order, with its four 'pillars': '(*a*) the universal enforcement of the national minimum; (*b*) the democratic control of industry; (*c*) the revolution of national finance; and (*d*) the surplus wealth for the common good. With these social reforms and political aspirations, the labouring population is being imbued and organized into a vast national party, which within the next ten years might be called upon to form a Government. Still, socialism will have no easy triumph. It will meet with dexterous manœuvring and stubborn resistance on the part of the possessing classes and their adherents. For, capitalism, as a purely economic force, has not collapsed; the leaders of industry, commerce, and finance do not at all feel like a bankrupt or effete class. Modern society has accomplished industrial wonders; it has called into being productive forces and possibilities of wealth-creation beyond the dreams of all scientific Utopias. And this is its justification and its title to existence. It will, therefore, not readily abdicate. And yet, it is being seriously challenged, for it has utterly failed in the domain of social ethics. Its very success, its most marvellous achievements, have been bound up with the destruction of human solidarity and social service. In its pride of wealth and science it has looked upon the *civitas terrena* as the real order of the universe. It has turned religion and ethics into handmaids to minister to its bodily comforts. The contrast between material efflorescence and moral stagnation is the root cause of the disharmony of modern humanity. From this hellish chasm springs the world tempest.'

In resisting Adventism, as he very ably does in his book *Modern Premillennialism and the Christian Hope* (Abingdon Press; $1.50 net) Professor H. F. Rall, of the Garrett Biblical Institute, throws all his strength on the side of Progress. For the Adventist is the enemy of Progress. He stands for standing still. Professor Rall believes that the world is not standing still—the American world at any rate. 'There are movements of moral reform, like the fight against liquor and vice. There are those aimed at special industrial evils, like child labor, seven-day work, excessive

hours of toil, and inadequate wages. There are broader programs, like that of the British Labor party, which aim to bring in democracy in industrial organization. And there is the movement which seeks by an international fellowship not merely to banish war, but to establish justice and secure a fair chance, economically and politically, for all peoples, small and great.' But 'to the eager hosts giving themselves increasingly to such hopes and such service Adventism can only say, "Your goal is a mistake, your hope a delusion; no matter what you do nothing will come of it, since God has not planned any such thing for our age." At a time when Great Britain was summoning her sons, not simply to repel a great danger, but to fight for a new world order, the English premillennialists issued their manifesto declaring that "all human schemes of reconstruction must be subsidiary to the second coming of our Lord."' So the more earnest he is in the belief that God's call to us is to go forward, the more earnest is Professor Rall in encountering and defeating the hosts of Premillennarianism.

---

*Spiritualism Exposed*, by F. Attfield Fawkes (Arrowsmith; 2s. 6d. net), is not a large book but it contains everything that is worth mentioning connected with Spiritualism, and it is the most effective exposure that we have seen.

---

The twentieth century will be remembered for one great reform at least. We see that already, and we are thankful for it. The story can be read in *The Child Welfare Movement*, a most satisfactory manual of the subject, written by Janet E. Lane-Claypon, M.D., D.Sc., Dean and Lecturer on Hygiene, at the Household and Social Science Department of King's College for Women, University of London (Bell; 7s. net).

This manual, we say, is most satisfactory. For everything is in it and in its place, so that one is never disappointed or loses time in searching. And everything is set forth with so quiet an authority that no one for a moment supposes there is ever another side. There never is another side. For these are the doctor's instructions, and they must have nothing but obedience and confidence. It is a book professedly written for the guidance of those actually engaged in, or training for, work as Health Visitors, or in Welfare Centres, Crèches, Nursery Schools, and the like. It is really a book for every teacher and every parent in the land.

---

Mr. Blackwell has issued the second number of the Percy Reprints — *Gammer Gurtons' Nedle* (4s. 6d. net), edited by H. F. B. Brett-Smith. The Introduction is short. It is mostly occupied with the question of authorship. Mr. Brett-Smith believes that Dr. Bradley is right in assigning the comedy to William Stevenson, who was a Fellow of Christ's College, Cambridge.

But how such a writing by such an author? The answer is: 'Scholarly persons, living in academic celibacy, have often a singular taste for the manners of low life, and find in the crude humour and gross speech of the rustic a diversion from the niceties of classical culture. The type has become less common at Oxford and Cambridge, even in living memory, with the removal of the inhibition of marriage to fellows of colleges; but in the sixteenth, seventeenth, and eighteenth centuries it was frequent enough.'

---

A Report has been issued of some of the speeches which were delivered at Oxford during the 'Religion and Life Week,' Jan. 25 to Feb. 1, 1920. Lord Hugh Cecil's curiously mixed speech on Christianity and Internationalism is given first place. He finds fault with the Church for being hard on heretical thinking and easy with heretical living. It used the surgeon's sharp knife with unorthodoxy, but the physician's slow medicine with slavery. And now it is as lenient towards nationalism as it was towards slavery, though nationalism is as opposed to the mind of Christ. The other speakers are Mr. R. H. Tawney (Social Problems), Dr. John Oman (Intellectual Honesty), Dr. Cecil Norwood (Education), and the Rev. W. R. Maltby (The Individual). The title is *Religion and Life* (Blackwell; 2s. net).

---

Messrs. Burns, Oates & Washbourne are the publishers of a volume entitled *The Mother of Christ; or, The Blessed Virgin Mary in Catholic Tradition, Theology, and Devotion* (7s. 6d. net). The author is O. R. Vassall-Phillips, C.SS.R.

Strictly confined to its subject, it is yet a volume of over five hundred and fifty pages. Who could have believed it possible, with all that we are told of the Virgin in the New Testament? Could she herself have believed it possible? On the same

scale, to how many volumes would the history of our Lord extend? And yet the book is not spun out with rhetoric or rhapsody. The author (at one time, if we mistake not, an Anglican) writes not for Roman but for Anglican Catholics and even for Nonconformists. His hope is that he will be able to remove the offence which non-Romanists find in the worship of the Virgin Mary. He endeavours accordingly to be reasonable and historical. He goes over every incident in the Gospels in which the Mother of our Lord appears, striving with all his might to show how honourable is the place which she occupies in them. When he comes to the marriage at Cana, he enters in much detail into the meaning of the words translated in the Authorized Version, 'Woman, what have I to do with thee?'

'It is not too much to say that the shock conveyed by listening in Church to this rendering of the answer of Christ to His Mother—without comment or explanation of any kind—has been the source of pain, wonderment, and dismay to many generations of children brought up in the Church of England, and I can hardly doubt, also to the children of Nonconformity. I can answer for the effect it produced upon myself in childhood. I used to wince as I heard the words. They seemed so strange, so harsh, so rude, so unnecessary, so utterly out of keeping with the gentleness and love of Christ and with the respect which undoubtedly He owed His Mother—so foreign not only to His Nature, but also to the scene—for even a child could not fail to notice that Mary asked a favour out of the kindness of her heart, and that her Son immediately complied with her request.'

Mr. Vassall-Phillips proceeds to show that the AV translation is wrong. He concludes that the meaning 'is, not "What have I to do with you?" but "What have you to do with me?"—that is, "Why do you interfere with me in this matter?"' And that is no more than 'What have I to do with thy request?' Whereupon he goes against 'all the Fathers of the Church' in declaring that it was *not* a refusal of her request. He admits also that he goes against himself—'I have written somewhat differently in the past.' He had been misled by St. John Chrysostom and St. Gaudentius. But 'I now seriously more than doubt whether there was any refusal whatsoever, even in appearance. It is certain that the words which our Lord spoke do not of themselves *necessarily* involve refusal. If, for example, they were accompanied by a smile (and who can tell that they were not?) they would be almost playful: "My Mother, why do you ask Me? You know that I can refuse you nothing."'

---

A little book of theological scholarship comes from the Roman Catholic Archbishop of Bombay, the Most Rev. Alban Goodier, S.J. Its subject is *Jesus Christ the Son of God* (Burns, Oates & Washbourne; 3s. net). How easily the non-Roman can read it; how surely profit by the reading. Very different is his sense of the fitness of things here from his feeling in the reading of Mr. Vassall-Phillips's book on the Blessed Virgin Mary. One thing only arrests his acquiescence. It is the abandon of the language used to describe the Passion of our Lord. 'He said He was a King; then a King He shall be made. An old box shall serve as His throne, a soldier's scarlet mantle shall be His royal robe, a reed shall make His sceptre, for His crown there is nothing better than the prickly brushwood that serves as fuel for the fire. A soldier hacks a piece of this away; with his sword and his baton he beats it into a ball; he plumps it upon the head of the Victim and hammers it there till it is helmet-shaped; the head rolls in agony; the helmet-crown is in danger of falling; a cord of reed-leaves will serve the purpose; it is twisted round the thorns, fixed, knotted, and behold the King of the Jews is crowned!'

---

From the same publishers comes still another book, acceptable throughout. It is a 'Practical Treatise' on *The Presence of God* (3s. 6d. net), by a Master of Novices, its contents being 'culled from every available source, ancient and modern, in order to present a wide and comprehensive view of The Presence.'

---

By writing an account of the principal excavations and discussions of the last fifty years in Greece, F. H. Marshall, M.A., Lecturer at Birkbeck College, London, has done a service for which every student of Greek literature will be grateful. The author of the book, which has been published at the Cambridge University Press, under the title of *Discovery in Greek Lands* (8s. 6d. net), is evidently competent for the

difficult task. How difficult it is one can in some measure realize when one remembers how many Magazines and Reports—British, American, and Continental—have had to be read, and how close an acquaintance has had to be maintained with the men and women at work. The book is written with the most careful accuracy and in exact scientific language—language, however, which is never beyond the average man's understanding. And, not least important, it is illustrated throughout. Few discoveries of consequence are left unphotographed; and the photographs are very fine. There is a striking illustration of the Naxian Sphinx and restored façade of the Knidian Treasury at Delphi—a beautiful and impressive picture.

---

*Beauty and the Beast* is the title which Mr. Stewart A. McDowall has given to his book on Evolutionary Æsthetic (Cambridge: at the University Press; 7s. 6d. net). Mr. McDowall has been occupied for some time in the exposition of a philosophy of religion on evolutionary lines. Accepting the facts of biological science, he has worked through the common experiences of personal relationship, to the ultimate problems of Godhead and manhood. But of Beauty he had taken no account. And he has come to see that without Beauty his exposition is incomplete. He had gained the height where love reigns triumphant in God. But love is only relationship. It must find expression. Its expression is Beauty. 'Beauty is the expression of a relation, and is ever new. But the relation itself is Love. God is Love; that love is expressed as Beauty; and Beauty is necessarily eternal, because it is the knowledge of Reality. God is Love. This is to say that God IS because He is a relation, to Himself and to others. Here is the inmost heart of Trinitarian Doctrine. Because He is Love, He expresses that Reality in activity. But activity has two sides, the theoretical and the practical. His expression is, on the theoretic side, Beauty, and is hence for ever new for Him. He is for Himself a Relation, known intuitively and expressed as Beauty, and His intuition of this Reality is ever new. On the practical side it is Creation, full of purpose (economic aspect) and of goodness (moral aspect); new for us, His creatures, but only achieving, for us even, its full newness as we come to know the Reality which is the experience of the Love that is perfect in Him alone; only achieving its full newness as we begin ourselves to know, to express, and to create: as we become gods ourselves. And what He creates is real, beautiful, and new.'

---

*Poetry and Commonplace* is the title of Mr. John Bailey's Warton Lecture on English Poetry before the British Academy (Milford; 1s. 6d. net). What does he mean by commonplace? The word, a translation of the Latin *locus communis*, means a theme or truth of general application. It is used for the most part now in a bad sense—a platitude. He uses it in a good sense—for truth that is of widest range. Then follows a discussion of originality. The one undoubtedly original saying of modern times is due to Keats. 'For one originality like

> Beauty is truth, truth beauty: that is all
> Ye know on earth and all ye need to know

(which, by the way, he puts almost better in one of his letters, "What the imagination seizes as beauty must be true"), we get a hundred rediscovered commonplaces like the most famous of all his lines, "A thing of beauty is a joy for ever."'

---

The most recent information to be had of *The Hittites* is contained in Dr. A. E. Cowley's Schweich Lectures published under that title (Milford; 6s. net). The first lecture gives us a history of the search for that mighty but elusive people, the second tells us all that at present is known about them, the third is Dr. Cowley's decipherment of their hieroglyphic inscriptions.

Dr. Cowley believes with Sayce that the Hittites came from the Caucasus. They established themselves first at Boghaz-keui, where so many of their monuments have been found, and then spread westward. Abraham found them in the south of Palestine. But Dr. Cowley doubts if at that time (say 2100 B.C.) the Hittite empire approached so close to Egypt. He thinks it more probable that a band of Hittites had detached themselves from the main body and had settled near Hebron for trade. For a long time they held together a great confederacy of tribes in and around Syria, but their control of these tribes had weakened when Joshua entered Canaan, so that he was able to overrun the country with comparative ease.

'Some time in the fourteenth century they appear to have been established at Carchemish, and soon after that the archives at Boghaz-keui stop. It would seem then that as their attention was more and more diverted from the west, Boghaz-keui gradually lost its supremacy, or perhaps succumbed to hostile attacks. If we put the decline of it roughly at 1200 B.C. when the archives cease, this coincides in a remarkable way with other events, some of which at least must have been connected with it. Those were stirring times. The defenceless state of Palestine made possible the entry of the Israelitish tribes. Soon afterwards, on the break-up of Cretan power, the south of Palestine was equally open to colonization by refugees from the island, who eventually gave their name to the country (Philistines). In the north-west as the Hittite power gradually contracted, or was diverted from the sea, the allied states were left to take care of themselves. Their old allies, the Dardani of the Troad, were attacked by the Greeks and their city destroyed in the Trojan war (traditional date 1184).'

---

The Rev. Clement F. Rogers, M.A., Professor of Pastoral Theology in King's College, London, has written yet another book on his own subject. He calls it *Pastoral Theology and the Modern World* (Oxford University Press; 5s. net). It is a book of counsels. And the counsels are mostly very wise. The wonder is that there should be men occupying the office of pastor who do not know and do these things already.

Professor Rogers has one theory which will scarcely stand the historical test. In evangelical work he strongly recommends the worker to begin with the educated and not the ignorant, the rich and not the poor, the influential people and not the people of little account. It was certainly not the way in which the Gospel was preached and prospered at the beginning. Has it ever been a successful way?

Professor Rogers is happier with the children. He is a strong advocate of the Children's Sermon. He quotes cleverly from the biography of Edward Thring. 'I often think of the Bristol cutler, Plum. My brother was in his shop talking to him, and a boy came in to buy a knife. Plum left my brother (who was rather a swell) and paid extraordinary attention to suiting the boy with a knife to his mind. When he had finished, my brother remarked on the pains he had taken. "Why, you see, sir," he said, "that knife's a great matter to a boy; if I give him a good one he'll remember it as long as he lives, and always come to me again." A fine and true philosophy—always give children a good one. Alas! how often, how universally, forgotten.'

---

*Free Will and Destiny*, by St. George Lane-Fox Pitt (Constable; 5s.), in spite of its title, is a Rationalist's song of praise of the Middle Way. 'The virtues of the middle path, avoiding extremes, is the main burden of these pages. There is no absolute right and wrong, nothing is absolutely true and absolutely false, any more than there can be an absolutely great and an absolutely small. Nothing is *unalterably fixed*. The craving for fixity and separateness is exceedingly strong to-day, but so also is the craving for change. Hence these extravagant turmoils. The cravings for fixity and peace may be partially *gratified*, but until we reach true harmony they can never be *satisfied*. The middle path avoids needless conflict. It leads to peace of mind, to true understanding, towards the goal of human perfection.' In the end of the book there is an article by Mr. F. J. Gould on the International Moral Education Congress.

---

*In Wild Rhodesia* (Griffiths) is described as 'a story of Missionary Enterprise and Adventure in the land where Livingstone lived, laboured, and died.' There are two authors on the title-page, Henry Masters and Walter E. Masters, M.D., D.D., M.R.C.S. But the book seems to be written mainly by Henry Masters, the founder of a Christian Mission at Ndola, a district in N.W. Rhodesia, just below the Congo State. Mr. Masters writes well, and he is well furnished for writing. Not a great deal is told about the mission, but a great deal is told about the country and its inhabitants, both human and bestial. In the vivid descriptions of the animals and the thrilling stories of encounters with them lies much of the fascination of the book. And fascinating it is—not to be set down even on a busy day until it is finished. Here is an incidental paragraph about the work of the missionary: 'If one is going to accomplish anything in this country, it means that there must always be a number of natives in one's employ. The constant strain involved by momentarily watching and teaching them is indeed trying. If one is away for

a few days things are sure to be in disorder upon return. The workman have been to a beer-drink, the natives have broken into and stolen from the store, the snakes have killed the fowls, monkeys have eaten the fruit, a hippopotamus has paraded about the garden, eating as much as he wants and treading down the rest, leaving it a picture of desolation. Then two men are quarrelling, one of whom carries a murderous-looking spear. To prevent trouble I rush up, snatch the spear from his grasp, and chase him off the premises with his own weapon, and so the days pass by.'

---

*The Bible—How to Think of It* is an able, accurate, and up-to-date account of the scientific knowledge of Scripture. The book contains three lectures delivered at Melbourne on the Alexander Love Foundation by the Rev. George Tait, M.A. (Melbourne: Harston). A better book for the teacher who is still following obsolete methods is not to be found.

---

From the Jews' College, London, comes a volume on *The Doctrine of Merits in Old Rabbinical Literature*, written by A. Marmorstein, Ph.D. It is a volume of curious information and to the student of St. Paul of considerable value. For here are the religious ideas which were imparted to Saul of Tarsus as he sat at the feet of Gamaliel. 'The Patriarchs, as well as other personages of the Bible, accomplished or came near to perfection by their faith and love, unselfishness and charity, observances and performances, studies and works—of those ideals for which alone the world was worthy to be called into existence, and for which it deserves to exist. Thus they gathered treasures in heaven not for themselves but for others. By their works and charity their descendants experienced miracles and wonders in the course of their historical life. By their merits Israel escaped thousands of perils and dangers. For their sake Israel's immortality and eternity are assured.'

In order to teach young men to do good works there were stories told which were no doubt credible then and impressive. 'Not only do the merits of the fathers save or benefit the children, the merits of the children do a great deal of good to their parents. We have to mention first of all a story of *R. Akiba*. R. Akiba took a walk in a cemetery, and met a naked black man carrying on his shoulders wood, running like a horse. R. Akiba made him stand still, saying: "If you are a slave, and your master is very cruel, I will redeem you. In case you are very poor, I will help you with money." The man said: "I pray you let me go, because I am afraid that my superintendents in Hell will become very angry with me." R. Akiba said: "Who are you, and what is your work?" The man said: "I am dead, and daily am I sent forth to gather wood, by which I am burnt." R. Akiba inquired about his work before his death. The man confesses having been a publican (or tax-farmer), when he favoured the rich and tortured the poor. R. Akiba further inquires: "Have you heard perhaps from your superintendents whether there is some hope for you?" The man replies: "Yes, I heard something which is, however, impossible. They said: 'If I had a son who would rise in the community to say Kaddish, and the members of the community would answer "Amen," I could be saved.' Well, I left my wife with child, and I do not know whether she gave birth to a boy or a girl, and supposing the first is the case, who will teach my son Torah, for he is friendless in this world." R. Akiba took upon himself the duty to be this friend.'

---

The Rev. Samuel Palmer has given to a volume of children's sermons the title of *The Flash Lamp*, with the sub-title 'Gleams for the Guidance of Youth's Ready Feet'. (Johnson; 4s. net). The volume contains forty sermons, divided into Object Lessons (of which the Flash Lamp is one), Nature Talks, and Parables. Without exception they possess the first requisite—they will be listened to. If the next necessity is a good moral, it is there also—but it is not drawn unskilfully at the end, it runs right through the sermon.

---

Twenty-six years ago a society was founded in London for the purpose of opposing the advance of Socialism in the sphere of Local Government. Its title was and is the London Municipal Society. All the while its President has been Lord Farquhar. In 1906 this society established a Department of Social Economics and began to issue books against Socialism. The latest book has been written by its Secretary, Mr. W. G. Towler along with Mr. W. Ray. The title is *Socialism: Its Promise and Failure* (P. S. King & Son).

The authors have no difficulty in defining Socialism. This is the definition: Socialism is

'the Socialisation of the means of production, distribution, and exchange, to be controlled by the State in the interest of the entire community, and the complete emancipation of labour from the domination of capitalism and landlordism, with the establishment of social and economic equality of the sexes.'

With that definition they believe that all Socialists agree. And that definition is bad enough. But that is not the worst of it. The deeds of the Socialists are worse than their words. Lenin and his fellows are now the awful example.

---

School Celebrations have surely caught on. For Mr. F. H. Hayward, D.Litt., M.A., B.Sc., Inspector of Schools, has proceeded to prepare and publish 'A Second Book of School Celebrations' (King; 5s. net). It is quite as enticing and quite as entertaining as the first book. However the children enjoy the acting of them, the reader can certainly enjoy the reading of them. And be instructed. The first of them all is *A Recital Celebration on the Military Conflicts in Palestine.* It begins with the prophetess Deborah (are the children taught to pronounce the *o* long or short?) and it passes on to Gideon and John and Jesus and the Crusades and Napoleon and Allenby—a real lesson in Geography and History and Christ. The next is 'An Expository Celebration on the Theme of Toleration.' Think of it—to teach them toleration before they are ten!

---

Messrs. Lippincott have reissued *The Report of the Seybert Commission on Spiritualism* ($1.50 net).

Henry Seybert was an enthusiastic believer in Modern Spiritualism. A short time before his death he gave to the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, attaching to the gift the condition that the University should appoint a Commission to investigate the claims of Spiritualism. The Commission consisted of ten capable men, with Dr. H. H. Furness as Chairman. The Report now republished was issued in 1887. It is an unsparing condemnation. Not a single attempt to make out a spiritual origin for the phenomena witnessed was found to be genuine. Most of the efforts were clever, some of them were clumsy, all of them were fraudulent. The story of the great Dr. Slade's performances is most amusing and most damaging.

Dr. Elihu Grant, Professor of Biblical Literature in Haverford College, is the author of a book on *The Orient in Bible Times* (Lippincott; 10s. 6d. net). It is a history of the Near East. But the persons and events are selected for description, not because of their intrinsic importance, but because of their importance to the student of the Bible. It is also a history of the Bible itself, again not as literature, but as experience of life on the part of its writers and the nation to which they belonged. It is even a history of the country in which that nation dwelt. And as this co-operative plan proceeds there is no confusion; one department of study yields itself to the understanding of another.

At the end of each chapter there are suggestions for further study and the titles of the best books for it. The pictorial illustrations are extraordinarily good.

---

One of the greatest and one of the best known Orientalists of America is Professor Morris Jastrow, Jr., of the University of Philadelphia. Recently Dr. Jastrow has given himself to the help of the statesman and left the linguistic student alone. He has published books on the political problems of the East. The latest book has for title *The Eastern Question and its Solution* (Lippincott; 6s. net).

What is the Eastern Question? It is the question of what is to be done with Armenia and other countries of the Near East, which need protection and yet desire freedom. One attempt at solving the problem is the principle of mandates. Dr. Jastrow does not believe in the mandatory principle. He understands that it was suggested by Mr. Wilson and accepted by Mr. Lloyd George and M. Clemenceau as a way out of a conflict between two theories—the theory of grab and the theory of leave alone. And Dr. Jastrow believes in Mr. Wilson. But the mandate is a makeshift. He has a better plan than that. His plan is for America to join the rest of the Allies in the appointment of joint commissions to manage the affairs of Constantinople, Turkish Asia Minor, Armenia, Georgia, Azerbeijan, Syria, Palestine, Mesopotamia, and Arabia, entirely in the interests of these countries. So this is one voice, earnest and influential, raised in favour of the 'interference' of America with Europe.

---

The Right Rev. Edwin James Palmer, D.D.,

Bishop of Bombay, is as keenly interested in the matter of Reunion as any bishop at home. And he sees as clearly that Reunion is impossible until our ideas of the Ministry are brought into harmony. He wrote his book *The Great Church Awakes* (Longmans; 5s. net) before Dr. Headlam's Bampton Lectures were published. But he has had the opportunity of adding a note on that epoch-making volume. The whole controversy is narrowed down to a single point. Were the local 'bishops' (called also 'elders') of the New Testament ever appointed by the local church, or were they invariably ordained by the laying on of the hands of other bishops? Dr. Headlam shows that it is impossible to prove that they were invariably ordained by bishops. And if they were not, then the succession from the original Apostles was broken. Dr. Palmer is with Dr. Gore. He holds that 'a succession of persons holding and receiving one from another an exclusive commission to ordain existed in fact in the Gentile Churches from the very first, and that this system of ordination became the norm of the universal Church.'

---

It would have been difficult for the editor of the 'Great Leaders' series to find a better writer for *The Story of George Fox* than the man he has found, Dr. Rufus M. Jones. The series is published by the Macmillan Company at $1.50 each volume. The readers are supposed to be young people, but young and old will read this volume. For Professor Jones has so written that in spite of the distance in time and greater distance in manner we become thoroughly interested in the person and experiences of the great Quaker, and read the book right on to the end.

---

The Rev. Henry Sloane Coffin, Minister of the Madison Avenue Presbyterian Church, and Associate Professor in the Union Theological Seminary, New York City, is a firm believer in the gospel of the grace of God, as firm as was the Apostle Paul; but he believes, again as firmly as the Apostle, that we have been 'created in Christ Jesus unto good works.' And he preaches good works. His new book *A More Christian Industrial Order* (Macmillan; $1) is entirely occupied with good works. Not, however, of the old and obsolete variety, such good works as could be done on Sunday and obtain merit before God while leaving six days free for other things. Professor Coffin's good works are done on weekdays. His titles are, the Christian as Producer, as Consumer, as Owner, as Investor, as Employer and Employee. He is not extravagant, either in language or in expectation. And he has hope. 'Bishop Gore said recently: "There is now the usual depression and lowering of moral aims which always follows a time of war. For the real terror of war is not during the struggle; then the war has very ennobling powers. It is the after-war periods which are the curse of the world, and it looks as though this were going to prove true to-day. I own that I never felt anxiety such as I do now. I think the aspect of things has never been quite so dark as at this moment. I think the temper of the nations has degraded since the Armistice to a degree that is almost terrifying." But our faith in the potency of spiritual ideals rests in our conviction that they are no mere aspirations of high-minded men and women; they are inspirations from the Most Highest; they are the Spirit of God in man. The restlessness of our day is partly earth-born—the selfish striving for the possession of things, that "covetousness, which is idolatry"; partly it is the breath of heaven, stirring our consciences to a more just distribution both of the burdens and of the satisfactions of life, to a more considerate arrangement of our methods of work and enjoyment, so that the whole family of mankind, severally and collectively, receive their Father's bounteous provision for their bodies, minds, and spirits. Lincoln, the most conspicuous exponent of the democratic ideal, wrote to his friend, Joshua Speed: "I have no doubt it is the peculiar misfortune of both you and me to dream dreams of Elysium far exceeding all that anything earthly can realize." "*Peculiar misfortune*"?—they were his power by which the Union was conserved and the slave set free. The Christlike ideals which haunt us in this day of international reorganization and industrial readjustment—however scoffed at as chimerical—are to us promptings of the All-wise, which we may calmly, courageously, and confidently espouse.'

---

Dr. Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary, New York, has given his answer to the question, What are we to do now that the War is over? in a volume entitled *The New Social Order* (Macmillan). He accepts the three ideals, Liberty, Equality, and Fraternity.

'The Western peoples,' he says, 'have taken to liberty quite eagerly; they are going to take to equality a little more soberly; but fraternity is still considered a beautiful sentiment, a very delightful ideal with which to beguile idle moments, but dismissed from the world of daily affairs as impractical. Are we now to discover that it is one of the vital forces of democracy which must find practical expression in organization, if freedom is to remain and equality is to be advanced?'

His answer is in the affirmative. It is just in the fullest and freest recognition of Fraternity, or 'Universal Social Service,' as he calls it, that for him lies the hope of the future. He discusses the matter in chapters headed 'Efficiency,' 'the Supremacy of Personality,' and 'Solidarity'; and then he expresses his hope in this way: 'It is increasingly apparent that the new order both in plan and in experiment is forming around certain definite principles. Men everywhere are seeking for a larger measure of equality and for the realization of fraternity in universal service to each other. They are more and more determined to make the social machinery an efficient means to the highest ends of human living. It is becoming manifest that the development of personality is to supersede the acquisition of goods as the goal of social activity, and that the fullest development of personality is to be found in the effort to realize the solidarity of the human family.'

But success cannot be had apart from God. 'The last word is with religion. Science and art and economic productivity do not complete the process of personal development. It is more than self-culture. The teaching of religion, drawn from all of human experience, is that the full realization of personality is to be found only in fellowship and service, wherein self-culture is utilized and completed. Religion further declares that personality reaches its highest expression when its fellowship and service embrace all mankind, and when it develops the sacrificial spirit.'

---

It may not be possible for any one to offer a complete readable and reliable history of philosophy in a single handy volume. But it is possible to do all this with one half at a time. For Mr. W. T. Stace has done it. He has written *A Critical History of Greek Philosophy* (Macmillan; 7s. 6d. net), and it is both reliable and readable. He has shown what a man can do who has a definite purpose in his mind, and does not spare himself in the carrying out of it. Whether or not he has in hand a similar volume on Modern Philosophy we do not know. But we think it probable. And then he will have covered all the ground. For there is no ancient philosophy but the Greek. 'There were great civilizations in Egypt, China, Assyria, and so on. They produced art and religion, but no philosophy to speak of. Even ancient Rome added nothing to the world's philosophical knowledge. Its so-called philosophers, Marcus Aurelius, Seneca, Epictetus, Lucretius, produced no essentially new principle. They were merely disciples of Greek Schools, whose writings may be full of interest and of noble feeling, but whose essential thoughts contained nothing not already developed by the Greeks.' The case of India is more doubtful. But Indian philosophy is religious rather than philosophical, and is generally left to the student of Religion.

But why ask us to know ancient philosophy of any kind? Has it not all been superseded by the modern? Mr. Stace does not think so. For philosophy is not as science. 'If Eratosthenes thought the circumference of the earth to be so much, whereas it has now been discovered to be so much, then the later correct view simply cancels and renders nugatory the older view. The one is correct, the other incorrect. We can ignore and forget the incorrect view altogether. But the development of philosophy proceeds on quite other principles. Philosophical truth is no sum in arithmetic to be totted up so that the answer is thus formally and finally correct or incorrect. Rather, the philosophical truth unfolds itself, factor by factor, in time, in the successive systems of philosophy, and it is only in the complete series that the complete truth is to be found. The system of Aristotle does not simply cancel and refute that of Plato. Spinoza does not simply abolish Descartes. Aristotle completes Plato, as his necessary complement. Spinoza does the same for Descartes. And so it is always. The calculation of Eratosthenes is simply wrong, and so we can afford to forget it. But the systems of Plato, Aristotle, Spinoza, Leibniz, etc., are all alike factors of the truth. They are as true now as they were in their own times, though they are not, and never were, the whole truth. And therefore it is that they are not simply wrong, done with, finished, ended, and that we can*not* afford to forget them.'

So this is a living book on a living subject. 'If I did not believe' says the author, 'that there is to be found here, in Greek philosophy, at least a measure of the truth, the truth that does not grow old, I would not waste five minutes of my life upon it.'

---

Bishop Charles Gore is much disturbed by the issue of *Dr. Headlam's Bampton Lectures.* He has written an answer in the form of an Open Letter to the Bishop of Nassau (Mowbray; 1s. net). This is what disturbs him: 'Dr. Headlam's volume seeks to show that the doctrine of the transmission by continuous succession from the apostles of the authority and gift requisite for ministry in the Church is a later doctrine unsupported by primitive and scriptural evidence, and therefore one which we can safely discard in favour of the doctrine that wherever there is the laying on of hands with prayer in a Christian congregation, by whomsoever the laying on of hands be conferred, provided there is the general intention to appoint a Christian minister, there we have a valid and sufficient ordination which the Church should recognize.'

---

Thomas Hardy has written an Introductory Note to Dora Sigerson's small volume of sketches entitled *A Dull Day in London* (Eveleigh Nash; 4s. 6d. net). The charm of the book is in its attitude. The subjects are as old as Adam and Eve, and they have been handled as artistically before. But this gifted Irish woman had an attitude to the creatures of God's hand that was all her own. What was it? Not sympathy exactly; perhaps sympathetic humour would nearly describe it. And once or twice as in 'The Child' there is the suggestion of tragedy.

---

If you wish to know *How to Organize Bazaars, Concerts, Fêtes, Exhibitions, and Various Charitable and other Functions* you will find the knowledge in a book with that title written by Mr. Attfield Fawkes (Pitman; 6s. net).

---

Mr. T. Sturge Moore has done a wonderful thing in his latest book *The Powers of the Air* (Grant Richards). Not only has he introduced us into the society of Athens and into intimate association with Socrates and Plato and other great ones there, but he has made us enter into their very souls. Their world is for one wonderful hour of reading our world. We see with their eyes, we are content to be limited by their outlook on life—a life into which Christ has not come. And what then? We count culture the end of all existence, and good manners the means. We are not greatly troubled that the poor deformed slave Smikros, though a clever sculptor, is beaten and maimed; we do not question his master's right to burn his hands into shapelessness. It is a society of savages, but how well-bred they are; how loftily they can think, how handsomely speak; what wonderful things they can do in art and letters.

---

Messrs. Schwann of Düsseldorf have published an edition of the New Testament in Greek, by Dr. H. J. Vogels. The title is in Latin, *Novum Testamentum Graece* (M.20; by post, M.24). The date is 1920.

In the Introduction (in German) the editor says that in outward appearance his edition recalls Nestle's, which was published in this country as well as in Germany, but in reality differs from that edition essentially. For Nestle made up his text out of the agreement of the editors, Vogels has made up his out of the MSS. and VSS. themselves. He has paid particular attention to the history of the text. And he has a high opinion of the value of the great versions. He believes the Vulgate to be of more importance than the Old Latin versions, and recommends Wordsworth's as the best edition of the Vulgate to work with.

There is an apparatus criticus at the foot of each page, chosen 'to show where and for what motive the original text had been altered.' For some of the New Testament writings, the editor tells us, especially for the Apocalypse, the apparatus would have been fuller, if he had not had to leave his books behind him in Strassburg.

---

The S.P.C.K. has published a small volume of Selections from the *Tell el-Amarna Letters* (4d. net). The selection and translation are Percy Handcock's.

To the 'Helps for Students of History' add a most acceptable volume by R. A. Roberts on *The Reports of the Historical MSS. Commission* (2s. 6d. net).

The Rev. Clement F. Rogers, M.A., has issued the third series of *Question Time in Hyde Park*

(S.P.C.K.; 8d. net)—as clever and as converting as ever.

*The Hymn-Book of the Church* is the title which Frances Arnold-Forster, S.Th., has given to a study of the growth of the Psalter (S.P.C.K.; 8s. net). The idea underlying it is that just as our modern hymn-books are the result of selection and modification, so the Psalter reached its present form only after a long series of adaptations to the ways in which the ancient Israelites desired to worship God. And the purpose of the book is to trace these adaptations. It is a study which demands critical and historical gifts of the highest order. One may be pardoned for doubting at the outset if a woman is likely to be competent. This woman, however, has been trained in as severe a school as any theologian, and it is necessary to read but a few pages of her book to perceive, with whatever surprise, that she has every gift that the undertaking demands. There is even in some places, such as in the place where she explains the musical phraseology of the Psalter ('Alamoth,' 'Sheminith,' and the like), evidence of a gift peculiarly her own—the gift of illustrating the ancient and obscure by means of the modern and intelligible. 'The Chronicles do not help us to an explanation of those puzzling Hebrew words in the titles of several of the Psalms, such as *Jonath elem rekohim* (*56*), or *Shushan Eduth* (*60* and *80*); nor do the English translations do anything to help our ignorance. "The silent dove of them that are afar off," or "The lily of testimony," is not much more intelligible to us than the strange Hebrew words. But when we learn that these are just the names of the melodies or musical "tones" to which these particular Psalms are to be sung, we are reminded of our own old-fashioned hymnals, with names of appropriate tunes (no whit less unintelligible) set over against the first line—*Martyrdom*, *Ben Rhydding*, *Darwell*, and the like. If, again, we find in the Psalter that the same musical assignment, *Altashheth*—that is, "Destroy it not"—is given to no less than four Psalms (Ps. *57*, *58*, *59*, *75*), we may remember how often in our hymn-books "Tallis' Canon," or some other well-established favourite, does more than double duty.'

Two valuable essays, divided into five chapters, occupy the end of the book, one on the Poetry of the Psalms (not commonplace by any means), and one on the Creed in the Psalter (quite original and effective).

In the book entitled *India in Conflict* (S.P.C.K.; 3s. 6d. net), written by the Rev. P. N. F. Young, M.A., Vice-Principal of St. Stephen's College, Delhi, and Agnes Ferrers, an interesting fact is quietly revealed. It is the fact that while the missionary goes to India for Christ's sake, he stays there for the sake of the Indian. First a quotation is made from Mr. Hugh Walpole's book 'The Secret City': 'Isn't it odd how one gets to love Russians—more than one's own people? The more stupid things they do the more you love them; whereas with one's own people it's quite the other way.' Then comes this comment: 'Mr. Walpole's book reminded me so often of India that it scarcely came as a surprise when one found him providing the very expression wanted to describe the peculiar lovableness of one's Indian friends. It would be interesting rather than profitable to attempt an analysis of this quality: it is sufficient to say that it is this rather than anything else that makes us their devoted servants.' It is not that Christ is less as the years pass, it is that India becomes more. Will the unbeliever in missions and missionaries think of it?

This is a book for unbelievers. For there is not a word of apology or advocacy in it.

To the S.P.C.K. 'Translations of Christian Literature' has been added a volume on *St. Patrick, his Writings and Life*, by Professor Newport J. D. White, D.D. (6s. 6d. net). In a short businesslike Introduction Dr. White discusses all the problems that gather round the Saint's life—the genuineness of the Confession and the Letter, the place of his captivity, his wanderings before his consecration as bishop in 411 or 412, the introduction of Christianity into Ireland. Then each of his writings has its own short Introduction. It is all scholarly and yet popular—the best book now for the understanding of the great missionary. And he *was* great. 'He planted great ideals in a new soil; and the value of this achievement is not impaired, so far as the planter is concerned, if the nature of the soil was prejudicial to a rapid or healthy growth. The mere presence of ideals, when it is recognized, is in itself a moral revolution. The man or the nation that has once seen a vision can never

again be as before. I have elsewhere characterized St. Patrick as a man of apostolic quality and Pauline temperament. Immeasurably inferior to St. Paul in knowledge and in intellect, he was his equal in the completeness of his self-consecration to the service of Christ; and in that lay the secret of his success in life and of the attraction of his personality after death. He "was not disobedient unto the heavenly vision"; and his constant application to himself of the language which St. Paul uses when speaking of his personal relations to God, to his work, his converts, and his adversaries, does not strike the reader as presumptuous or ridiculous, because we feel that it is justified by St. Patrick's moral and spiritual kinship with the Apostle of the Gentiles.'

---

The Central Board of Missions of the Church of England has issued its twelfth (1920) *Review of the Missions Overseas* (S.P.C.K.; 2s. 6d. net). The whole world is under review though the Church of England has yet much land to bring under cultivation. In many countries there is hope, in every country expectation. The most doubtful and most delicate problem is found in the Muhammadan areas. Will the disappearance of the Turk as a great political power be the recovery or the decline of Islam as a religious influence? For the moment the Muslim is joining national and international movements, and his religious faith in God and revelation and in the life to come is in danger of decay. 'For this,' says the Report, 'if for no other reason, he needs the sympathetic help of Christians.'

---

Mr. W. Blair Neatby, M.A., describes himself as an English Quaker, and that not by birth or upbringing but by conviction of the Truth. He has written a book on *The Message of Jesus* (Swarthmore Press; 2s. 6d. net). 'The thesis,' he says, 'is that the Fatherhood of God, being not (as we have too often supposed) one out of many principles in the teaching of the Master, but the one and sole fontal principle from which every other flows, is determinative of the whole body of Christian doctrine, and must be used as the guiding principle and the test of all our theological constructions.' So the message of Jesus is the Fatherhood of God. And when Jesus has delivered His message, what then? That is all, says Mr. Neatby—that is Jesus.

The Rev. C. C. Dobson, M.A., Vicar of St. Peter's, Paddington, is much occupied with thoughts of the place where the Lord's body lay. He believes in 'Gordon's Tomb.' He believes also in Mr. Latham's idea about the clothes and the napkin wrapped up and laid in a place by itself. But there are difficulties still. And it has occurred to him to ask Joseph of Arimathæa to explain exactly the construction of the tomb and how the body lay in it. Joseph does this in a letter to Onesimus, the same who once ran away from his master Philemon and found his Master Christ. There are photographs and plans. And it is all deeply interesting, for Mr. Dobson is himself deeply interested. The title is *The Story of the Empty Tomb* (Thynne).

---

The first volume of the 'New Humanist' series to be issued from the University of London Press is entitled *Education for Self-Realisation and Social Service* (7s. 6d. net). The author is Mr. Frank Watts, M.A., Lecturer in Psychology in the University of Manchester.

The two parts of the title go together. 'The thesis which we shall maintain in this volume is that individuality and sociality are the two indestructible elements of life out of the fusion of which all progress comes; and we hold that education is the process by which man is taught or otherwise learns spontaneously to refine, control and satisfy his egoistic impulses and desires in such a way that his conduct makes for the social as well as his own individual development and well-being.'

In this purpose Mr. Watts is quite up to date. For he believes that in education, 'the movement in favour of non-interference with the growth of the child and the attitude which applauds the post-Victorian principle that youth must not be restrained but at all costs be allowed to have its fling, is already past its prime.' A return has set in towards restraint. Even Madame Montessori, 'though she is an enthusiastic apostle of freedom for the child in the physical and intellectual provinces, allows no freedom in the ethical sphere.' But the restraint is not the restraint of the Victorian age. It is not the will of the teacher imposed on a class, regardless of individual aptitude. The new restraint is the natural action and reaction of the individual and the group on one another. It is that action, guided wisely by the well-

trained teacher, is to be the education of the future.

Mr. Watts is not afraid of his principles. He believes in the co-education of the sexes. 'We consider that there exists sufficient evidence for believing that systems which unnaturally segregate the sexes during the years of growth and maturity are productive of the greatest mischief. The life of the male or female who is compelled to live entirely apart from the "opposite" sex becomes emotionally impoverished, and is the seed-ground for the cultivation of most of the pathological forms which the reproductive instinct may take.'

Messrs. Watts, the Rationalist Press Publishers, have entered on a new series of biographies to be called 'Life-Stories of Famous Men.' The first two (issued in paper covers at 2s. net each) are *Thomas Henry Huxley*, written by Leonard Huxley, LL.D., and *Auguste Comte*, by F. J. Gould. They (subject and author) are chosen of course for their anti-religiousness; but there is nothing in either volume to take offence at. The idea is to make the private life as estimable as it can be made—an easy enough accomplishment in the case of Huxley, not so easy in the case of Comte.

# The Communication of the Spirit.

By the Right Reverend G. H. S. Walpole, D.D., Bishop of Edinburgh.

There is an old story that tells of a great gift and how it was bestowed. Two men, master and disciple, were taking their last walk together. Both were conscious of an immediate parting, and for good and all. The elder was afraid that the suddenness of this separation might terrify his young friend, and he earnestly and more than once bade him depart, but the younger only clave to him the more resolutely. At last the master, bending affectionately over his friend, asked him to make any request that was near to his heart before he was taken away. 'What could he do for him?' Elisha, for he it was on whom this honour was conferred, did not hesitate. He needed many things—wisdom, guidance, fortitude, patience, and a hundred others—but one supreme wish was uppermost: he wanted his master's spirit. Having that, he had everything. To be strong, fearless, loyal, and faithful as Elijah had been was the most coveted gift. And as elder son placed over a large family of younger prophetic brothers it was natural that he should crave for the exercise of this larger responsibility of the elder son a double portion.

It is this that every disciple naturally desires from the master he follows. The young artist imitating as he can a Turner or a Watts does not crave so much his technical skill as that spirit which gives colour and life to the canvas: the musician who has been fired by new ambitions since he entered the circle of the great master's pupils seeks to catch the spirit that gives tone and warmth to every piece that is played: the man of letters does not covet so much Shakespeare's gift of language or his power of expression as the spirit that creates the immortal characters of his plays. Or still more common is the feeling that so many have on reading some great biography. They do not desire so much their hero's talents and gifts, his scholarship, accurate memory, quick intelligence, scientific power, mathematical cleverness, for they feel they might have them and yet be selfish, mean, vain, lazy, and self-indulgent; but what they covet is the fine spirit which lay behind all that he had and which gave life and power to all he did. And this feeling was pre-eminently that of the disciples of Christ. It was not His miraculous power nor His singular gift in speaking, so that the common people heard Him gladly. They craved the Spirit that ennobled every movement, every action, every word. To say things as He said them and to do things as He did them—they could hope for nothing better than that. And had he asked them, as Elijah asked Elisha, what they would like to have before He left them, they would have said with one voice, 'Thy Spirit.'

But this gift seems incommunicable. Elijah virtually confessed that it was when he not only told his friend that he had asked an hard thing, but that its communication depended not so

much on his own request for it as the ability of Elisha to receive it. 'Thou hast asked an hard thing'—he might have added, 'an impossible thing.' And yet one way lay open. 'Nevertheless, if *thou see me* when I am taken from thee, it shall be so; but if not, it shall not be so.' Spirit is spontaneous and free: it cannot be handed about like a money gift, nor imitated by careful and painstaking labour. However much you may wish, if you have it, to give it away, it is not in your power. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit.' And yet, free though it is, it is not arbitrary. It will always fall where the ground is ready to receive it. It has no partialities: neither youth nor age debar it, neither wisdom nor ignorance attract it. It is independent of sex, race, nationality. The African native and the European citizen may alike receive it. There is no colour question nor franchise test. The only condition is the capacity to receive it. And this is measured by vision: 'If thou see me when I am taken from thee, it shall be so.' The translation of Elijah was not visible to the ordinary eye; the chariots and horses of fire could only be seen by the inner perception. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' The ability, then, in Elisha to receive the spirit of Elijah depended on the power he possessed to penetrate the unseen, to see what lay behind the outward phenomena, to know spiritual realities. We may well believe that the main purpose of the education which he received from his master had this in view. He was being trained to see what lay behind the veil that stood between the ordinary man and the kingdom of God. Elijah could not be sure that his disciple had learned the lesson, and therefore could not be sure whether he could receive his spirit. For spirit, we say again, depends on vision. We can well imagine Shakespeare telling one who coveted the power he wielded in creating characters, 'If you see as I do, you can create, but it depends on your seeing.' Beethoven might say, 'Do you hear with the inner ear?—all depends on that'; or Turner, to one who complained that such colouring as he gave was never seen in nature, 'I can see it and so portray it; and you will never inherit my spirit, never really know what I am about, till you so see it.'

It is when we have this in mind that we can the better understand why there was no Pentecost for at least three years after Christ began His ministry. The Spirit was present throughout it, abiding in Christ and giving power and character to His mission. 'He is with you,' Christ said, (one day) meaning 'He shall be in you'; the period of probation had not yet passed, for Jesus was not yet glorified. All through the training of the Twelve we note this careful education in the reality of the unseen. 'You shall see greater things than these,' He said quite early to Nathanael, who was expressing great wonder that he had been seen by Christ under the fig tree without Christ being near; 'you shall see the heavens opened, and the angels ascending and descending upon the Son of Man.' And he and the others did see things like that, for later He is able to congratulate them: 'Blessed are your eyes, for they see; and your ears, for they hear.' In this respect they were different from the ordinary folk, whose eyes were closed and whose ears were dull of hearing. They saw what many prophets and righteous men had desired to see, and heard what they had longed to hear. And so, in spite of much that was wanting, they were enabled to receive His Spirit. We read that at the end of His ministry 'He breathed on them and said, Receive ye the Holy Ghost.' And that this gift was His Spirit is plain from the fact that He had before described His particular operations as testifying of Him, bringing all things that He had said to their remembrance, and taking of His and declaring them unto them. He was, as St. Luke calls Him, 'the Spirit of Jesus.'

Now we are not either so familiar with this gift or with its conditions as we ought to be. When Christ speaks of abiding in us and our abiding in Him, and of this intimate union being essential to all progress, we are apt to think that this is one operation and the indwelling of His Spirit another. But they are, of course, as much the same as if we explained the absolute oneness of a man with Shakespeare by saying that he possessed more nearly than any one else we ever met the spirit of Shakespeare, that he thought in the same big way and expressed himself in the same felicitous language. So the man in whom Jesus is has His Spirit: that is, he has His marked characteristics, looks at God and man in the same way, behaves as He did at prayer, shows the same boldness and courage when meeting with opposition and the

same meekness when contradicted, endures physical hardships with the same indifference, cares as little as He did for the outward shows of men, treats the poor and the rich alike with the same dignity and courtesy, meets pain and death with shrinking and yet with supreme confidence, never doubts the success of His enterprise nor the future of His kingdom. And such men are to be found, and always have been. The world is astonished by these repetitions of the character of Jesus. When they see them, as the Sanhedrin did in Peter and John, they marvel, then remember what explains it all: they have been with Jesus, that is, they had caught His Spirit. Now what needs fresh iteration to-day is that this is not acquired by imitation any more than the spirit of a Mozart or a Wagner is caught by imitation. It is not by looking at the image of Christ presented in the Gospels, nor by reading such studies as the *Imitation of Christ*, nor by the endeavour to reproduce in ourselves what we learn therein, helpful as all such efforts are, that this marvellous portraiture of Christ is produced. The Christian writers do not explain it in this way. They say with St. Paul, 'We all mirror the glory (*i.e.* the character, of the Lord) with face unveiled, and are being transformed into the same likeness as Himself, passing from one glory to another (that is, from one image of His character to another), for this comes of the Lord the Spirit.' Yes, 'this comes of the Lord, the Spirit,' who works from within, making us think, feel, and act like Christ. As Mr. Drummond says in *The Changed Life*, 'this is not imitation but a much deeper thing. Mark this distinction, as the difference in the process as well as in the result may be as great as that between a photograph secured by the infallible pencil of the sun and the rude outline from a schoolboy's chalk. Imitation is mechanical, reflection organic. The one is occasional, the other habitual. In the one case the man comes to God and imitates Him; in the other, God comes to man and imprints Himself upon him. That this possibility is a real experience, Mr. Drummond shows by selecting one from a thousand witnesses and placing it before us. It is the witness, he tells us, of one of the highest intellects this age has known, a man who shared the burdens of his country as few have done and who, not in the shadows of old age but in the high noon of his success, gave this confession (the fuller version may be seen in *The Changed Life*) to the world:—

'I want to speak to-night only a little, but that little I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope, and my surety. I cannot help stopping and looking back upon the past, and I wish, as if I had never done it before, to bear witness, not only that it is by the grace of God, but that it is by the grace of God as manifested in Jesus Christ that I am what I am. . . . If you ask me precisely what I mean by that, I say frankly, that more than any recognized influence of my father or my mother upon me; more than the social influence of all the members of my father's household; more, so far as I can trace it or be made aware of it, than all the social influences of every kind, Christ has had the formation of my mind, and my disposition. My hidden ideals of what is beautiful I have drawn from Christ. My thoughts of what is manly and noble and pure have almost all of them arisen from the Lord Jesus Christ. . . . I do not perceive that poet, or philosopher or reformer or general or any other great man, ever has dwelt in my imagination and in my thought as the simple Jesus has. For more than twenty-five years I instinctively have gone to Christ to draw a measure and a rule for everything. . . . That is not all. I feel conscious that I have derived from the Lord Jesus Christ every thought that makes heaven a reality to me and every thought that paves the road that lies between me and heaven. All my conceptions of the progress of grace in the soul; all the steps by which divine life is evolved; all the ideals that overhang the blessed sphere which awaits us beyond this world—these are derived from the Saviour. The life that I now live in the flesh I live by faith in the Son of God.'

# In the Study.

## Virginibus Puerisque.

### Charles Wesley.

'It is good to sing praises to our God.'—Ps 147[1].

Long ago the boys of a family used to be thought much more of than the girls. If they were sent to the University their sisters had to stay at home to do sewing or to help to keep the house tidy. But in spite of circumstances some of those girls turned out to be specially fine women, stronger characters, in fact, than their brothers.

So it happened with a baby girl who was born as long ago as 1669. She was the youngest of a very large family. Naturally enough there were no special rejoicings over her birth; now, however, after more than two hundred years she is spoken of as a queen amongst women.

Her name was Susannah. You can quite imagine a girl called Susannah being sedate, grave, and sweet, almost like an old-fashioned Quakeress, can't you? She had a very beautiful face, and was both clever and good. Then she had the intense earnestness of one who really loved God, and what made that earnestness a powerful thing was the fact that she thought things out for herself and stuck to her own opinions.

She became the wife of a clergyman called Samuel Wesley, and, like her mother before her, had a very large family. Two of her boys were called John and Charles. They both became famous men, and owed everything that was best in them to their mother's training.

Although Mrs. Wesley had to toil from morning to night, she never allowed herself to become a household drudge. She buried her talents; but she kept her mind free. We come to know that from the story of the religious meetings she held in the Rectory kitchen. At first only the servants and children came, then some of the neighbours begged to be allowed to join them, until in a short time there were as many as thirty or forty packed into the kitchen. Her husband did not like the idea of her speaking in public; he thought it an unbecoming thing for any woman to conduct such a meeting at all. But by a few very convincing words, such as Susannah Wesley could speak, she succeeded in making him accept the innovation.

Her boy John was about nine at the time. How the sight of his beautiful mother speaking to the country people must have impressed him! It is possible that at one of those home meetings he pledged himself to try to do what was right in the sight of God. Charles was at first not so seriously minded as John. You boys and girls will understand something he said when he was a student—'Diligence led me to serious thinking'—for you know that if we do our work earnestly we are sure to be led to want to know more and more; and then we cannot help thinking seriously about all sorts of things.

Charles Wesley was anything but a prig. He was, in a way, more lovable than his brother John. John was masterful, he could dominate his fellow-students; Charles made his companions love him. He and some of those he had influenced formed themselves into a sort of club. They pledged themselves to live by rule, and to meet frequently for the purpose of helping each other. They would keep all laws with diligence—the Law of God, the law of the Church, the laws of the University. They were nicknamed the 'Godly Club,' but they did not care; they were 'Methodists,' and thus did the term you all know grow out of the meetings Charles Wesley held with his little company. Amongst the original band was Whitefield, who afterwards became the great Methodist preacher. John Wesley too joined, and became a leading spirit. He came to be thought of as a greater preacher than his brother, and in other ways he filled up what Charles lacked. But the real founder of the Methodist body was Susannah Wesley, the toiling mother of the Rectory. Writing to one of her boys when he was at school she said: 'I will tell you what rule I used to observe when I was in my father's house and had as little, if not less, liberty than you have now. I used to allow myself as much time for recreation as I spent in private devotion. Not that I always spent so much, but I gave myself leave to go so far but no farther. So in all things else; appoint so much time for sleep, eating, company, etc.'

Charles Wesley had a power all his own when he preached. Often he addressed vast crowds in the open air. Sometimes the tears ran down his cheeks as he told the people about the love of

Jesus Christ for poor sinners. And he could make a congregation sing as they had never sung before. No wonder! He gave out hymns that he had written himself; they expressed his own experience in words that were in themselves music, for he was more than a preacher; he was a poet. In those days few of the hymns sung would have interested boys and girls, they would not have enjoyed singing them. But think of a great audience of 15,000 to 20,000 rejoicing in a knowledge of the love of Jesus Christ, joining in such a hymn as

Oh for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace!

Jesus, the Name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

The crowd influenced Charles Wesley as he preached. Sometimes he stopped speaking and asked the people to sing a hymn until his message came to him.

He was one of the immortal hymn-writers of our religion, and he brought to the worship of the eighteenth century the very thing it needed—a note of a 'revival' enthusiasm. The boys and girls must have thought about heaven and the singing there when, standing beside their parents they looked upon a throng such as they had never seen before, and heard singing that was like 'the sound of many waters.'

'He was a great Christian,' said Lord Salisbury after the death of Mr. Gladstone, and so spoke a great friend of Charles Wesley when he passed away.

He loved children else he could not have written the little hymn that is such a favourite with you all. Your fathers and mothers love it too.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

---

### Why sit still?

'Why do we sit still?'—Jer $8^{14}$.

Perhaps you think this is a funny sort of text and not a bit suitable for boys and girls. There is a question you are much more accustomed to hear, especially if you are very small—'Why do you *not* sit still?' You have been asked to be quiet for a short time while mother tussles with her weekly bills, or father writes a business letter, or big brother works out a difficult sum; and you do try very hard for a minute. But something tickly seems to come in your legs, and before you know it you are fidgeting about on your chair or bobbing on and off it, until the grown-up person says in a rather annoyed tone, 'Can you not keep still for five minutes?' Well, of course you can't. Moving about is just part of the way you grow, and you can no more help moving than you can help growing. The best thing to do is to get something quiet to do, something that won't disturb the big people—a story book to look at, or a dolly to dress, or a puzzle to puzzle out, and then the fidgeting and the bobbing will stop without your knowing it.

And yet I think boys and girls need very much to ask themselves this question, 'Why do we sit still?' Because very often we sit still when we should be jumping up and getting busy.

1. Sometimes we sit still when there is somebody to help, and that is not a good sort of sitting still. The other day I travelled in a tramcar with two well-dressed little girls of ten and twelve. It was a busy hour and the car filled rapidly. By degrees most of us who were young and strong had given up our seats to older people, but these two little girls sat still. At last there entered a sweet, frail old lady with silvery hair and cheeks like a rosy apple, *and the little girls still sat still.* And a quite middle-aged woman with a tired face rose and gave the old lady her seat.

Now I expect these children weren't really selfish or unkind: they just didn't think. But I want you to take trouble to think. Get into the way of looking out for the good turns you can do. You would be surprised how many there are if you just watch for them. Don't sit still if there is an errand to run, or a door to open, or a bundle to carry, or somebody to help out of a difficulty.

There is a fine story told of the Prince of Wales when he was in France with the King a few months after the war began. King George had been reviewing troops at various points, and the Prince had accompanied him wherever he went. One day the King had been distributing decorations to the troops at some distance from General Headquarters. The day was very wet, and before the royal party got back night had fallen.

On the return journey a slight accident befell the Prince's car, but it was able to proceed slowly. By and by it passed a lonely soldier trudging along in the rain without either cap or coat. The Prince at once stopped the car and questioned the man. When he found that the poor fellow had been left behind by a supply train he not only insisted on taking him back to Headquarters in his car, but he gave him his own coat to wear. It is just these little thoughtful kindnesses that have made our Prince so much beloved.

'Tom,' said a father to his lazy son, 'did you ever see a snail?' 'Yes, Father,' said Tom. 'Ah, then you must have *met* it, for you could never have *overtaken* it!' And I'm afraid some of us are slower than snails when there is some little helpful kindness waiting for us to do.

2. But there is another bad way in which we sometimes sit still, and that is in not interfering to prevent wrong or injustice. You would not go the length of tormenting a kitten, or hitting a fellow smaller than yourself, or spreading a nasty story about somebody. But do you try to rescue the kitten the other boy is tormenting, or stand up to the bully who is fighting that little chap, or refuse to listen to an unkind tale? Sometimes we can do as much harm just by sitting still and looking on as by actually doing the hurt.

And, boys and girls, the world is full of wrongs that are waiting to be righted just because people are too selfish, or too lazy, or too comfortable to trouble themselves to rise and right them. Some of these wrongs are waiting for you to deal with. Will you just sit still and let them be, or will you resolve, with God's help, to do your little part to put them right?

---

### The Little Big Things.

'He commanded that something should be given her to eat.'—Mk $5^{43}$.

Our text to-day is a wonderful ending to a wonderful story. In some ways it is the most wonderful bit of that wonderful story. I wonder why!

Of course you have all heard the tale. You know how one day whilst Jesus was talking to a crowd of people a man pressed through the throng, and flinging himself at Jesus' feet begged him to come and save his child who was even then dying. His name was Jairus and he was a great man in his own way, for he was what the Jews called a 'ruler' of the synagogue—that is to say, he was chairman at all the church meetings. As the Jews were very proud of their churches and their religion, that meant that he was a much-thought-of man. Some people believe that the synagogue of which he was ruler was the synagogue of which we hear in another miracle—the synagogue which had been built at Capernaum by the Roman centurion whose sick servant Jesus healed. Perhaps Jairus was one of those who pleaded with Jesus on that occasion for the cure of the centurion's servant. Perhaps that was why he came to the Master again when the physicians told him that there was no hope for his child. She was his only child, and we know that he loved her dearly, for when he spoke of his 'little daughter' he used a pet word, a term of endearment—'my little girlie' he really said. He felt sure that even now, although the case was desperate, Christ had but to lay His hand on the child, and at His touch her sickness would pass away, and she would be his healthy, merry, happy little daughter once again.

You remember how Jesus went at once to help, and how the crowd, who were curious to see what would happen, followed. You remember how the procession—for it was almost that—halted because one of the crowd, a woman who had been ill for years, touched the tassel at the corner of Christ's robe and was immediately cured of her illness. You can imagine how impatient the anxious father must have been at the interruption, how he must have said to himself, 'This woman could have waited, but every moment is precious if my child is to be saved.' And whilst Jesus was still speaking to the woman you remember how there came a messenger from the ruler's house saying, 'There is no use troubling the Master further. The child is dead.' It must have been a terrible moment for the poor ruler, when he heard that he was too late. But Jesus, we are told, paid no heed to the words of the messenger. He just said to the ruler, 'Fear not, only believe.' He turned to the crowd and asked them to come no farther, and then he picked out three of His disciples to accompany Him, and went on with the ruler to his home.

He did not need any one to tell Him which was the house, for long before He reached it the cries of the mourners marked it out. In Palestine you must know that when any one died the custom was to announce the death to the neighbourhood by

loud weeping and wailing. So when Christ arrived on the scene He found the usual crowd of friends and neighbours wailing and beating their breasts and lamenting the lost child. To these He said, 'Why do you weep and make such a tumult? The child is not dead, she is only sleeping.' But they laughed Him to scorn. Sleeping indeed! They knew better than that, they did! And so Christ turned out of the house that scoffing unbelieving crowd of men and women, and taking with Him only the three disciples and the child's father and mother He went into the room where she lay.

He took her little cold hand in His warm, strong grasp, and He spoke to her two words, 'Child, arise!' just as your mother sometimes wakens you in the morning with the words, 'Child, it's time to get up.' And at His touch the little girl opened her eyes and sprang up, feeling as well and happy as any of you do when you are called to rise on a sunny summer morning. She was brought back not merely to life. That would have been marvellous enough. But she was brought back to health. She did not have to rise and feel her legs shaky, she did not need to have breakfast in bed for weeks, nor did she require tonics from the chemist and a change of air to make her cheeks rosy. She was absolutely well all in a moment.

Then came what I think the most wonderful bit of the story—the bit we have chosen for our text—Jesus told her father and mother to give her something to eat. Was that more wonderful than bringing her back to life? Yes, in a way it was. You see, when you think that Christ is the great Son of God it seems quite natural that He should perform a splendid miracle. But when you think that He is the great Son of God it seems extraordinary that He should remember that a little sick girl who has been living on practically nothing for days, but who has suddenly become quite well again, must be very hungry. The child's father and mother were so overjoyed and excited that they never thought of anything so ordinary and commonsensical as food. But Jesus, who thought of everything, especially of all the little things that other people considered of no importance, remembered that Jairus' 'little girlie' needed a good meal.

Now I wonder if you have ever noticed that the greatest men the world has known have been the men who remembered the little things that less great men forgot. They were busy all day with big things, but in the midst of their busyness they found time to remember the little things. And it is the little things, after all, which often matter most in life.

To-day there lives in a certain famous Scottish town a certain famous man. If I were to tell you his name you might not recognize it, but some of your fathers and mothers would. Shall I tell you the greatest thing I ever heard about that man? It was what some people would call a very little thing indeed. He was born in a little manse in the Highlands of Scotland. He was the eldest son of the house, and he had a great many brothers younger than himself. They were all very clever, and by and by when they grew up they scattered far and wide over the kingdom. But every year in the summer time they came back for a few weeks to their little old home, for they had a mother whom they all dearly loved. They spent those weeks fishing, golfing, cycling, walking, or lazing in the sun; and they all had a jolly time together. But it was the greatest and most famous among them who remembered the little things. He took off his coat and he mowed the lawn. He got the shears from the tool shed and he trimmed the privet hedge. A visitor remarked to his mother how neat the garden looked. 'Oh yes,' she replied, with a smile, 'that's Robert. The others never think of little things like that, *but he always remembers.*'

Boys and girls, Christ always remembers. Shall we remember too?

## The Christian Year.

### Nineteenth Sunday after Trinity.

#### The Old Testament and the New.

'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.'—He 1[1].

In what respects is the redeemed life enjoyed in Christianity a greater and higher thing than Old Testament faith at its most advanced point? The following considerations seem worthy of special note:

1. There is a new certainty of God. The assurance of God's almighty love conveyed through Jesus, and specifically through His death and triumph, is much more than the conditional certainty (as we may call it) which was all that Hebrew saints attained to. The opening verses of

Psalm ciii. give incomparable expression to the gratitude and trust of the devout heart; but it is permissible to feel that if the writer had had his family massacred, or had been carried off into exile, his consciousness of Divine favour, and quite definitely of Divine forgiveness, would have been seriously undermined. But the fact of Christ has given men 'boldness and access'—the joyful mood of those who have been completely reconciled to God. They have received an initial and irrefragable assurance of God's love which can be laid down once for all as the foundation of life. How far Christians have been able to live at this level is another story; but what differentiates the New Testament from all other books is that there we envisage the believed facts which released this triumphant gladness in men's hearts; we also see some men—St. Paul is one—whose faith was truly worthy of the glorious revelation by which he was confronted. It is significant that the New Testament contains nothing like the Book of Job. Something has happened to make men sure of the Father.

2. In consequence, fear of the world has vanished. Not that the Hebrew sense of human fragility is gone; even St. Paul can shudder for a passing moment at the thought of death, of being, as he puts it, 'unclothed.' But that frail sense of weakness in presence of the world and its destructive powers is swallowed up and lost in the exulting conviction that God's redemptive energies cannot ever be frustrated by any tragic fault of man or nature. The resurrection of Jesus, which must always be construed as morally correlative to His perfect trust in God, is a test case; it has revealed immortality in being; it is felt as exhibiting the Divine Love as omnipotently victorious, in a crucial instance, over all hostile forces, death and demons equally; it is under the canopy of this Love that the believer now lives, and not the believer only but the whole world. Christians were fortunate in having *perceived* this love, and taken in the wonder of it; but once seen to be there, it was objectively real and active, blessing the entire family of mankind. If even the Crucifixion could be transmuted into a medium of universal good, love, the apostles felt, was at the heart of things. Not even God could change the past fact of Jesus' death or abolish the wickedness of those who caused it; but He could change its value, and its value *was* changed radically when men came in faith to interpret it as the sublime manifestation of Divine Love mediated through utter human fidelity. A new light thus fell upon the omnipotence of God, which gave mastery over the world.

3. The hope of a blessed future life is carried on to its completion. The new disclosure of God necessarily reacted upon eschatology; for in view of the Father a present redemption must contain implicitly the promise not of its perpetuation merely but of its perfecting.

The Christian Gospel of immortality put first things first. It laid its finger on communion with God, experienced here and never to be broken, and including as part of its own implicit meaning the promise of life everlasting. Apart from this, nothing more than survival (which many faiths have offered) can be looked for, not life in perfected form. What Scripture fixes on is the centrality of God, as the Father who will not let His children go; and the implications of this for dying men. The one question that interests Christianity is whether men do or do not attain to the destiny contained for them in Christ. It is a destiny no human powers can achieve, but we may have it as a Divine gift. And the future existence is not, as in so many eschatologies, conceived as a mere prolongation of earth. Both ethically and teleologically it is a glorified and transformed type of being, from which all moral hindrances and antagonisms have been eliminated. Thus the Christian hope closely resembles the Platonic in its keen feeling for the intrinsically unsatisfying nature of the present world; it differs by refusing to reject the finite, which, it holds, must be the medium and element through which we realize and enjoy the infinite and eternal.

It would, of course, be vain to argue that Christianity was the first to teach a blessed future life. Hebrew faith, more especially in post-canonical writers, had developed its devout individualism in a sublime form of eschatology. But the Christian hope was bound to gain through the new grasp of the Father. The contents of hope itself were enriched, and certainly not less the grounds on which it rested. Jesus' own belief in immortality is a fact of the very first magnitude; He who knew God best and loved Him as no other has done, was surest of the life to come. As already noted, His victory over the grave, and His revelation of Himself to believers as the Living One

must be construed as furnishing the crucial instance of what may be called immortality in being. In principle, this broke the destructive forces of nature at their most formidable point of incidence, and inaugurated a new career for those whom the Father has in His keeping.[1]

---

### Twentieth Sunday after Trinity.

#### 'Not of Yourselves.'

'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.'—Eph $2^{8}$.

The Apostle is speaking about salvation. It is a great word. It is the word of the Gospel. The Gospel of Christ is a gospel of salvation. And throughout the New Testament three things are said about it—we need to be saved, every one has to see to his own salvation, no one can save himself.

1. We need to be saved. It is true that there are those amongst us who are fairly contented with things as they are; they have not awakened to their need for anything higher. But no one can call this earthly life ideal, and there are many in whom the longing for a better and nobler one becomes the master craving of the soul. Some live basely, brutishly, exploiting their fellows, increasing the sum of human misery for their own selfish ends, indulging in the lusts of the flesh, and loving the things of this world; but there are others whose gaze is ever wistfully fixed upon eternity, and who earnestly long for deliverance to come. But death will not bring it. Death might be the end of everything, but it would not be deliverance in the sense our higher nature prays for. What we want is emancipation from what we are as well as from what we suffer; and, apart from this, death would only be the utter and final defeat of all that is good in our experience and aspirations. How we yearn for perfect freedom, perfect life, perfect love, perfect good, perfect bliss! How ashamed we are of yielding to sin, and yet how impossible it is to shake off the yoke! How we want to be clean before God, to have done with the burden of the evil past, and rise into perfect oneness, unbroken harmony, with the eternal good!

2. Every one has to see to his own salvation. 'I remember,' says R. J. Campbell, 'being much struck many years ago on first reading Newman's *Apologia* with one remarkable personal confession it contained. Referring to 1843, when, as the distinguished author says, he was on his death-bed as regarded his membership of the Church of England, he was appealed to, very naturally, by some of his old friends and followers for guidance as to what they ought to do. His reply to the reproach that he refused to give such guidance is that at the time in question his first concern was the salvation of his own soul, and that until he knew where he was about that he was not in a state to advise other people. Those words made me think. I cannot say that I agreed with them; rather I viewed them with disapproval; but I should not do so now. I am convinced that Newman was right, and that the first business of any man is his soul's salvation. This is growing clearer to me as I grow older, notwithstanding the fact that such large numbers of people at the present day seem altogether indifferent to the subject.'

3. Now it is obvious that only two ways can be suggested of securing this salvation. One is our own persevering effort, and the other is the operation of Divine grace. There is a place for both, but the former is helpless without the latter. You might as well talk of a deaf and dumb child becoming a member of cultivated society by his own efforts; the efforts are needed, but would be quite useless if no intelligent guidance were forthcoming to stimulate the mental faculties into activity and overcome the sense disability.

When intellect and moral endeavour combined have done their utmost this still remains a disappointing world. Human nature cannot save itself; it can only be saved by the incoming of God in spontaneous redemptive action, breaking through all barriers and lifting His lost child back to Himself. We cannot earn this grace; we can but receive it. If the soul can rise no higher than morality can take it, it will never look upon the face of God; but by faith in the regenerating power of the living Christ it can ascend to the highest heights of the life Divine and enter upon the eternal glory.

Nothing we can do can win us the life eternal; it must be a free gift or we cannot enter into it. The proudest achievement of human intellect, the most rigid adherence to human standards of excellence, fail us here. It is a thing in itself, inaccessible to anything but faith; it comes to us, we do not climb to it. A thousand miles is just as far

[1] H. R. Mackintosh, *The Originality of the Christian Message*.

from infinity as half an inch; a millionaire is no nearer being of royal blood than a pauper. It is of the grace of God, and not otherwise, that we arrive at the goal which is beyond and above all questions of merit and demerit, good and evil, right and wrong, beyond and above morality itself. We accept the righteousness of Christ, we never can earn it.

Naked come to Thee for dress,
Helpless look to Thee for grace.

---

TWENTY-FIRST SUNDAY AFTER TRINITY.

**Salvation by Grace.**

'By grace are ye saved through faith.'—Eph $2^8$.

The verse tells us what grace does. It is not sometimes quite realized that grace does anything. It is sometimes regarded as a sweet sentiment, a soft disposition, a smile of good nature. But that is an absolute caricature. 'Grace,' it has been well said, 'is not the shimmering face of an illumined lake whose waters are still; it is the sunlit majesty of an advancing sea.' It is a thing with mighty force in it—the outgoing energy of God.

1. What then does it do? 'By grace are ye saved.' Very striking is St. Paul's emphatic reiteration of this truth. He is not content to state it once or twice, or even thrice. First, he says, 'By grace are ye saved,' and then he puts it negatively—'not of yourselves.' Even this is not enough. 'It is the gift of God,' he adds, and as if to make assurance doubly sure he turns to the negative side once more, 'not of works lest any man should boast.' What produced in the Apostle this so strong a conviction? It was his own spiritual experience. If ever any man sought to earn salvation by his zeal for righteousness, it was St. Paul. But all that he did proved ineffectual. 'The commandment which was unto life he found to be unto death.' Nay, in his exceeding zeal he had been led into the greatest sin of his life—his furious opposition to Jesus Christ. Then came the great astonishing act of grace—Christ confronting him on the road, not in wrath, but in tender reproachfulness and gracious appeal. That saved him. It was not his own doing. It was due entirely to the grace of God. And not that only, but all that followed—every impulse, every effort of that consecrated life of unrivalled enthusiasm, St. Paul knew that he owed to grace. 'By the grace of God I am what I am. I laboured more abundantly than they all, yet not I but the grace of God which was with me.'

2. What is the means by which grace does what it does? We speak about the energy and potency of grace, and compare it to the flowing of a mighty tide. Have we then nothing in our own hands? Are we saved as a child might be who is caught up by the incoming tide and flung gently on some soft, sandy shore? No, indeed. Not so is any man saved. There is still another of Christianity's great words in this brief text. 'By grace are ye saved through faith.' By grace through faith. 'Theological subtleties,' does some one say? Not at all. There is nothing more subtle here than there is in our daily experience. Here is a Friend who comes to you lovingly, graciously, reaching down to you in your need. By His grace you might be saved from your trouble. But something is needed to change 'might be' into 'shall be.' What is it? Your response, of course; your trust, your hand stretched out to the proffered hand from above. You must needs believe in your gracious Friend, incline to Him, confide in Him. Should you hold back in sheer distrust and keep your heart closed to the grace that has visited you, it cannot do you any real good. By grace through faith. Here to-day is salvation possible by grace. For hither has come the Saviour Friend—down to the lowest and most forlorn. It might be. Shall it be? 'According to thy faith,' He says, and waits. The rest remains with us.[1]

---

TWENTY-SECOND SUNDAY AFTER TRINITY.

**The Power of the Spirit.**

'With the Holy Ghost and with power.'—Ac $10^{38}$.

The language of the New Testament bears witness to the sense of power and victory which possessed the company of believers in Jesus. To believe in Jesus, the living and enthroned Lord, was to be straightway endowed with the Spirit of God; and that means Divine, supernatural, irresistible power. Three ranges of action are manifest in the New Testament account of the operations of the Spirit.

1. It is bestowed, in the first instance, for Evangelism (Ac $1^8$, $2^4$). To the end of the New

[1] R. Sangster Anderson.

Testament period, evangelism is always represented as a direct inspiration of the Spirit, being, apart from that, wholly ineffective. The Gospel is the power of God unto salvation, because it is not theory or guesswork, but is the love of God, once incarnate in Jesus, and now clothed in human speech, but instinct with the same Divine energy.

2. It becomes within the witnessing Church the source of gifts, to be used in the propagation of the Gospel (1 Co $2^{3,4}$; He $2^{3,4}$). Various lists of these 'gifts' are to be found in the New Testament. But their contents and the way they are introduced show that they are not meant to be exhaustive, nor intended to be stereotyped into a standard for the Church in all subsequent ages. The Spirit will impart 'gifts' according to need, to all who are wholly devoted to the ministry of the Gospel. They are not given as a substitute for conscientious toil, and have nothing to do with magic. Yet no one who believes that Divine Power is at the service of Divine Love will limit his expectations of help to the measure of the conventional and commonplace. To live in the Spirit is to inhabit a realm where Love is triumphant and works wondrously.

3. The power of the Spirit, however, finds its noblest and most characteristic expression in fitting human life to be the manifestation and the instrument of the Great Salvation. To believe in Jesus and to receive the Spirit are coincident experiences. The Christian life is the life of faith; it is also, synonymously, life in the Spirit. Life in the Spirit, accordingly, is not a luxury. It is a duty. We owe it to the Lord, whose purchased boon the Spirit is, that we decline not His peculiar benefit. Nay, it is a necessity; for there is neither life nor salvation without the Spirit.

No doubt the condition is hard. Legalism, wherever we find it, is an easier process than living in the Spirit. It is far easier to live by a code than to live in such habitual dependence on the Spirit, that, in being free from the Law, we are wholly subject to God, and quickened and controlled by Him. No doubt, too, there are dangers in the high adventure of the Christian salvation, which are escaped by those who content themselves within the barriers of Law. But there can be no doubt that the Salvation itself consists in the reception of the Spirit. Many difficulties and dangers beset those who are afraid to venture upon life in the power of the Spirit of Jesus. All the manifestations of the Spirit are revelations of Jesus. Who would be afraid of Him? To live in the Spirit is to form one of the Jesus circle. He is in the midst, the Bridegroom of the human soul, never more to be taken away from us. To have Jesus with us, and to have His Spirit in us, mean the same thing.

There is no excuse for half-heartedness, and fears that are born of unbelief. We may venture on any duty, and enter into any trial, confident that the Spirit of Jesus will not fail us. The note of the Spirit, accordingly, is Joy. Jesus rejoiced in the Spirit, 'thrilled with joy' (Lk $10^{21}$). The Kingdom of God is 'righteousness, joy, and peace in the Holy Spirit' (Ro $14^{17}$). 'The Holy Spirit is a glad spirit' (Hermas). How much we have missed! How deeply we have grieved the Spirit of Jesus![1]

---

### Twenty-third Sunday after Trinity.

#### The Christian Life.

'I have fought a good fight, I have finished my course, I have kept the faith.'—2 Ti $4^{7}$.

The Christian life is a battle, and a march, and a siege; and we find just three principles that cover those aspects in the passage before us.

1. First of all then, because I have enlisted and given myself wholly to Christ as a soldier, I am committed to the fact there is going to be a battle. That does not mean mutiny. Why will people think that we mean only the fight that goes on within when we talk of battle? The fight within is claimed as a victory from Christ, and is settled by His Lordship, and by the maintenance of Him on the throne by the influence of the Spirit of God. But when that is said and done, you are only then ready for that for which you were enlisted as a soldier. This general in Christ's army is not talking of mutinies within the camp; he is talking of the enemies outside.

2. The Christian life is a march. Now this is a very important thing, because it touches, not an exception of life, but its ordinary levels. This man says: 'I have finished my course.' Well, to finish a course is a very great thing. Do not underrate the physical strains of the road. Only a soldier knows how severe a test of morale it is for an army to go through a heavy march, and to

[1] T. B. Kilpatrick, *The Redemption of Man*.

come out, if not fresh, at least determined. There is no romance about marching. There is not the excitement of fighting; there is not the exhilaration, even though it be red with blood, of a charge, or the stimulus of 'going over the top,' fearful as that experience is. There is just the dusty way, when every inch counts, and every ounce of equipment tells; when there is sniping along the road, and it cannot be replied to, and there is shelling of the guns all round; but you have to keep going steadily forward, just because those are your orders and the ground must be covered. Under such conditions one man who means to finish the course is worth much.

During an advance along one of the most dangerous roads in the war in Flanders, when men were getting a little restive because of the heaviness of the fire, a gaunt figure in khaki was seen stalking unconcernedly up the middle of the road. Some of the men asked who that was. And the reply of the others was: 'That is our padre.' It was heartening to those men who were getting restive under fire to see that there was one who could go right on, staying the course, and showing them the way to finish their march.

3. But Christianity is not only a battle, and a march. It is a siege. There is fighting pluck wanted for the siege, and there is also staying power. There are some who are exhilarated in the fight, and are supported on the march, but flag in the siege. Doubts and hesitations enwrap them, and the privations get on their nerves. There are in life experiences which correspond to the siege. Times when you are hemmed round are hard to bear. You can go forward in the march; but in the siege you cannot. There are crises when you are brought to a standstill, and, although you know that God is overhead, you feel that man is all round. In days like that, faith is sometimes tempted to flag. Do you not hate the restrictions, and chafe under the needless fences that pen you in and rob you of your freedom?

Remember that picture in the Walker Art Gallery in Liverpool of the sentry at Pompeii. The ashes are falling all about him; the reflection of the flames from the volcano and the burning houses is reddening his face; but he is gazing upward from them with steadfast look. He can die; but he cannot desert. He will not give in. And we will not either. There are times when we have to stick at our posts, even though we are hemmed in, and there seems no way out. These are crises that come not only upon our outward circumstances; but they play upon our characters. What control, what strength the siege develops! Your supplies are cut off. The sweet things of life are rationed and reduced. Yet guard the faith. Don't give in. Take the kind of test the telephone girl has to stand. A sudden call, and an answer, and many more to follow. And some are polite, and some are ill-tempered. And there is the desire to let go and answer back. That is a siege. One of the things that the Bell Telephone Company seeks to do is to 'cultivate the voice with the smile.' It is a great ideal. Other people may be hanging upon your holding out in your siege. You do not know how long it may last, but you must hold on. Remember Tennyson's 'Defence of Lucknow':

'Hold it for fifteen days!' We have held it for eighty-seven!
And ever aloft on the palace roof the old banner of England blew.

# The Work of the Holy Spirit.

By the Reverend Arthur C. Hill, M.A., Glasgow.

The Holy Spirit is the permeating energy of God. We speak of the Spirit as personal because the power that creates personal emotions must be similar in kind—though infinitely greater in degree—to that which it creates. Of course the Spirit is always present in the world, just as God has ever been in the midst of creation. Equally, of course, His inspiration is always directed to the effectual awakening of the soul, to nourishing it in all things holy, to preparing it for whatever task is laid upon man. Is it said that we use finite figures to set forth the infinite? That is true, but the need

for such use is bound up with our constitution as men. We cannot escape from the necessity for speaking of the descent of the Spirit, the outpouring of the Spirit, and we must needs be content to utilize these images, which is what they are, to express the ideas we have of the working of God's Spirit in history and in the soul of man. The Spirit is not a new agent or fact in the world, entering as it were into existence only at a particular time in history. God is always present in all His essential reality. But we have at certain times the eruption, the outbreaking, of the divine nature in new modes. The eyes of man are opened to the perception of fresh aspects of the divine nature. In this sense we may say that the Spirit entered into the world at the time of Pentecost. We know that the great achievements of Christianity could not be accomplished until the visible Head had been removed. Otherwise the religion would have been local, limited. Only with the departure of Jesus and the coming of the Spirit could there be that universal appeal of the faith to all men which is the peculiar mark of this religion. What we have to grasp, then, is the truth that this present world is now, and has always been, enwrapped in a supersensible spiritual world, that this other world is continually interpenetrating the existent and visible world, and that this penetration, operating through the mind and heart of man, is essentially the work of God's Spirit. This, of course, means that His work is not restricted to any particular body of people. It breaks down all thoughts of limitation by creed or class. Wherever there is to be found faith, work, high-souled endeavour, there we must be prepared to find the Spirit of God. At the same time we may assure ourselves that amongst those who live in and by the Name, who worship God in Christ; in other words, amongst all true believers, who dwell together, in breaking of bread and in prayer, there is found in the fullest degree, so far as we can tell, the manifestation of the Divine Spirit. One truth emphasized in the Bible is the universal gift of the Spirit, being given to every man to profit withal. The disposition to divide men into classes according to their intellectual endowment is not encouraged by the great teachers of Scripture. In some form God reveals Himself to all His children. Thoreau's brave saying, 'I will have nothing that every man may not have on the same terms,' expresses a temper essentially Christian. Some perception of truth, some sense of the divine glory of life, is granted to all, and in whatever form it may come it is to be regarded as the work of the Spirit of God. Equally important is the truth that the Spirit searcheth all things, yea, the deep things of God. Who does not realize the existence of mystery in the world? The further we go in trying to understand the marvels that lie within and without ourselves, the more we are impressed by our own apparent impotence and obvious ignorance. But there is a power in man which urges him to bring light into the dark places. This disposition is in the highest degree spiritual, is indeed one of the chief modes by which the Spirit works in man. If we have been timid before the claims of an arrogant intellectualism, apparently divorced from faith and a stranger to humility, it was perhaps not without reason. But we are bound now to admit that God's Spirit has been working in and through many men who seemed at one time aliens from the commonwealth of Israel, that every kind of intellectual labour, honestly done and faithfully pursued, is to be regarded as a manifestation of the Spirit, helping us to understand better the glory of the world, and aiding us in the discovery of that full-orbed Truth into possession of which the Spirit is to lead men. But there is a function of the Spirit, the full recognition of which, without drawing the cordon too closely round the circle of Christian believers, seems to be peculiarly adapted for the edification and comfort of those who are found in Christ. 'The Spirit beareth witness to our spirit that we are the children of God.' That great hour when we pass from the 'Centre of Indifference' to a mood in which the 'Everlasting yea' becomes the fit utterance of our thought, when we reject the negative attitude of crouching timidity and fear for the positive relation to life, and boldly say that 'this world is our Father's house,' that we are His children, and that, through grief and joy, deserved chastisement, unmerited affection, we know that all things work together for good to them that love Him, that is the hour in which the Spirit's ministrations are felt and known, and a calm bliss as of deep waters resting under a summer sun pervades our whole being. Gone are all our uncertainties, our feeble strugglings against the foes of the soul, to make way for a blithe confidence in God, our Friend and Lover. And again, when 'the Spirit helpeth our infirmities,' we have the same inner sign that we are not

alone, go not forth to our warfare at our own charges. There are frailties of the body, dispositions of the mind, which may well make havoc of our faith unless they can be controlled and transformed. But the Spirit helps us to bring these into subjection to the dominant purpose of the soul, nay, will so change them that out of our very weakness we may discover a new source of strength.

All these experiences are the privilege of those who know Christ and are prepared to confide their life to His guidance. But there is one aspect of the Spirit's work which in our time seems to need especial emphasis, I mean that giving of courage of heroic daring to otherwise commonplace characters which has been so often illustrated in the life of the Christian community. It is a matter for profound regret that so frequently the richer forms of spiritual development have been associated with a quietism which seems to shrink from the rough work, the inevitable clashings of temper and interest, that are to be met with in the world. With all respect to our spiritual leaders I submit that this is a calamity and a thoroughly false interpretation of the function of the Spirit. It is not in the shadowed calm of an ancient sanctuary, however noble, that the grand achievements of the Spirit are to be wrought out, but in the thick of life's battle, on the frontiers of civilization, in stern conflict with the immoral tendencies of the intellect and the heart of man. It is here that the majesty of God's Spirit manifests itself in austere and awful grandeur, and this is the true arena to which we should invite the youth of our nation who desire to be used of the Spirit for the ennoblement of our common humanity.

# Contributions and Comments.

## Neo-Babylonian Letters.[1]

Professor Clay is an indefatigable worker. He is also a remarkably accurate copyist of cuneiform texts, and his long experience in copying and editing the difficult scripts of early Babylonia has made him one of our chief authorities in such matters. At present he is engaged in getting the American School at Jerusalem into shape after a winter in Babylonia, where he has been making arrangements for the creation of another American School with its headquarters at Bagdad, as well as for the commencement of excavating work on a Babylonian site.

Before leaving America he had seen through the press another volume of cuneiform texts, which has a special interest for Biblical students since it contains the copy of what he is certainly right in believing is an autograph letter of the great Nebuchadnezzar. Like all other Babylonian letters it is written upon clay, and was found in the ruins of Erech. It begins with the brief statement: 'Letter from Nebuchadnezzar to Enusta-sarra-uzur, Nadin, and Merodach-etir.' Then follow the usual greetings and good wishes with the unusual addition: 'in the shadow of Enusta may there be peace (to you) in the presence of myself and the people of the king.' The king tells his correspondents that their 'complaints' have been attended to.

There are two other letters in the collection from Nebuchadnezzar, but as they are headed 'the word of the king,' they will have been written by one of his secretaries and not by himself. There are also one or two letters apparently from Nabonidos, the last King of Babylonia, one of them referring to the introduction of the intercalary month Ve-Adar in the 15th year of the king's reign.

The letters extend from the reign of Kandalanu, about B.C. 620, to the reign of Darius I., and relate for the most part to the estates and revenues of the chief temple at Erech. But there are also references to the celebration of festivals, to the inspection and repair of canals, to military affairs, and other mundane matters. Professor Clay promises to publish a transliteration and translation of all the tablets in a future volume of the 'Yale Oriental Series.'

A. H. Sayce.

*Edinburgh.*

[1] *Neo-Babylonian Letters from Erech.* ('Yale Oriental Series.') By Albert T. Clay. Yale University Press (Oxford University Press, 1919).

## *Εὑρεθήσεται* in 2 Pet. iii. 10.

This reading appears to have caused great difficulty to copyists, editors, and commentators. It is contained in the best MSS. ℵ and B as also in a number of good minuscules, in the Peshitto margin and in K and P. In fact the attestation is so strong that Westcott and Hort, Nestlé and von Soden all edit it, though W.-H. do so with reluctance and between half-brackets. On the other hand the A.V. and R.V. following the Received Text, MSS., A.L., and a number of others, including the Vulgate, have 'shall be burned up' (Greek *κατακαήσεται*), the R.V., as is its habit, giving the better attested reading 'discovered' in the margin. Turning to Westcott and Hort's 'Notes on Select Readings' we find the MSS. authority for the two readings already mentioned, and another *ἀφανισθήσονται* (*sic*) given in C., followed by the remark, 'The great difficulty of text has evidently given rise to these variations. . . . It is doubtless itself a corruption of *ῥυήσεται* (*ῥεύσεται*) or of one of its compounds.' Thus W.-H. regard *εὑρεθήσεται* as manifestly an impossible reading. In this the chief commentators appear to agree. Bigg ('International Critical Commentary' *in loc.*) thinks that '*not* discovered,' a reading preserved in the Sahidic and one Syriac MS. (the Bodleian), must be the right one. Mayor ('The Epistle of St. Jude and the second Epistle of St. Peter' *in loc.*) also thinks 'not discovered' makes excellent sense, and quotes Gn $5^{24}$ LXX (the translation of Enoch) *οὐχ ηὑρίσκετο* in confirmation. He admits that there is something to be said for the *εὑρεθήσεται* of the best MSS., but on the whole decides against it, and suggests *ἀρθήσεται* ('shall be taken away'). Other commentators suggest *ἔργα ἀργὰ εὑρεθήσεται* ('Its works shall be found useless').

Why all this difficulty? Is not *εὑρεθήσεται* alone really after all not only the best attested but also the most suitable, and in fact the original reading? I think so for the following reasons:

1. While it is perhaps not obvious at first sight, and so naturally has caused attempts at correction, as it stands the passage bears a perfectly clear and understandable meaning. The heavens pass away, the *στοιχεῖα* are destroyed by burning, then, what intervened having been taken away, the earth and its works (*i.e.* men and their deeds) are laid bare before God. This is quite naturally stated from the Divine point of view in the word 'discovered.'

2. The continuation of the passage confirms this view for after (vv. $^{11-13}$), further emphasis on the destruction of the Heavens and the *στοιχεῖα*, the writer (v. $^{14}$) impresses upon his readers the necessity of watching and purity that when these things occur 'ye may *be found* in peace without spot and blameless in his sight.' (*ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ*). The world and its works are to be laid bare before God, see that yours are such as to please Him.

This conclusion receives support from both the side of Textual Criticism and from that of Religious Ideas. In the first place from the Textual point of view it would be difficult to explain how if the received *κατακαήσεται*, or W.-H.'s suggestion *ῥυήσεται* had originally been written, the on the face of it more difficult *εὑρεθήσεται* could have originated. But if we suppose *εὑρεθήσεται* original, both the Received Text, the reading *ἀφανισθήσονται* and the introduction of the negative are understandable as guesses consequent on failure to see the point of the writer. In the second place, there are several Apocalyptic passages in the Scriptures which lend support to the reading *εὑρεθήσεται*. For example, Rev $6^{15.\,16}$, 'The kings of the earth, and the princes and the chief captains, and the rich and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, *and hide us* from the face of him that sitteth on the throne, and from the wrath of the Lamb.' Compare two O.T. passages which appear to be behind this: Is $2^{19}$, 'And men shall go into the caves of the rocks, and into the holes of the earth from before the terror of the Lord and from the glory of his majesty, when he ariseth to shake mightily the earth.' And Hs $10^{8}$, 'And they shall say to the mountains, Cover us; and to the hills, Fall on us.' Just as these passages pourtray the wicked as dreading above all things the presence of God, and therefore desiring to be hidden from Him; so the author of 2 P. with a fine sense of climax makes the passing away of the heavens and the destruction of the intermediary spiritual beings, while terrible in themselves, even more terrible in that they lead up to the discovery, naked and unprotected of the earth, of men and all their works by God. The judgment is here repre-

sented not so much as a destructive act of God, as a revelation of Him from which none can escape. The very juxtaposition of the Holy God and unrighteous men is in itself terrible. This is clearly the thought also in Re $1^{7}$, 'Behold he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall wail because of him.' Thus by reading '*shall be found*' in this passage with the best MSS. instead of 'shall be burned' with the Received Text, we not only get perfect good sense and a real parallelism with verse 14, but we also come to see that the writer may have had a more spiritual idea of apocalyptic than that with which he has usually been credited.

WILLIAM E. WILSON.

*Woodbrooke, Selly Oak, Birmingham.*

## Immanuel.

No satisfactory explanation why, under the circumstances, the child should be called Immanuel has ever been put forword.

Isaiah goes to meet Ahaz in order to dissuade him from applying to Nineveh for help against the threatened attack of Rezin and Pekah. The prophet knows that his message is from God, and offers to give any sign the king may demand.

Ahaz has, however, already made up his mind, and refuses to ask for a sign. Isaiah, indignant at the rejection of his counsel, then draws from his armoury a weapon rarely used by a Hebrew prophet —sarcasm. Within ten months or a year a child shall be born in the royal hareem, and the palace shall reverberate with the triumphant voice of the short-sighted optimists, 'Immanuel!' for the doom of Rezin and Pekah is assured.

But had Isaiah intended to indicate that the protecting wings of Jehovah would be spread out over his land, would not the name of the child have been a compound with Jah and not with El?

But—Is $8^{8}$—the River, the king of Assyria, 'shall pass through Judah; he shall overflow and go over, he shall reach to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel!' Blind politicians, sycophantic courtiers! Immanuel, indeed!

Sarcasm is sometimes used by prophets, *e.g.*, the culmination of indignities heaped upon the silent Sufferer is this: 'He shall make his grave with the wicked, and *with the rich* in his death (עַל), *although* (not because) he had done no wickedness.' Compare also our Lord's words to the priests who polluted the Temple court and made it a den of robbers by exorbitant prices demanded for sacrificial animals: 'Add *destruction* to pollution and desecration and in a very short space I will raise it up again,' a temple not made with hands, the temple of His body the Church.

Micaiah's words to Ahab were also of that nature: 'Go up; for the Lord shall deliver into the hand of the king.'—'Which king?'

R. C. FAITHFULL.

*Peakirk Rectory, Peterborough.*

## John ii. 4.

IN a recent number of the *Journal of Theological Studies*, the Rev. Cuthbert Lattey, S.J., at the close of a valuable article on 'The Semitisms of the Fourth Gospel,' deals with this much discussed verse. 'The use of γύναι seems to be absolutely Greek; it is used, as Liddell and Scott put it, "often as a term of respect and affection." The main idiom . . . occurs eight times in the Old Testament and five times in the New; the Septuagint always reproduces the Hebrew idiom. . . . It means "*Laissez moi tranquille*," "let me be" . . . but "*en bonne ou mauvaise part*"—the tone may be friendly or unfriendly. More often it is unfriendly, but it is distinctly friendly in 2 Ch $25^{21}$ . . .'

To this I would add that the last clause in the verse seems best read interrogatively, 'Is mine hour not yet come?'—*i.e.* His time to manifest Himself. οὔπω frequently introduces a question—Mt ($15^{17}$) $16^{9}$, Mk $4^{40}$ $8^{17.\ 21}$. With the clause regarded as a statement, the 'hour' is sometimes taken, on the analogy of other passages in this Gospel, to mean the time for the Lord's death or the like; this is irrelevant here. Or, if it is taken, more naturally, of the right time to act on this occasion, we should expect notice of some delay, and the Lord's mother's words to the servants seem premature. If, however, the clause is taken interrogatively, her words followed naturally.

HAROLD SMITH.

*St. John's Hall, Highbury, London.*

# Entre Nous.

## SOME TOPICS.

**Many Mansions.**

'In my Father's house are many mansions.' How will this do as a modern translation?—'May we not think of the Universe, the all-embracing organism, as a social community, built up no doubt of many sub-communities, each of which is a world in itself, yet being in some sort the fatherland of us dwellers on earth, in that as conscious beings we are numbered among its citizens and can play our parts accordingly, if we will but rise to the level of our high calling and take up the burden of our infinite responsibility?'

Mr. Edmond Holmes has written a book on *The Cosmic Commonwealth* (Constable; 5s. net). The Cosmic Commonwealth is just 'my Father's house.' And (following Jesus again) he makes the secret of understanding and appreciation to be a true conception of God. Mr. Holmes is a critic of 'feudal Christianity,' but he seems to be at one with Christ.

---

**Feudal Christianity.**

What *is* Feudal Christianity? Says Mr. Holmes: 'We have been the victims of an unworthy conception of God. We have thought of God as the supernatural Creator, and therefore as the autocratic Ruler of the Universe. And we have gone on to think of him as the fountain-head of irresponsible authority; as the Overlord of a feudal hierarchy which is secular as well as spiritual; as the guarantor of the "divine rights" of kings and princes—and multi-millionaires; as the arbitrary dispenser of property, power, position, and privilege, and all the other "good things" which the feudal magnates and their modern successors have claimed for themselves and denied to their fellow-men.'

---

**The Call.**

'A young Church member was aware of the urgent claims of the mission field, and contemplated responding to a call if she received one from God. She frequented missionary meetings and heard the earnest plea for more workers, but still she waited for the call.

'One day when visiting a friend the subject of missions arose, and the friend asked if she had never thought of becoming a foreign missionary.

'"I have," she replied, "but I am waiting for the call."

'"Why, how presumptuous some people are!" exclaimed the friend. "Do you expect the Almighty to send an Angel to give *you* a special call from Heaven?"

'The girl saw her mistake, accepted the call that had been sounding in her ears unheeded for some time past, and became an earnest worker for Christ in Africa.'

The anecdote is told in *The Supreme Crusade*, by Constance Morison, B.A. (R.T.S.; 3s. net), a book which contains an earnest appeal to the follower of Christ to be loyal to the Lord who bought him and give himself for service and sacrifice, as our lads gave themselves in the great war.

---

**The Lily of the Valley.**

A volume of *Stories for the Nature Hour* has been published by Messrs. Harrap (5s. net). It contains tales and parables of flowers and insects and birds and winds and clouds, selected by Ada M. Skinner and Eleanor L. Skinner, from authors living and dead, together with a few by the editors themselves. They are all imaginative and wholesome—just the kind of story to be told to the children, and to be the means of training them in the exercise of their imagination. One of the shortest is a Legend called 'The Lily of the Valley' by Albert Bigelow Paine.

'Once when the Little Child of Bethlehem was playing He grew very tired and thirsty, and His playmate was very thirsty too. So Jesus ran to the well for a cup of water and hurried back with it without stopping to drink. But His playmate was greedy, for he seized the cup and drank it all except a few drops at the bottom; then he gave the empty cup to Jesus, who took it and let the last few drops fall on the grass, when suddenly, from where they fell, there flowed a little clear stream of water with lilies of the valley blooming along its bank.'

---

**The Three Crises.**

'A wise old man who had a characteristic habit of long and careful introspection, but who had never become morbid as a result of his expeditions into his interior life, was once discussing his experience with a friend whom he deeply trusted.

'"There were three decisive crises in my early life," he said. "The first was when I made up my mind to be loyal to the very highest demand which came to me. Out of that decision came a sense of ethical urgency which has enriched my whole life. But something torturing came out of it too. For it was not long until I was caught in the coils of so involved a sense of ethical responsibility that I was completely bewildered. My head was dizzy with the noise of buzzing loyalties. Then came that crisis in my life when I learned the deepest secret of all. There was a reinforcement outside my own life whose help I could claim. The very meaning of my hesitation and confusion and incompleteness was that my life was to be lived with God, and not apart from God. He became the greatest fact of all, and trust in Him my most defining experience. Then for a little while I was so possessed by the rapture of this new relationship that I did not see its ethical implications. I was so busy trusting God that I did not feel the deep necessity of doing His will. I was brought to a sharp halt. I saw that I was using religion in such a way that my very character was endangered. Then came the third crisis. Now I faced the practical responsibilities of a great trust. I saw that I must depend upon God as if that were the only experience in the world. I saw that I must live as carefully as if I were depending upon myself for moral peace. At that moment I found the way in which ethics and religion unite to produce the full life."'

That story is taken from a new book by Dr. Lynn Harold Hough, the President of the North-Western University, entitled *The Eyes of Faith* (Abingdon Press; $1.50). It is a remarkable book, quite as strong and stimulative, with all its popularity, as the same author's Cole Lectures.

## SOME TEXTS.

When a man claims to have discovered *The Inner Meaning of the Four Gospels* (Daniel; 3s. 6d. net) he has to come with good credentials. For the presumption is that he is a faddist. Mr. Gilbert T. Sadler, M.A., LL.B., is a scholar—so far good and going a long way. But when he tells us, as he does at the very beginning, that he no longer believes in the existence of Jesus, he throws himself out of court. We know what his scholarship comes to. Then we almost expect an exposition like this—

**Lk 11[29-33].**—'We cannot imagine any Jew openly declaring himself to be greater than Solomon and Jonah. If he *were* greater, he would not say so. The verses are Christology, not a history of what was said by a man Jesus. The wooden, uneastern, unimaginative Commentaries never perceive so simple a truth. They treat the Gospels as history. They assume (but do not prove) that a man Jesus lived. Their days are numbered, however, useful in many respects though they have been.'

**Lk 23[54. 56] and Jn 19[52].**

The discrepancy between these verses is an old and still unsolved problem. The Rev. Khodadad E. Keith, M.A., Teacher of Hebrew in the University of Liverpool, believes that he can solve it. It is agreed that Jesus was crucified on a Friday. The question is, What day of the month was that Friday? Was it the 14th or the 15th of Nisan? If Luke says one and John another day, the reason is that *the Jewish Calendar had not yet been fixed.* 'We must bear in mind that the Jewish year is a lunar year, and that the Jewish Calendar (still in use) was not fixed till about 360 A.D., by Hillel II. Prior to that date, the first day of the month depended upon the appearance of the new moon. "The beginning of the astronomical month," says Dr. M. Friedländer, "is the moment of the conjunction of sun and moon [called in Hebrew *molad* = 'birth'], when the moon is exactly between the earth and the sun. Nothing is then visible of the moon. At least six hours later a very small portion of the moon can, under favourable conditions, be seen, and the day on which this takes place is the first of the calendar month" ("The Jewish Religion," p. 364). It will be admitted that such a method of determining the first day of the month must occasionally lead to uncertainty; one section of the community might regard a certain day as the *last day of the expiring month*, whilst another section might take it as the *first day of the coming month.*'

Mr. Khodadad Keith explains all this in *The Passover in the Time of Christ* (London Jews' Society; 8d. net).

**Mk 12[17].**

'Render unto Cæsar the things that are Cæsar's and unto God the things that are God's.' Is there any difficulty? The Rev. Albert D. Belden, B.D., who publishes a vigorous volume of sermons under

the title of *Does God Really Care?* (R.T.S.; 4s. 6d. net), fears that it invites to a separation of things sacred from things secular, a separation elsewhere disapproved of by Jesus. 'As an isolated motto this verse has been used to sanction a false spirituality, utterly obnoxious to the spirit of Jesus. It has been used to support that point of view which shuts human life up into water-tight compartments, having no relations one with another, which says this is secular, that is sacred; this is politics, that is religion; this is business, that is morality; and which is prepared to use two differing codes of conduct for those respective activities.' Accordingly he ventures on an interpretation. 'The word translated "render" is a word meaning simply "give-back," "restore," and as such is applicable, of course, to the idea of paying tribute. If, however, it was clear that Jesus meant "pay tribute" by the words, *it is highly singular that the Pharisees did not seize upon His sanction and hold Him up to the displeasure of the multitude.* Instead we find the Pharisees silent and the people delighted! Why? Because the Pharisees could not tell what He meant, whereas the people seized on the simplest significance of the words and understood Jesus to mean—"Give back to Cæsar *all* that is Cæsar's!" "Give it back to him! Refuse to have anything to do with Cæsar! Don't soil your hands and honesty by using his coinage at all! Refuse to touch it! Give back to Cæsar whatever is Cæsar's!" They had just confessed that it was Cæsar's coinage. Bearing his image, it was the symbol of their subjection. Yet they were secretly his foes. Christ's reply, whilst its form was one with which they could find no fault, might just as well have meant "*Fling* back to Cæsar these symbols of his oppression and of your dependence."'

But what, then, is the meaning of the rest of the sentence: 'and unto God the things that are God's'? Mr. Belden does not say.

## NEW POETRY.

**Edith Sitwell.**

Edith Sitwell is a realistic poet. Whether her realism is philosophical or not, it is a fact. More likely is it the outcome of an exceptionally keen observation of life. Often that life is low life, and sometimes it is low enough. But still it is taken up by the creative imagination and made poetry. Near the end of the book there is a poem on the Drunkard. It will serve as an example and illustration.

THE DRUNKARD.

This black tower drinks the blinding light.
Strange windows livid white,

Tremble beneath the curse of God.
Yet living weeds still nod

To the huge sun, a devil's eye
That tracks the souls that die.

The clock beats like the heart of Doom
Within the narrow room;

And whispering with some ghastly air
The curtains float and stir.

But still she never speaks a word;
I think she hardly heard

When I with reeling footsteps came
And softly spoke her name.

But yet she does not sleep. Her eyes
Still watch in wide surprise

The thirsty knife that pitied her;
But those lids never stir,

Though creeping Fear still gnaws like pain
The hollow of her brain.

She must have some sly plan, the cheat,
To lie so still. The beat

That once throbbed like a muffled drum
With fear to hear me come,

Now never sounds when I creep nigh.
Oh! she was always sly.

And if to spite her, I dared steal
Behind her bed, and feel

With fumbling fingers for her heart. . . .
Ere I could touch the smart,

Once more wild shriek on shriek would tear
The dumb and shuddering air. . . .

And still she never speaks to me.
She only smiles to see

How in dark corners secret-sly
New-born Eternity,

All spider-like, doth spin and cast
Strange threads to hold Time fast.

The title of the book is *The Wooden Pegasus* (Blackwell; 6s. net).

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

Bishop Charles Gore is still the most interesting personality in the Church of England. The Dean of St. Paul's makes a good second, but he lacks unexpectedness. We know where he is to-day, and we know that he will be there to-morrow—'exhorting us clergy not to suffer ourselves to become court chaplains to king Demos.' It is by what he says that Dean Inge astonishes us, Bishop Gore by what he is.

It is not with him as with husband and wife, who being twain have become one. He is one who has become twain. He is the most conservative bishop in the Church, and he is the most advanced. One day he clings desperately to a theory of the Ministry which all the scholars around him have abandoned. The next he delivers the Essex Hall Lecture.

The Essex Hall Lecture is a Unitarian foundation. It is delivered in a Unitarian place of worship, to an audience that is at least predominantly Unitarian. And it is applauded by its audience. 'The lecture by Bishop Gore,' says its Unitarian publisher, 'was warmly appreciated by the audience, and it is believed that a wider public will read it with interest.'

Dr. Gore is a traditionist on one subject; he is a revolutionist on all the rest. When he writes an 'Open Letter' for Dr. Headlam to read, he is a member of the most straitest sect of our religion. When he addresses himself to an audience in Essex Hall he declares that 'the method of the established church as we have known it in England seems to me the very antithesis of the method of Christ.'

The subject of the Essex Hall Lecture is *Christianity applied to the Life of Men and of Nations* (Lindsey Press; 2s. net). Dr. Gore believes that Christianity has got out of touch with the life of men and of nations. How has that come to pass? First of all, and chiefly, by the very desire of the Church to keep in touch with nations and with men. When Christianity became the religion of the respectable, hosts of unconverted persons claimed baptism. The Church baptized them, and they remained unconverted still. They were all in the Church now, but the Church they were within was outside Christianity.

Leave the Church out of account for the moment. Dr. Gore leaves it out. He has to do for the moment with Christianity. The men and women whom the Church baptized did not become Christians. For Christianity is a moral force, and the baptism of those men and women did not affect their moral life.

Christianity is a moral force. Bishop Gore speaks of it as a Life, a Way, and a Brotherhood. Now, that the hosts of the baptized were outside Christianity was evident, for they manifested no new life, they walked in no new way, they recognized no new brotherhood. And yet there they were, professing to be Christians. The result was compromise. Let us make the best of it. If we cannot get them to walk in a new way let us adapt Christianity to the way they walk. Let us conceive of it otherwise than as a Life, a Way, and a Brotherhood. And Christianity was made intellectual, authoritative, national.

---

First it was made intellectual—a matter of belief, not of life. The influence of Hellenic intellectualism hastened the process. 'The church used nobly the philosophy of Greece to enable it to express in intellectual terms the theology which it inherited from St. Paul and St. John—a theology, I believe, which is essentially Christian, grown upon the root of Hebrew prophecy and Christ's own teaching and person, and by no means borrowed from Hellenism. And for this formulation no doubt Greek philosophy supplied an admirable instrument and terminology. But the Hellenic spirit in Christianity became intoxicated by its own intellectualism. The intellectual formulæ of orthodoxy became to it so supremely important an element in religion that the religion itself became intellectualized. It became less and less a life and more and more a philosophy or a system of correct formulas. The dominant claim upon the Christian became the claim of orthodoxy.'

---

Next Christianity, which at first was called 'the Way,' that is, 'an authoritative direction how men ought to proceed who naturally "love life and would fain see good days," and who would fain escape the perils which beset life and attain "salvation,"' was made a matter of obedience to ecclesiastical authority. The Roman genius for government 'passed from the empire to the church. When Western Christian writers of the fourth and fifth centuries describe the empire as preparing the way for the church, they think of the church (and that tends to mean the church which acknowledges the sovereignty of Rome) as succeeding to the position of empire.' 'It is true that, within the monastic system, under the inspiration of reforms constantly renewed, beginning with that of the glorious St. Benedict, zeal for the true life was never forgotten. Nor even in the world outside was true Christianity ever out of sight. Nevertheless, on the whole the true "way of life" almost retires into the monasteries, and for men living in the rough world, inasmuch as real conversions are not apparently to be expected, very much that is not Christian is conceded, if only they will remain obedient children of the church. Obedience to ordinances takes the place of the following of the life.'

---

Besides being Hellenized and Romanized the church was Nationalized. Brotherhood was changed into Patriotism. 'This was a special product of the Reformation. The idea of a visible catholic unity, which kept the religious life of each nation in touch with a larger whole, was perforce weakened or abandoned in those nations which rejected the Roman obedience and were by the Roman authority condemned and excommunicated. For them the formative idea became that of the national church, and nowhere has that been seen in greater force than in our own country.'

---

And it is plain that to Dr. Gore the Nationalization of the Church is more mischievous than its Hellenization or its Romanization. For 'the whole social system of the country—"the rich man in his castle, the poor man at the gate"—the whole industrial system with all its notorious and grinding injustice, the whole legal and penal system with all its preference for the claims of property to the claims of personality—all was accepted as the national system.' And all that is clean contrary to the mind of Christ. 'How can it be believed that such a method could commend itself to One who dared to go forward with His full moral claim—who dared to proclaim and insist upon the true

life—even though He saw clearly that the nation He loved would not accept it, and were manifestly being made worse by having it so clearly set before them?'

It is then that Bishop GORE says: 'The method of the established church as we have known it in England seems to me the very antithesis of the method of Christ.'

Is the matter of English style anything to a preacher? Let us look into it some day. But for the moment it is enough to know that another book has been published by a master therein; and, preacher or hearer, there is surely none who will say that its English style is of little account to it.

Sir Arthur QUILLER-COUCH is the author. The book is *On the Art of Reading* (Cambridge University Press; 15s. net). Three of the lectures deal with the Reading of the Bible. And these lectures raise a question.

Is it of any moment what we teach to the children about the Bible so long as we teach the Bible? Sir Arthur QUILLER-COUCH is most insistent that we should teach the Bible. It is to encourage us to teach the Bible to our children and to encourage the Universities to teach the Bible to their students—even by including the Book of Job among the books set for examination—it is for that very purpose that he delivers his lectures. But—and here is the amazing matter—he is not at all concerned to know that what we teach about the Bible is true or false.

'Nor shall I ask you,' he says, 'to sentimentalise overmuch upon the harm done to a child by teaching him that the bloodthirsty jealous Jehovah of the Book of Joshua is as venerable (being one and the same unalterably, "with whom is no variableness, neither shadow of turning") as the Father, "the same Lord, whose property is always to have mercy," revealed to us in the Gospel, invoked for us at the Eucharist.'

And as if that were in need of fuller exposition—as it is—he proceeds: 'But over this business of teaching the Book of Joshua to children I am in some doubt. A few years ago an Education Committee, of which I happened to be Chairman, sent ministers of religion about, two by two, to test the religious instruction given in Elementary Schools. Of the two who worked around my immediate neighbourhood, one was a young priest of the Church of England, a medievalist with an ardent passion for ritual; the other a gentle Congregational minister, a mere holy and humble man of heart. They became great friends in the course of these expeditions, and they brought back this report: "It is positively wicked to let these children grow up being taught that there is no difference in value between Joshua and St. Matthew: that the God of the Lord's Prayer is the same who commanded the massacre of Ai."'

It seems reasonable. What does Sir Arthur QUILLER-COUCH say? He says: 'Well, perhaps it is. Seeing how bloodthirsty old men can be in these days, one is tempted to think that they can hardly be caught too young and taught decency, if not mansuetude. But I do not remember, as a child, feeling any horror about it, or any difficulty in reconciling the two concepts. Children *are* a bit bloodthirsty, and I observe that two volumes of the late Captain Mayne Reid — *The Rifle Rangers* and *The Scalp Hunters*—have just found their way into *The World's Classics* and are advertised alongside of Ruskin's *Sesame and Lilies* and the *De Imitatione Christi*. I leave you to think this out; adding but this for a suggestion: that as the Hebrew outgrew his primitive tribal beliefs, so the bettering mind of man casts off the old clouts of primitive doctrine, he being in fact better than his religion.'

And as if that were not perverse and pernicious enough, he proceeds with an example: 'You have

all heard preachers trying to show that Jacob was a better fellow than Esau somehow. You have all, I hope, rejected every such explanation. Esau was a gentleman: Jacob was not. The mind of a young man meets that wall, and there is no passing it.'

So, the young man who prefers Esau to Jacob, as undoubtedly most young men do, shows thereby that he is better than his religion. For, 'later, the mind of the youth perceives that the writer of Jacob's history has a tribal mind and supposes throughout that for the advancement of his tribe many things are permissible and even admirable which a later and urbaner mind rejects as detestably sharp practice.'

Now in the first place, it is not proper for any teacher under any circumstances to teach any one that which is not true. The manner of the teaching is to be left to the wisdom of the teacher. But the matter is above and beyond compromise. If God is not the God of the Book of Joshua, but of the Gospel according to St. Matthew, it is the God of St. Matthew's Gospel that the child must be taught to know.

And in the second place, it is not the case that the preference of Jacob over Esau—a preference upheld by the New Testament—is due to the historian's interest in the preservation of the tribe. As the child grows into manhood he discovers that he was in error when he preferred Esau to Jacob. For he discovers that with all his natural good qualities Esau was never more than 'a country gentleman.' Place him before Pharaoh. Before Pharaoh Jacob is a great man—the superior of the great Pharaoh himself, and acknowledged by Pharaoh so to be. Esau? Would Pharaoh have considered it worth while giving an audience to Esau? Would he have counted the words which proceeded out of his mouth worth listening to? No doubt Esau might have given him points about the rearing of chariot horses; but Jacob blessed Pharaoh, and Pharaoh went out from his presence a better man.

There are few men who are more anxious for Reunion than the Right Reverend G. H. S. WALPOLE, D.D., Bishop of Edinburgh. There are few men with whom other men are more anxious to unite. What is the hindrance? What lies between them? Dr. WALPOLE himself seems to see two things—misunderstanding as to the meaning of the Church, and misunderstanding as to the meaning of the Ministry.

Dr. WALPOLE believes that those with whom he would be glad to unite have an inadequate conception both of the Church and of the Ministry, and because of its inadequacy they will not unite with him. He has written a book to prove it—*Prophets and Priests* (Scott; 3s. net). The book is appropriately bound in white, for the author of it is 'blameless and harmless, a son of God without rebuke.'

The BISHOP OF EDINBURGH believes that 'the interesting movements towards Reunion which we have lately seen from Mansfield College and the Anglican Fellowship have taken the wrong road. Beginning with the "minimum of a Church" they have tried to find sufficient agreement to enable them to work towards the fuller conception of the Catholic Church after which all are yearning.' He thinks that 'that is inevitable when a number of the best men of all Churches gather round a common table in mutual fellowship. They naturally desire "to recognize the fact that the several denominations to which they severally belong are equally corporate groups within the One Church, and that the efficacy of their ministrations is verified in the history of the Church," and then having acknowledged this, they hope they have found a fundamental basis towards the realization of the Reunited Church.'

'But this emphasis on "corporate groups," instead of on the One Church, this assertion of the efficacy of separate ministrations rather than of the ministry of the Whole Body, is not only confusing but lays stress on just those features of the

discussion which we ought in the first place to try and forget.' Dr. WALPOLE holds that 'it is better at the start not to think of "the Churches," but of the One Church; nor of "denominations," but of the One Name; to lose sight for the moment of "our Church," and to think of *the* Church.'

---

At the start. 'At a later stage, when we have agreed more or less as to the essential characteristics of the great Church of God, then we may see how those truths for which we have stood find a place in it. It is a rule in penitence to find an ideal standard—naturally that set by our Lord—and to continue looking at it till we realize our sinfulness. Let us all so learn the guilt of our divisions by fixing our eyes on that Church which Christ loved and for which He gave Himself. That in my belief,' says Dr. WALPOLE, 'is much more likely to lead to real sorrow over our disunion than looking at one another and seeing how we may palliate by specious explanations the destructive schisms that have rent the Body of Christ.'

---

Dr. WALPOLE does not think that the word Church has a plural. It is true that a plural is used in the New Testament when it is necessary to speak of the various congregations of Christ's people. So John wrote to the seven churches which are in Asia. But, properly speaking, there is but one Church. And the BISHOP OF EDINBURGH would be glad if men would everywhere agree to speak no more of 'the Churches' when they mean Christian bodies that are out of fellowship with one another. Let every Christian body recognize the unity, and in that unity the comprehensiveness of the Church, and then it will find its own place and fulfil its own function in the Body of Christ.

---

But the greater obstacle to Reunion, in Dr. WALPOLE'S belief, is an inadequate conception of the Ministry.

---

He has been reading Dr. John KELMAN'S Yale Lectures on *Preaching*. He is pleased to find a whole chapter of that book given to 'The Preacher as Priest.' With much of the chapter he is in hearty agreement. But he discovers two deficiencies. Dr. KELMAN does not recognize the priesthood of the whole Church, and he does not believe in the power of the priest to forgive sins.

---

Dr. KELMAN 'rightly urges that public prayer is a function of the priest in which the minister offers prayer not for himself but for the people.' But how does he offer prayer for the people? By praying, 'not for what he himself desires, or for things that interest himself, but to break the silence of those that find themselves distressed with the silence of their souls.' And that is all well and good. But to the BISHOP OF EDINBURGH it is not enough. Besides being the vocal organ of the particular congregation in the expression of their own wants, the minister should be their mouthpiece in the expression of the needs of the Universal Church. He is not there for himself alone. He is not there only for himself and the congregation. He is there for the sake of the Church of God, leading a great act of worship in which the whole Body of Christ is concerned.

---

But while Dr. KELMAN merely omits the representative office of the priest, he deliberately denies his power to forgive sin. 'He is emphatic here,' says Dr. WALPOLE. And then he quotes: 'The power of absolution is in our belief one which was never delegated by Christ to any of His ministers, and our hope of salvation is bound up with the assurance that He has retained it for Himself.'

---

But Dr. WALPOLE declares that he does not believe, and he supposes that no one else believes, that Christ has parted with the privilege of forgiving sins, or that He gives it to any minister apart from the Body. The question is whether He exercises this high office, now through His mystical Body, as then through His earthly Body. 'The priest in absolution,' he holds, 'is not a separate unit endowed with divine prerogative, using the great words the Church gives him, "By His

authority committed to me I absolve thee from all thy sins in the Name of the Father, the Son, and the Holy Ghost," as though they were his own, but the mouthpiece of the whole Body. All the faithful throughout the world are gathered around him and through him exercising that power which their great Head lodged with them. It is a universal, not an individual absolution that is given to the sinner.' And so it comes to pass that here also 'the representative office of the priest has to be recognized. For the absolution must be conveyed to the person seeking it by one who can in a marked way represent the whole Church for that purpose.'

---

There is not a more remarkable feature of our time than the respect that is paid to religion. We see it among students of science. Science, as the late Dr. Neville Figgis said in the introduction to his Paddock Lectures, 'has awakened to religion as a human fact. Religion as an integral element in human life is taken for granted. Religious phenomena are studied, classified and analysed; and a mass of formulated knowledge now exists which serves at least to throw light on their origin and early development, beyond anything that would have been held likely fifty years ago.'

---

We see it quite as clearly among students of philosophy. The Gifford Lectures, delivered nearly always of late years by philosophers, might as appropriately have been delivered by theologians. There is no longer an apology offered for so much religion and so little philosophy. There is scarcely even a sense of transition in passing from the one to the other. It looks as if modern philosophy had either abandoned the search for truth in favour of the search for God, or had discovered, to its own astonishment, that God and truth are one. The labouring man may still avoid the Church, but the learned are already on their way to it. And what learning is doing to-day labour will do to-morrow.

---

The latest sign, and it is very significant, is the issue of a small book on religion by Professor Bernard Bosanquet. Professor Bosanquet is perhaps the only whole-hearted Hegelian now left to us. He is especially associated in our minds with that theory of the State which Hegel made popular in Germany, and which in some men's judgments was the making of that temper of mind which was the making of the War. He is nearly the last of the philosophers from whom we should have looked for a book on religion. But there it is, with the unblushing title *What Religion is* (Macmillan; 3s. 6d. net), and with the unqualified assertion that 'religion is the only thing that makes life worth living.'

---

It is a book which will be read by the student of the New Testament with curiosity. There is in it an unhesitating acceptance of the most familiar New Testament teaching. The 'central knot and need of all religion' is best expressed in the words, 'What must I do to be saved?' And 'there is a traditional phrase intended to sum up the whole point and meaning of religion; and it utters all those characteristics we have insisted on quite simply and plainly. It is the old expression "Justification by Faith."' There is even some elaboration of the thesis that faith is not opposed to works, but only to sight.

---

But at the same time, and occasionally in the same sentence, there is the most astonishing contradiction of the teaching of the New Testament. Every man on earth is credited with religion. 'No man is so poor, I believe, as not to have a religion, though he may not, in every case, have found out where it lies.' And this is all that any man requires—to be shown where his religion lies. Professor Bosanquet recognizes salvation as the central need of all men. He even discusses the question, 'Salvation from what?' and finds that to say 'from sin' is something like it. But this philosopher is a philosopher still: the one thing that a man needs to be saved from is ignorance, ignorance of the fact that he is really a religious man.

Professor Bosanquet accepts 'the old expression Justification by Faith.' But justification is discovered to be simply a man's recognition of his own religiousness. And faith is the instrument of the recognition. You have a religion, he says to every man; find out where it lies; you find that out by faith, and when you have found it out you are justified.

---

Now all this is in fundamental opposition to the New Testament. The New Testament agrees with Professor Bosanquet that true religion is harmony with God. But it asserts emphatically, so emphatically that it is the very reason for its existence as a New Testament, that no man is of himself in harmony with God. The New Testament is the record of God's way of bringing men into harmony. It generally assumes, but sometimes asserts, the disharmony between men and God and its unexceptionable universality. Its newness lies in this, that Christ came into the world to save sinners.

---

Professor Bosanquet does not need Christ. He does not recognize Him. The name does not occur in his book.

---

Clearly, then, the respect that is now paid to religion is good but not altogether good. It is good in that it is a denial of the assertion that man's chief end is to glorify matter. And the first enemy that has to be destroyed is always materialism. It is good also in that it compels us to recognize the value of every answer that has ever been made to the question, What must I do to be saved?

---

But it is not altogether good. For it suggests sometimes that one answer to that question is just as good as another, and that is a flat and fundamental denial of all that the New Testament stands for.

# James Iverach.

By the Reverend Donald Mackenzie, M.A., Tain.

The very fact that Principal Iverach—now in his eighty-first year—is still with us makes it somewhat difficult to try to evaluate his services to the cause of Christian truth and philosophical theology. An old pupil, who is glad to acknowledge the Principal's influence in the clarifying and guiding of his own mental life, feels, however, the task imposed on him by the editor of The Expository Times to be an act of piety as well as of justice.

James Iverach was born in Caithness in the north of Scotland in 1839, and lived there until in his twentieth year he entered the University of Edinburgh. Caithness is a county of treeless expanses, garrisoned on the west by the Highland hills, and girt on north and east by the inviolate sea. It is a land of cold soil, but of warm soul. The subjectivity and subtlety of the Celtic nature mingle with the solidity and sobriety of the Saxon —Iverach is an anglicized form of Maciver. Few counties in Scotland have given a larger number of noteworthy men to Church and State, and James Iverach, by nature's endowment and upbringing in the northern county's searching climate, has had Juvenal's prayer for a healthy mind in a healthy body granted to him. Like Saul, the son of Kish, he is head and shoulders above his fellows, massive in proportion to his stature. His old students often felt as if there was a resemblance between body and soul—as if his physique was his psyche objectified, according to the view of Aristotle that a soul is the energy (entelechy) of an organized living body. His slow and stately step—the body moving as a whole—reflects his deliberate and safe thinking. He is undoubtedly, as Dr. Chalmers would say, 'a man of wecht' in more senses than one. The grit and braininess so characteristic of many of Caithness' sons are his in a conspicuous degree. His very longevity with its unimpaired vigour has carried him far, and helped him to attain slowly but justly to the high position he occupies.

The religious atmosphere of his youth was that

of the earlier Secessions, and how profound the influence of these warm, free, self-denying traditions were came out clearly in his fine and passionate vindication of religious liberty in his Moderatorial addresses. Again and again in lecturing did he relate from early recollection actions of heroic loyalty to truth and religious convictions, which, while throwing light on the past, clearly revealed the rock from which he was hewn, and the pit whence he was digged. The brightness of his Christian faith, inherited and then made his own, could not be disintegrated by the ever-growing complexities of the Spencerian evolution, nor obscured by the dazzling cloudbanks of Hegelian speculation. The torch was indeed shaken, but the more it shook it shone.

At the University of Edinburgh he fought in worthy emulation among his peers, and gained honours especially in the mathematical and physical sciences. His students know the regard and respect with which he always spoke of Professor Tait—the medal of whose class he gained. To him he ascribed not only his keen and lifelong interest in the natural sciences, but his metaphysical awakening as well. In the Dialectical Society he soon became known as a powerful debater; giving thereby a prophecy of the ability with which later in Aberdeen he championed the cause of Professor Robertson Smith, and the liberties of those engaged in Biblical research.

After the usual course at the New College he was in 1869 ordained to the charge of West Calder, where he closely identified himself with progressive religious work among the miners; and then he came to Aberdeen, and was largely instrumental in forming the now flourishing congregation of Ferryhill, with which he has ever since been connected, and of which he is now the *genius loci*. During his busy pastorate at Ferryhill he found time to study the great thinkers, and to come to terms with the varieties of current speculations and discoveries, until in 1887, by the voice of the Church, he was appointed to the Chair of Apologetics in the Free (now United Free) Church College. Since then he has occupied in turn in the same college the chairs of Dogmatic Theology and of New Testament Exegesis as well, until, as he himself facetiously expressed it at last Assembly, when putting off his professional armour, he was rather a syndicate of professors than a single professor. The object of the present paper, however, is not to give the details of his outward career—the true history of a thinker is largely the history of his mental development—but to indicate his services to the Christian thought of the age; only we remember how fond he is of quoting the saying of Ulysses, 'I am a part of all that I have met,' and we feel how true that is of himself, how he has been moulded and mellowed by the varied activities and agitations in which he has taken a part.

(1) We place first the service he has rendered to the defence of Christian truth. There is a species of apologetic which consists in taking up the different articles of the Christian faith one by one and defending them from objections, which deals with difficulties and doubts either in Scripture or dogma—an apologetic which is a polemic with the enemy in the gate and a harmonistic reconciliation of those within. This is valuable, and can be done with a good deal of *éclat*; but it is not the highest form of apologetic. 'The decisive battles of Theology are fought beyond its frontiers. It is not over purely religious controversies that the cause of Religion is lost or won. The judgments we shall form upon its special problems are commonly settled by our general mode of looking at the Universe. . . .'—Mr. Balfour. It is here, beyond the frontiers of Theology proper, that Principal Iverach has largely done his work, because he saw that here the real work had to be done. He never wasted time or energy pulling to pieces men of straw, knowing that there were plenty living antagonists. 'Nothing is more characteristic of a man than the manner in which he behaves towards fools,' and 'Bear fools gladly'—Amiel and Solomon; how frequently he quoted these sayings, not in scorn, but as an active principle of charitable behaviour. We remember at the dinner-table in the college his once saying regarding an attempted reconciliation between the first chapter of Genesis and Geology—'Reasonable religious men are nowadays contented without a reconciliation. The quarrel is not so much with Moses as with Milton and Linnæus.' 'There was a time when men earnestly contended for the immutability of species, and thought that important consequences would follow from the denial of it' (*Christianity and Evolution*, p. 108); but that time is now past; 'if evolution can tell us anything of the method of creation, and the order in which the different forms of life appeared, then we ought to rejoice in it' (*op. cit.*, p. 109). Thus he kept

the real problem before us—the true *status quæstionis*, without falling into the traps of antagonists, or into the false arbours of foolish friends. His method and tone, as well as his clear vision of the real issues involved, were admirable. 'To criticize a writer of whom you know nothing is now, even in philosophy, considered to be the thing that it is,' is a saying of the metaphysician Bradley. Whatever dreadful thing that may be, Principal Iverach never had any dealings with it. He never daubed the walls of the city of truth with untempered mortar. His criticisms were fair, adequate, and informed. He never vilified an opponent, but was anxious to recognize his merits. We can recall periods and passages in his lectures when he made us reverence Herbert Spencer. That he had a sincere admiration for the great scientist one felt at once, only, like Spencer's own falling in love, there was always a *sine qua non* which was not fulfilled. The passion of the scientist for verification, which is the real value of Agnosticism, his scorn of consequences, his sense of truth, his aim to co-ordinate all knowledge—these (how often he insisted on it) were essential; but while 'Plato was dear to him, dearer still was truth.' How often have we found students of philosophy, as they listened to a constant stream of criticism on Mill or Kant, with never a recognition of merit, wondering why men so universally guilty of fallacies should have a place in philosophy at all! The result is that in many cases students come away with the idea that philosophy is just the ability to find fault with men like these, reminding one of Bain's saying that the Gifford lecturers should pray God for a David Hume in every generation to give them something to do.

But Principal Iverach never had any quarrel with science nor with scientists, but the reverse. His quarrel was with the 'strange liaison' between it and Naturalism and Agnosticism, a liaison which, in the interests of science no less than in the interests of theology, he did his best to destroy. 'Science,' says Professor Arthur Thomson, 'often goes beyond its own sphere, and becomes associated with philosophical doctrines which are unessential to it, and which may conflict with religious convictions. Thus, to take a familiar instance, materialism is not a scientific conclusion, but a philosophical doctrine, which many students of science have embraced. And materialism is inconsistent with most forms of religious belief and experience. The point that we wish to make is that the antagonism in this case is not between religion and science, but between religion and a particular philosophy' (*Introduction to Science*, p. 213). If this is now the attitude of science, and we sincerely hope it is, then Principal Iverach has done his share in bringing it about, and on the other hand his old students will remember how often he spoke of those old notions—once accepted by the scientific and the non-scientific—which were so long saddled on religion that to many they seemed an integral part of it. True science had to fight in removing these amidst a cry like that of the Levite in the Book of Judges, 'Ye have taken away my gods,' while others, like Rachel, carefully guard them under their skirts. If science has learned to throw away obsolete attitudes, so religion has to rid herself of alien increments.

Let the scientific method have free course then, for 'every experiment assumes that we are in a rational universe, the working of which corresponds to the working of an intelligence in ourselves. If the laws of nature work out intelligent and rational results, then reason is at work in them.' If that reason works by ways different from what we at first thought—if species do not arise through special acts of creation, if evolution can even bridge the gaps between the inorganic and the organic, between non-rational and self-conscious life, then we but know how things happened, and our conception of the Divine grows through our better knowledge of His working. Let the scientist refrain from attempting to reduce all reality to matter and motion. Nature is bigger than mechanics, and life is more than physics; it is autonomous, and mechanical formulæ do not exhaust its truth. Conscious life is purposive, and biological laws are inadequate to its explanation. A living organism is the meeting-place—the focus of many sciences—the lower and simpler, however, in the control of the higher, and thus man is the explanation of them all, as truly as he is their explainer. With the appearance of man—the heir of hopes too fair to turn out false—the seal so far is put on life . . . 'one stage of being complete, one scheme wound up; and from the grand result a supplementary reflux of light illustrates all the inferior grades, explains each back step in the circle.' He had no sympathy with what Clark Maxwell called 'idea-tight compartments,' either in science or philosophy or religion. He believed in reason and rationality, and thus he refused to be

satisfied with Ritschlianism in theology because it makes light of history and tries to ignore science. In an age when so many of our theologians thought of generating values from impressions, without considering much the soil where alone impressions and values can flourish, when there was a tendency to embrace 'faith' and let 'fact' go, he refused to give way to misology.

It was his trust in reason that made him oppose the Agnosticism of Spencer, and the non-rational 'Authoritativism' of Balfour and Benjamin Kidd. Looking over our old notes of his lectures we find a quotation from his favourite Butler, which Pringle Pattison also has in his Gifford Lectures. 'I express myself with caution, lest I should be mistaken to vilify reason, which is indeed the only faculty we have wherewith to judge concerning anything, even revelation itself,' and a reference to the same effect from the judicious Hooker. We regard Mr. Balfour as one of our foremost apologists, whose works show a gradual purging out of language that, to begin with, rightly exposed him to the charge of favouring irrationality and blind authority. To tell us that religion is no worse off than science in the matter of proof is no consolation, and leaves a conflict in the very centre of our being, and, as Pringle Pattison has shown, exposes us—as has happened in France—to the tender mercies of clericalism or obscurantism. Reasonable men will not be contented with either the hothouse of a misological Ritschlianism or the gorgeous cathedral of Irrational Authority—nor will they rest satisfied with the Agnostic Something called God, because, to use the irreverent words of Bradley, 'we know not what the devil it is.' They want the open air, heaven and earth, history and life, and a God in touch with man, and while infinitely above man yet revealing Himself in a way man can understand. I will pray with the spirit, and I will pray with the understanding also.

Principal Iverach was always on the alert for new knowledge. We remember how interested he was in the new discoveries regarding the constitution of matter, how Driesch's Lectures (Gifford) on the entelechy of the organism occupied his mind; but he deprecated new theories promulgated as revelations, while in reality, with a little more knowledge of history, their authors might have discovered them among exploded fictions. When the New Theology was in vogue his criticism was, 'There were great men before Agamemnon,' and 'pantheism is the earliest and easiest solution of the problem of the universe, but it is barred out by "conscience."' He warned us that much of the future apologetic would have the field of psychology as its sphere, and to familiarize ourselves with that department. His own articles in the Encyclopædia of Religion and Ethics on psychological topics are of great value. Attempts to solve the difficulties of conscious life by appealing to the sub-conscious he regarded not as a solution but as an illustration of the fallacy *ignotum per ignotius*—perhaps the mystical element in our nature, however, is apt to be neglected by thinkers, and the studies in the sub-conscious realm may help to enrich psychology. Be that as it may, these attempts at explaining personality hitherto have partaken too much of the spirit of 'those systems shot out of a pistol,' of which the great Idealist complained. That the shots are fired in the dark do not make them any more illuminative. His sympathies were rather with those who made use of the standards of values in life—Kant, Lotze, Ritschl in certain of his views; but these values are not private concerns—they make up the contents of man's true life, and the inspirations of his actions, and therefore 'the proper study of mankind is man.'

(2) Perhaps his greatest positive contribution to the thought of the age is his insistence on personality as the highest category we know. How often has the charge of anthropomorphism been brought against theology from the days of Xenophanes down to our own time! Principal Iverach never evaded the charge. We remember his telling the retort of a brother professor who, hearing some one using the phrase, 'humanly speaking,' replied, 'How else can any one speak?' Science is as anthropomorphic as philosophy or theology, for 'man never knows how anthropomorphic he is.' The only question worth considering is to be sure of the true ἄνθρωπος; and he deplored those attempts at explanation in any human sphere which worked with 'aspects' of personality as their highest terms. 'It is curious to find that we may read almost all the treatises which have ever been written on psychology, on political economy, on the other sciences which have man for their subject, and yet not find any reason to apprehend that there is such a thing as personality in the universe. Impersonal elements we shall find in abundance, innumerable discussions about consciousness, about faith and reason, about subject and object, about

knowledge relative and absolute, but hardly ever any recognition of the fact that all these are meaningless, unless they are referred to a self-conscious intelligence which is personal.' With this depersonalizing method almost anything can be done. It is possible to evaporate Napoleon Buonaparte into a solar myth as Whately has shown, to account for the origins of religions and religion out of impersonalities. Thus we get the 'pedagogical babies' and 'economic men' which no teacher in an elementary school, to say nothing of a mother, ever saw, and no statesman ever met. No doubt special sciences must abstract in order to define their respective spheres; but these abstractions are entities of the reason, and each science must correct its limitations by reference to reality, and especially any science dealing with man must keep constant reference to personalities in the concrete.

The sciences themselves have personal origins. Minerva always springs from the head of some Zeus. To try and explain man or a world with men in it by falling back into the impersonal is a *κατάβασις εἰς ἄλλογένος*, as Aristotle would say; it is like the attempt of the Indian sage to suppose the world supported by an elephant, and the elephant by a tortoise, and the tortoise by nothing. Sciences are attempts to understand Reality, and to understand it from particular points of view. They do their work well in these spheres, but it is unscientific to use a category applicable in one sphere for the whole of being, and it is unphilosophical to forget that there are other points of view having their own proper rights. That is why, as a matter of course, the scientific man in dealing with man forgets such a fact as freedom. It annoys him, it brings him face to face with an 'independent variable,' and his only method in the interests of self-preservation is to ignore it (see W. R. Boyce Gibson in *Personal Idealism*). That is why, when he deals with God, he is like Pompey entering the Holy of Holies. He expects to find the gorgeous imagery of Roman ritual, and finds nothing—*vacuam sedem inania arcana*. We consider the best work Principal Iverach has done to be his criticism of this depersonalizing tendency. He has done it not only in the sphere of natural science, but in comparative religion, in psychology (see especially his article 'Attention' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS), and in philosophy. For this is the gravamen of his criticism of Hegelianism—that he finds here also this 'hypostatizing of abstractions.' 'Self-consciousness is their highest category. Where Mr. Spencer postulates a sensorium, they postulate a self. When Mr. Spencer cannot find a sensorium he candidly says so, and lets his system take the consequences. He has not the fertility of resource which our Hegelian friends have. And he has not yet been able to see how a thing can be and not be at the same time. Of course such amazing fluidity of language is a great help in exposition, and due advantage is taken of it by those who study philosophy under the auspices of Hegel. A universal self is their grand panacea for the surmounting of difficulties and for the reconciling of contradictions. Where shall we find then a universal self to correspond to the hypothetical unity of the social organism? . . . It is somewhere in the air, ready to settle down on any individual self-consciousness able to receive it. When we ask them to be more definite, they complain sadly of the lamentable ignorance which prompted to ask such a question. . . . For it appears that "there exists no such thing as individual self-consciousness."'

It is just because he valued the work of the great idealists so much that the language is so severe; but when one recalls the cant of some philosophical students—their parrot-like repetition of phrases like 'self-consciousness,' 'social organism,' 'social whole,' one knows how true the criticism is. The many counter-movements in philosophy, the recognition of the will and emotions—he told us so often that the greatest task of psychology at present remained to be done in the spheres of the emotions and the conscience—are indications that modern Gnosticism, which for ever works with 'self-consciousness,' needs saving from the fate of one Ixion, who embraced a cloud thinking he had the Queen of heaven. Philosophy has nothing to fear from science. With its Agnosticism, which is simply the courage to say, 'I do not know,' it has much sympathy, but by those who seem to make Omniscience their foible it has been wounded in the house of its friends. The task is to find the true *ἄνθρωπος*—for Man is—

> the consummation of this scheme
> Of being, the completion of this sphere
> Of life; whose attributes had here and there
> Been scattered o'er the visible world before,
> Asking to be combined, dim fragments meant
> To be united in some wondrous whole;

Imperfect qualities throughout creation
Suggesting some one creature yet to make,
Some point where all those scattered rays should meet
Convergent in the faculties of man.

Personality is the highest category we know; for him all ordinances and institutions exist. We always associate the text, 'The Sabbath was made for man, and not man for the Sabbath,' with Principal Iverach; how he enlarged its application—the sciences, the state all for man, and the test of all is the kind of man they can help to produce. From this point he led us on to the more distinctively Christian position: 'Without Christ there is something grotesque in man.' The first Adam needs the second to explain him. Here is the true ἄνθρωπος. True anthropomorphism is true Christomorphism. It is not by going down into the impersonal that man is explained. Tarzan cannot be explained by the ape that nourished him. Nor can man be explained by his own past experience. 'I am a part of all that I have met.' True;

yet all experience is an arch wherethro'
Gleams that untravelled world, whose margin fades
Forever and forever when I move.

He is a creature of ideals—to himself an enigma until he gets the vision of the Perfect Man, and then he has the vision of God.

'To all that science teaches us, to all that history proclaims, to all that philosophy can teach us, we add the further light which revelation brings, and in that light all falls into harmonious unity. For in Christ "are hid all the treasures of wisdom and of knowledge," Christ "Who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him; and He is before all things, and in Him all things consist."' Thus he brought us into the inner shrine with calmed and sobered minds, and while he was not infected, as Rabbi Duncan was, with the 'lust of linguistic,' he brought out of God's treasury things old and new, and helped us to see life steadily and see it whole in the light of Him who claimed to be the Light of men, and who promised to His followers that 'they should not walk in darkness, but have the light of life.'

# Literature.

## *BISHOP MOORHOUSE.*

'I AM a most sceptical person, not given to imagining things; but I *know* from my own experience that direct communion of the soul with God is possible. How do I know? I have felt it. I know through Jesus Christ and my own consciousness. This is a fact as real to me and of far greater importance and more wonderful than anything that has happened to me in the whole course of my life. But I have never spoken of it before, and I do not wish it to be published during my lifetime.'

That is the end of the story of a remarkable experience which Bishop Moorhouse had in early manhood. He was much troubled with doubts and difficulties. 'One night I remember praying most earnestly for light and guidance, for some sign of God's presence with me to encourage me and to guide me in my chosen path. I used some prayers in Jeremy Taylor's "Holy Living and Dying," for those in doubt and difficulty. I awoke during that night filled with the most marvellous happiness, in such a state of exultation that I felt as though a barrier had fallen, as though a door had suddenly been opened, and a flood of golden light poured in upon me, transfiguring me completely. I have never felt anything in the least like it.'

The biography of *Bishop Moorhouse of Melbourne and Manchester* has been written by Edith C. Rickards (Murray; 14s. net). It is the biography of a man not at all likely to see visions or dream dreams, a clear-sighted active-minded man, with a fine sense of humour and an incurable reticence. This experience, and another like it which is recorded also, are the more striking that they are, and that he felt them to be, quite outside his normal self. But in the end of his life he did become a dreamer of dreams. Says the biographer: 'During the last few years the Bishop had the most vivid dreams, in which he often made up sermons and addresses on subjects he had never

consciously thought out before on the same lines, but which he said were far better than anything he could do in his waking hours. The subject of one of these sermons was "The Kingdom of God is within you." Another was, "The Communion of the Soul with God." He described his sensations thus:

'"In these dreams my thoughts seem to come tearing up as out of a great well in the innermost depths of my being, clothed in choice language, each word expressing my meaning in a far higher sense than usual; my hearers, too, seem equally uplifted with me into a more spiritual atmosphere. It is strange that when my physical strength has failed so much that my brain should be so clear and active, and go on working, as it were, in spite of myself. It comes from somewhere very deep down in me. I feel it is all true. One cannot understand the working of the sub-conscious mind; but there is a passage in a book by Winston Churchill, 'The Inside of the Cup,' which I have lately read, which exactly describes my feelings. He says there, 'There is a theory that we have a conscious or lower self, and a sub-conscious or better self. This sub-conscious self stretches down as it were into the depths of the universe and taps the source of spiritual power.' That is just my experience. One feels lifted up far beyond one's ordinary waking self. And yet some folk still declare that we have no soul! Why, it is the only real thing in us!"'

## *WORLD-BROTHERHOOD.*

A volume entitled *World-Brotherhood* (Hodder & Stoughton; 10s. 6d. net) has been published, containing the speeches which were delivered at the First World-Brotherhood Congress, held in London in September 1919. Taking into account the importance and promise of the movement, together with the standing of the speakers and the intrinsic value of their speeches, we do not hesitate to say that it is the greatest of all the books demanding notice this month.

What is the movement? Let Mr. Basil Mathews, the Editor of this volume, tell us. He tells us in three particulars. First, it is a movement for Brotherhood throughout the world *on a spiritual basis*, for 'the Brotherhood of Man reposes absolutely upon the Fatherhood of God.' Next, it is completely undenominational and therefore aims at realizing that 'unity of spirit in the bond of peace.' And thirdly, it is actually 'international and interracial, both in its basis and its membership.'

The speakers are Dr. John Clifford, Mr. Arthur Henderson, Sir Harry Johnston, Sir Thomas Barlow, Professor Gilbert Murray, Mr. J. A. Spender, Mr. Lloyd George, and a few more. And never did these men—Mr. Lloyd George and Mr. Spender in particular—speak better. The surprise is Sir Harry Johnston, who is an avowed Rationalist. Yet it is Sir Harry Johnston who gives the most outspoken credit to the work of Christian missionaries. This is what he says—he says it in his own rationalistic way:

'The missionaries of Christianity, especially in earlier days, may have wasted some time and effort in seeking to promulgate doctrines and dogmas, myths and theories as silly, as useless as those they came to refute in the religions of Asia, Africa, and Polynesia; but they also, and increasingly, taught the great imperishable dogmas of Pity, of the Brotherhood of Mankind, of Sobriety, Continence, Honesty, respect for Justice, Truth, and Reason, and the maintenance of a healthy mind in a healthy body.'

The book is furnished with many excellent photographs.

## *EVAN HOPKINS.*

Dr. Alexander Smellie has been loyal to his friend and bountiful to his readers. The life of *Evan Henry Hopkins* (Marshall Brothers; 6s.) had to be told, that we might know one more of the saints who from their labours rest, that we might learn the secret of their sainthood, and that, if God will, we might win with them the victor's crown of gold. And if it had to be written, Dr. Smellie had to write it. He came at last to see that. And then he gave himself to it with that wholeness of heart and fineness of discernment which are his. He has made the man he himself loved and learned from, a teacher and a friend to us all.

More than that. Evan Hopkins was associated with the Keswick Movement, *was* that movement for many years, and through him Dr. Smellie has succeeded in making us appreciate the movement. It may be doubted if anywhere else the essentials of the Keswick teaching can be found in clearer or more convincing outline than in this biography.

Is your doubt about sanctification? Take this then: 'Sanctification, he proclaimed, is both a crisis and a process. It is instantaneous, and it is progressive. In the sense of conformity in life and likeness to Christ, it is, and must be, a process, gradual, continuous, without finality: Christ, like that legendary statue of Him of which mediæval writers speak, is always taller than the tallest man who stands before Him. But, in the sense of consecration or decision for holiness, sanctification is a crisis; and the crisis must take place before the process has its beginning. Ere you draw a line, you start with a point; and the line is the process, while the point is the crisis. Or here is a sponge, lying dry and hard. We wish to saturate it with water, and a full vessel is close at hand. Into it we dip the sponge, and at once the saturation commences. But it is not completed without some lapse of time. It goes on, from less to more, as the pores of the sponge open to welcome the liquid. The dip, "the cool silver shock of the plunge in the living water," is the crisis; the little-by-little saturation is the process. Or again, through a "familiar matter of to-day," the instruction was conveyed. "Two men were arguing on this subject. One had been brought to understand it, not theoretically only but practically. The other was puzzled; he could not see it. The first asked, 'How did you come from London to Keswick?' 'I came by train,' his friend replied. 'And did the train bring you by one sudden jump into Keswick?' 'Oh, no! I came along more and more.' 'Yes, I see. But first you got into the carriage, and how did you do that? was it more and more?' 'No, I just stepped in.' 'Exactly. That is the crisis; and, as you journeyed along more and more till you were at your destination, this was the process.'"'

---

## *A GUILDSMAN'S INTERPRETATION OF HISTORY.*

If the title of Mr. Arthur J. Penty's book, *A Guildsman's Interpretation of History* (Allen & Unwin; 12s. 6d. net), should suggest socialism, the reader of it will soon be disillusioned. This is what the author has to say about socialism, and he includes 'Guild Socialism' in his deliverance: 'Just as in France there was a movement of peasants groping its way back to Mediævalism, demanding the Just Price, so we have a popular movement on a similar quest demanding a fixed price and the control of profiteers. Just as this movement back to Mediævalism was frustrated by the French intellectuals who exploited the popular unrest in the interests of impossible ideals, so we have the Socialist Movement doing just the same thing. For in all the big fundamental things there is little to choose between the Socialists to-day and the French Revolutionaries. Both have got their ideas upside down. Rousseau made morality dependent upon Law, while Marx made it dependent upon economic condition. In theory this is a difference; in practice it is not, for both make morality dependent upon the maintenance of administrative machinery. Both concentrate upon property and ignore currency. Both search for a fool-proof State. And so it is in respect of the whole range of Socialist ideas. They differ from Rousseau only in being one degree further removed from reality; for Rousseau did realize that the basis of society must rest upon agriculture, but Socialists to-day appear to have forgotten it. The difference of their ideas regarding property is a matter of minor importance, since the more they differ the more they are alike. They are alike in their belief that evil resides finally in institutions and not in men, and in their faith absolute in the natural perfection of mankind.'

The discovery is already made, however, that Mr. Penty is an ardent and aggressive Roman. His interpretation of history will make the Protestant reader gasp. Take this: 'Thus were thousands of people condemned to death for no other crime than adhering to the religion of their fathers, the religion, in fact, in which Elizabeth herself had professed to believe until she became queen and had turned against it, not from conscientious motives, but from considerations of convenience. "Elizabeth," says Cobbett, "put, in one way or another, more persons to death in one year, for not becoming apostates to the religion which she had sworn to be hers, and to be the only true one, than Mary put to death in the whole of her reign. . . . Yet the former is called or has been called 'good Queen Bess,' and the latter 'bloody Queen Mary.'"' For that statement Mr. Penty relies not on any researches of his own but on a *History of the Protestant Reformation*, the author of which he calls Cobbett on one page and Corbett on the next.

## *SOCIAL DEVELOPMENT.*

How old is man? The latest estimate is Penck's; 'and Penck, who is now considered the greatest authority on the subject, gives five hundred thousand years.'

The subject is discussed in *The History of Social Development* (Allen & Unwin; 18s. net), which is a translation into English of Dr. F. Müller-Lyer's *Phasen der Kultur*, made by Mrs. E. C. Lake and Miss H. A. Lake, B.Sc., F.R.A.I. Both Professor Hobhouse and Professor Urwick vouch for the value of the book and the fidelity of the translation; the reader can discover its interest.

The most interesting part, to a thinker, is Book VI., entitled 'Culture and Happiness.' Dr. Müller-Lyer wrote his book, and the first draft of the translation was made, before the War, and it is worth seeing what a competent and independent German scholar made of 'Kultur' then.

Well, for one thing, he finds the goal of all human endeavour in happiness. And happiness is striving after success, not the attainment of it. Culture, then, by which he means education and efficiency, helps us in the struggle and so increases our happiness. Hitherto, however, the individual and his happiness have been sacrificed to the progress of the type. But it 'is by no means a matter of course that it must always be so; "there is nothing new under the sun" are only the words of effete wisdom. The logic of facts leads us to expect just the reverse: a second development must follow on the development already gained, in which man by means of the progress of culture has arrived at undreamed-of power, and this power will be made conducive to the welfare of the individual. Indeed, the hitherto existing epoch, "the perfecting of society," is only to be regarded as a prelude to a second epoch, "the perfecting of the individual." Actually, this wonderful revolution is already taking place before our eyes in our late capitalistic phase; it is no optimistic dream, but to the sociologically sharpened eye it is a truth, which is made evident by the facts of the whole and especially of the latest development.'

In the future we are to be both social and individual. For the two watchwords, individualism and socialism, 'are not opposed to each other as is usually thought, they are only different expressions of one and the same effort. Truly, if by individualism we take that distorted view in which every man is the born enemy of the other, and as far as possible is a lonely sail, and if by socialism we can imagine nothing but a mighty equality which would condemn all the world to dreary barracks life, then these two principles would be absolute antithesis. But if we leave such repugnant caricatures alone and acknowledge that "individualism" can mean nothing else than the organization of freedom, and "socialism" nothing else than the organization of labour—or, to express it more accurately, rational co-operation (socialization of production) and equitable, *i.e.* proportionate, distribution of the results of labour—then socialism understood in this sense is the indispensable condition of individualism, for it is, at least in our phase of development, not only the best but the sole form which provides the individual with that sphere of power and freedom in which he can fully develop his life. For as a social being, man can only fulfil his destiny in a social way. That the richer classes lay more stress on individualism, and the poorer masses on socialism, is quite easy to understand; but from the sociological standpoint it is one-sided and false. The just expression for the striving after the happiness of humanity, if we want a word for it, must be "social individualism."'

---

## *MAZZINI.*

These letters of Mazzini, gathered into a fine volume with the title of *Mazzini's Letters to an English Family, 1844–1854* (John Lane; 16s. net), were all written to the Ashursts, a family with whom Mazzini became acquainted in London and who were for ten momentous years of his life a refuge in the time of storm. The family consisted of Ashurst and his wife, one son and four daughters. The earlier letters were addressed mostly to the eldest daughter, Eliza, who was unmarried; later, mostly to Emilie, the wife first of Sydney Hawkes and next of Carlo Venturi. They are private, outspoken, intimate letters. Their value lies just in the revelation they give, never so given before, of the heart of the man, his hunger for human affection, his dependence upon understanding and sympathy.

There are many striking things in them, characterizations and prophecies. 'I met on Wednesday Miss H. Martineau for the first time: strong, healthy, preparing for a journey to Egypt, talking

more than I anticipated, affirmative, and positive in all that she affirms, extremely good-natured, very clever, evidently bent to do good and doing it; still somewhat barren and unsatisfactory, like the Voluntary Principle.'

Again, 'Very unacceptable to the *Times* would be Mazzini's plain speaking as to England's "abdication" of her place—or in other words, her duty—and his reckoning up of the elements with which the absolutism of Austria would have one day to reckon. Already, in 1843, he had declared that "In Austria there is a Slav movement which no one troubles about, but which one day, when united with our work, will wipe Austria off the map of Europe."'

But the most striking thing is the fact that Mazzini gave his life for an ideal, and that ideal was nationality. Now we are striving with all our might to rise above and pass beyond that ideal into the ideal of internationality. The object of so promising and already powerful an organization as 'World-Brotherhood' is just to deliver the nations of the earth from the notion that 'my country' is the first and last consideration of a patriot.

## *THE PILGRIMS.*

Of the books which the tercentenary of the sailing of the *Mayflower* has brought into being, the most charmingly illustrated (so far as we have seen) is the volume entitled *New Light on the Pilgrim Story* (London: Memorial Hall; 7s. 6d. net). Yet no mention is made of the artist. The author is the Rev. Thomas W. Mason, who has had the Rev. B. Nightingale, M.A., Litt.D., as collaborator. But the idea of gathering together all that could be discovered about the men and women who sailed in the *Mayflower*, and illustrating the book with photographs of the buildings with which their names are associated, seems to have originated with Mrs. Charlotte Skinner (known in literature as Aunt Nora Lovell). Mrs. Skinner died in April 1918, and Mr. Mason took up the scheme and carried it through.

In spite of the mass of biographical detail through which the reader has to work his way, there is no weariness, so clear and so sympathetic is the writing, and so generously is the reader assumed to be himself in sympathy. 'Resuming my pilgrimage, I reached Nottingham's famous market-place. Ignoring the lure of Standard Hill, and Byron's lodging-place and all the other rich historical associations of "the Queen of the Midlands," I took my stand in sight of the "Long Row," where the Puritan women did their shopping, and thought of John Robinson as he rode through this great market on the way to his wedding.

'I had often wondered if there was any faint memory left of the stirring times of the Puritans, and if it would be possible to come across such, practically in the shadow of the old castle. Turning down a narrow passage leading to St. Peter's Church with this in view, I found at a bookstall a man named Appleton. "Yes," he exclaimed in answer to my inquiry, "I belong to the Appleton family, some of whom went over to New England in Puritan times." Then after further particulars he concluded: "What I say is this. Puritans made the name of England feared; and what is more," bringing his brawny fist down vigorously on the palm of the other hand, added: "Puritans made the name of England respected." It was delightful to meet with such a strong breeze in the old place.'

## *CHRISTIAN SOCIALISM.*

Mr. Charles E. Raven's history of *Christian Socialism, 1848–1854* (Macmillan; 17s. net), has all the virtues of a great book. The subject is great, the author knows it intimately, and he is in fullest, sanest sympathy with it; he has taken space to write in sufficient detail; and then he has the trained imagination and the patiently acquired feeling for style. It is a book rarely to be hit upon; once read to be read again.

It is a daring book. The movement is not popular. The popular idea at present is (on the one side) that Socialism is not Christian, and (on the other) that Christianity is not social, and (on both sides) that Christian Socialism is suicide. Then the men are out of favour—Kingsley by means of Newman's 'Apologia,' for it is only the few yet who hold that he was in the right; Maurice for his heresies and, still more, his elusiveness; Ludlow for his masterfulness.

Take Maurice. Who understood him in his lifetime? Who understands him now? Well, one man does. And at last it is in the power of any of us to understand him. That service at least Mr. Raven has rendered conspicuously. Mr. Raven even dares prove that the finest thing in

Maurice was his humility—the last attainment of a noble mind.

And as he proves that humility is so fine a trait, he also shows that the humble man is a man of anger. That needs showing to-day. For, whether of obtuseness or otherwise, there are men who say of the Lord Christ Himself that being angry He was not without sin. Listen to Mr. Raven on a humble follower of Christ:

'This emphasis upon Maurice's humility may seem exaggerated to those who, like Mr. C. F. G. Masterman, find it hard to reconcile it with his many controversies and scathing denunciations of what he regarded as error. Mr. Masterman's book, charming as it is with its wealth of apt quotations and brilliancy of style, is only marred by this failure to understand Maurice's consuming passion for truth: it is a serious flaw in an interpretation otherwise sympathetic and adequate. While yielding to Maurice his right to be called a prophet, he does not realize that a prophet who speaks smooth things is an incredible anomaly. In proportion to the authenticity of his inspiration will be the vigour of his protest against error: it is his business to expose and pillory evil, to explore its roots in his own soul, learning meekness in the process, to wage war upon it there without truce or compromise, and then to confront it in others with the severity which has first been exercised against it in himself. In these days when God's justice has been obscured by His mercy, when Jesus has become a type of gentleness, when charity is confused with amiability, it is the prophet's function to recall to us the "wrath of the Lamb," to remind us that sentimentality is the subtlest enemy of love, to restore to us our knowledge of the eternal hideousness of sin. Maurice in the agony of his own spiritual experience had fastened upon certain fundamental principles which he believed to be universal and divine: by them he judged his own life and the society around him: by them he tested the words and actions of his contemporaries. He may have been wrong; in one or two minor matters his judgment was palpably biassed by the circumstances of his age. But to criticise him because he was as severe to sin in others as he was to it in himself, because he possessed and used a power of righteous indignation towards dominant and fashionable error, is to deny his claim to the prophet's office, and to be blind to the earnestness and depth of his thought.'

## *HISTORY.*

'The Catholic Conscience of History' is the title of the first chapter in Mr. Hilaire Belloc's book on *Europe and the Faith* (Constable; 17s. 6d.). The chapter begins at once: 'I say the Catholic "conscience" of History—I say "conscience"—that is, an intimate knowledge through identity: the intuition of a thing which is one with the Knower—I do not say "The Catholic Aspect of History." This talk of "aspects" is modern and therefore part of a decline: it is false, and therefore ephemeral: I will not stoop to it. I will rather do homage to truth and say that there is no such thing as a Catholic "aspect" of European history. There is a Protestant aspect, a Jewish aspect, a Mohammedan aspect, a Japanese aspect, and so forth. For all of these look on Europe from without. The Catholic sees Europe from within. There is no more a Catholic "aspect" of European history than there is a man's "aspect" of himself.'

The book is a history of Christianity in Europe. And as the first paragraph so is the whole book. 'Wycliffe, for instance, was no more the morning star of the Reformation than Catherine of Braganza's Tangier Dowry, let us say, was the morning star of the modern English Empire. Wycliffe was but one of a great number of men who were theorising up and down Europe upon the nature of society and morals, each with his special metaphysics of the Sacrament; each with his "system." Such Sophists have always abounded; they abound to-day. Some of Wycliffe's extravagances resemble what many Protestants happen, later, to have held; others (such as his theory that you could not own land unless you were in a state of grace!) were of the opposite extreme to Protestantism. And so it is with the whole lot: and there were hundreds of them.' That is the tone throughout. What service will it render to the world, to the Roman Church, to Mr. Belloc?

The last two sentences are in separate paragraphs:

'Europe will return to the Faith, or she will perish.

'The Faith is Europe. And Europe is the Faith.'

---

## *ATHENA.*

Before the War a useful year-book was *Minerva*. But *Minerva* was published in Germany. Have

we to return to it now? Messrs. A. & C. Black say No. They have produced a British *Minerva*, though they have called it *Athena* instead (15s. net). What is *Athena*, then? It is 'A Book of the Learned World.' It is a *Who's Who* among the Universities and Colleges of Great Britain and America. To the next edition the editor, Mr. C. A. Ealand, M.A., promises to add 'The Learned Institutions of our Allies.'

All first issues are faulty, and the first issue of *Athena* is faulty also. But not alarmingly. If we proceed to point out some matters that can be remedied we do so just because we have confidence in the editor. He will yet make his book complete and accurate.

Notice, then, that Aberdeen, the very first place named in the book, has only its University men recognized; no mention is made of the United Free College or its men. Glasgow is treated in the same way. That it is an oversight is evident, for in Edinburgh not only is the New College and its Staff included, but even the College of the Free Church.

Note also that in St. Andrews the professors are not separated into faculties as in the other Universities; and that there as elsewhere the title Rev. is given or withheld capriciously. The spelling of the names is a wonder of accuracy. So far only one mistake has been hit upon. Dr. J. Vernon Bartlet appears as Rev. J. B. Bartleto.

---

## *THE CHARM OF OXFORD.*

'There are many books on Oxford; the justification for this new one is Mr. Blackall's drawings. They will serve by their grace and charm to pleasantly recall to those who know Oxford the scenes they love; they will incite those who do not know Oxford to remedy that defect in their lives.'

'This new one' thus honestly introduced (split infinitive and all) is entitled *The Charm of Oxford* (Simpkin; 21s. net). The author is Mr. J. Wells, M.A., Warden of Wadham, and the artist, as already stated, is Mr. W. G. Blackall. Now it is not to be understood that Mr. Wells is a negligible presence. His story is just as charming as the drawings of Mr. Blackall, and that is a great saying; for if no one can ever resist the charm of Oxford itself, no one will be able to resist the charm of these pencil drawings. Quite early comes the View in Radcliffe Square, to determine one's judgment. The man who can recall so happily that surprise of the charms of Oxford is accepted at once and believed in always.

But, we say, Mr. Wells is not to be neglected. He has not 'written up to' the drawings; he has written a guide to Oxford, historical, literary, biographical, as well as architectural and æsthetic, which, if only it could be carried in the pocket, should certainly accompany every inquisitive visitor, at least on his first astonished visit. It cannot be carried in the pocket. For the sake of the illustrations this is a large square volume with handsome margins and all the other signs of sumptuousness. But perhaps Mr. Wells will be persuaded to reprint the letterpress in more compactness and convenience.

What he says about Merton College strikes us as especially happy. 'In this great foundation,' he says, 'the three characteristic features of a college are found—a common life, powers of self-government, with the right of choosing future members, and endowments that enable religion and learning to flourish, free from more pressing cares. It is these features which distinguish the colleges of Oxford and Cambridge, and which have determined their history.'

Again, he says: 'The north side of the Mob Quad [no one knows why it is called the Mob Quad], which is shown in our picture, is very little later than the Chapel, and the whole of the Quad was finished before 1400; the rooms in it have been the homes of Oxford men for more than five centuries. It is sad to think that so unique a building was almost destroyed in the middle of the nineteenth century, by the zeal of "reformers"; it was actually condemned to be pulled down, to make way for modern buildings, but, fortunately, there was an irregularity in the voting. Mr. G. C. Brodrick, then a young fellow, later the Warden of the college, insisted on the matter being discussed again at a later meeting, and at this the Mob Quad was saved by a narrow majority. "He will go to heaven for it," as Corporal Trim said of the English Guards, who saved his broken regiment at Steinkirk.'

---

There are four great national Catalogues of Books—Hinrichs for Germany, Lorenz for France, *The*

*English Catalogue of Books* for Great Britain, and the United States Catalog for America—and that was formerly the order of their completeness and accuracy. But now the English Catalogue is beating up upon its rivals. Every year marks progress. Last year's catalogue (1919) just issued (Publishers' Circular Limited) has to be searched for a mistake, and probably not one book of a marketable kind is unrecorded in it.

The usual classified analysis of books published during the year is given. How does 1919 compare with 1918? In 1918 the total number of books and pamphlets published in Great Britain was 7716; in 1919 it was 8622. There is no falling away there. But in some departments there is a decline. Religion is 766 against 783 in 1918, and History 422 against 629. The most striking advances are Sociology, 824 against 662, and in Technology, 686 against 378. Poetry has fallen away from 642 to 495. Have the war poets ceased to sing? Is the great singer about to be heard?

---

A most useful book is *The Missionary Situation after the War*, though it is only the writing out of Notes prepared by Mr. J. H. Oldham for the International Missionary Meeting held at Crans, near Geneva, in June. It is published at the Edinburgh House, 2 Eaton Gate, London (1s. net).

---

'It is very generally admitted that at the present day there is a widespread desire among Catholics for instruction regarding the truths of their religion. Those preachers are the most sought after whose sermons are known to convey positive teaching as to the faith; while for the purely hortatory sermon, however good of its kind, there is little demand. Nor is this state of things confined to English-speaking peoples. Even in those countries in which the oratorical style was at one time regarded as essential to good preaching, the more homely instruction seems to be now largely taking its place. The reason for this is not hard to see.'

Well, what is the reason? The Rev. G. H. Joyce, S.J., believes the reason to be that the Catholic religion 'alone has held its ground unshaken by the tremendous religious disintegration of the nineteenth century,' and now men want to know all about a religion which is so unshakable. Another observer might have drawn the opposite conclusion.

But Mr. Joyce has his own way of it and he has written a book on *The Catholic Doctrine of Grace* (Burns Oates & Washbourne), choosing that doctrine as fundamental. And so in the Roman theology it is. For 'grace' is simply life in Christ. The first chapter is on Sanctifying Grace. 'When the Catholic Church speaks of "sanctifying grace," it is this new life given us by God that she means. But here it should be noted that the term "life" has two senses. Sometimes we employ it to denote the state in which a man is capable of exercising the activities which flow from the existence of a vital principle. It is in this sense that we say that a man's life has been a happy or a sad one, or that his life has lasted so many years. On the other hand, sometimes it is used to signify the vital principle itself. Sanctifying grace is life in this latter sense: it is *the vital principle by which we live as sons of God.* When we wish to speak of the state in which we are capable of the activities proper to this life, we speak of the state of grace.'

---

The Rev. H. C. O. Lanchester, who already edited Davidson's *Job*, adapting it to the Revised Version, has now edited *The Books of Nahum, Habbakuk, and Zephaniah* of the same author in the same way (Cambridge: at the University Press; 4s. net). The present reviewer confesses to a feeling of intrusion; but after careful examination of the Job he had to admit both consideration and carefulness. The present volume may be accepted as the latest and best word on those three somewhat neglected prophets.

---

Dr. J. Loewenberg has given to the world a course of lectures by the late Professor Josiah Royce entitled *Lectures on Modern Realism* (Milford; 12s. 6d. net). He apologizes for doing so, telling us that the subject-matter of these lectures is one that, 'in a more biographical way, has already been treated in *The Spirit of Modern Philosophy*.' He even warns some of us off, adding that 'to literary distinction such as the *Spirit of Modern Philosophy* possesses the present lectures can evidently lay no claim.' But to the present writer, after reading the book on holiday, no work that has come in his way has more clearly described the rise and progress of idealism in Germany from the day on which Kant left it an

open question whether 'the thing in itself' existed or not to the day on which the idealistic opposition to Hegel received its classical representation in the doctrine of Schopenhauer. One might even call it an Introduction to Modern Philosophy by an Idealist, and be thankful for having found an introduction so easy to understand.

---

The new volume of *The Christian World Pulpit* —it is vol. xcvii. (Clarke & Co.; 7s. 6d. net)— contains many good sermons, sermons by Mr. Sidney M. Berry, Dr. J. C. Carlile, Dr. John Clifford, Bishop Charles Gore, Dr. A. T. Guttery, Dr. R. F. Horton, Dean Inge, Dr. J. G. James, Dr. Griffith-Jones, Dr. J. H. Jowett, Mr. N. C. Raad. But the most interesting of all its contents is the series of papers which the Editor has himself contributed. And especially interesting are the notes on 'Preaching in the Seventies.' '*The Christian World Pulpit* began its existence on November 8, 1872, as an overflow from *The Christian World*. In a Prefatory Word, the Editor expressed the conviction that many thousands of persons were so situated that, from various reasons, they were prevented from attendance upon the public services of the sanctuary. His modest hope was that a sufficient number of these might be found to warrant the continuation of the experiment of the publication of "good practical sermons by ministers of the several divisions of the one Church of Christ, and by the addition of articles and meditations of a devotional and instructive character for readers to whom the longer discourse may sometimes appear a burden."' And with that sentence as text the present editor proceeds to preach good practical sermons of his own on the paper, the men it has introduced to the world, the influence it has had on preaching, and its power in promoting catholicity. These discourses exhibit the essential harmony of Christian teaching beneath outward organization and official label; and they declare plainly that theology is a living and progressive science.

---

How is the preacher meeting the demand for 'a new world' in the pulpit? Is he offering 'a talk' on the latest political event or social sensation? Not this preacher. Not the Rev. W. L. Watkinson. Every sermon in *The Shepherd of the Sea* (Sharp; 6s. net) is of full length, full strength. Every sermon appeals to the whole personality, intellect, emotion, will. And every sermon is thoroughly interesting, for it is well illustrated and in touch with life.

---

*Jesus as They saw Him*, by J. Alexander Findlay, M.A., Part III. The Gospel according to Matthew (Epworth Press; 3s. 6d. net). When the first part of this work was published special attention was drawn to it in THE EXPOSITORY TIMES, for it was seen to be of exceptional usefulness to the student of the Synoptic Gospels. This, the last part, confirms the judgment then expressed. It is a student's book and demands study. But the man who patiently works through it will receive double for all his pains. It is a serious book, but with no hint of empty solemnity. 'Very curious'—here is one sentence—'very curious is the difference between Matt. x. 10 and Luke x. 7; Matthew has "the workman is worthy of his maintenance"; Luke, "the workman is worthy of his pay." Methodists follow Matthew, most other Churches Luke.'

---

*Evangelical Catholicism* is the title which the Rev. T. H. Cave-Moyle, M.A., has given to a small book in which he seeks to show that the High-Churchman is an Evangelical and the Evangelical ought to be a High-Churchman (Gay & Hancock; 2s. 6d. net).

---

To your liturgical library add by all means a study of the Roman Breviary. And the latest is the best for your purpose—*The Divine Office*, by the Rev. E. J. Quigley (Dublin: Gill & Son; 7s. 6d. net). For one thing it is a highly attractive volume even to look at: and for a greater thing it is a lucid, scholarly, fair, and frank exposition of every article in every section. To the minister of religion—Roman, Anglican, or other—it contains hints many and wise as to the conduct of public service. There is even some humour in such a chapter as the one on Intention and Attention. 'Intention is an act of the will; attention is an act of the understanding.'

---

Katherine Dunlap Cather understands boys. Her *Boyhood Stories of Famous Men* (Harrap; 5s. net) is a great delight. And like the best children's sermon it is as delightful to the 'grown-up' as to the children. Among the Famous Men

there is one Famous Woman—Rosa Bonheur, whose tomboyishness is happily hit off.

Mr. Charles C. Boyer, Ph.D., has written a *History of Education* (Harrap; 7s. 6d. net). He has written it with a double appeal—at once to the youth in the study and to the man in the street. It is difficult to accomplish both aims. Mr. Boyer has been most successful with the man in the street. Although the look of the book, with its black-type titles, its references, and its questions, suggests the study, the style is scarcely terse enough for success there. Such a short paragraph as this may be accepted in a popular book but will be criticised by a student: 'Francke was a very practical man. This appears from the fact that he established a bookstore, a paper-mill, a printing-press, a drugstore, and other facilities. These means added to his income, and served as a convenience.'

Messrs. Hodder & Stoughton are the publishers in this country of a volume which by its title should appeal to the schoolboy. Its title is *On the Trail of the Pioneers: Romance, Tragedy and Triumph of the Path of Empire* (12s. 6d. net). But it is more than a schoolboy's book. It is a history, or at least it contains materials for a history, of the conquest of America. And its virtue lies in the clear recognition of the fact that the conquest was wrought by obscure men and women and children, seeking sometimes relief from oppression, sometimes a better livelihood, and sometimes more adventure. It contains many graphic and some very poignant passages from private diaries and published works. The verses quoted at the beginning from Walt Whitman are a summary of its contents:

All the past we leave behind,
We debouch upon a newer, mightier world, varied world,
Fresh and strong the world we seize, world of labor and the march,
Pioneers! O pioneers!

We detachments steady throwing
Down the edges, through the passes, up the mountain steep,
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers! O pioneers!

We primeval forests felling,
We the rivers stemming, vexing we and piercing deep the mines within,
We the surface broad surveying, we the virgin soil upheaving,
Pioneers! O pioneers!

The Rev. John T. Faris, D.D., is manifestly a devourer of biography. For he has written a book of sixty-nine chapters, and nearly every chapter is found in one biography or another. The book is called *The Book of Joy* (Hodder & Stoughton; 6s. net)—not because all the men and women whose biography Dr. Faris has read were conspicuous for cheerfulness; but because somewhere in their biography he has found some secret which will make his readers happy if they extract it. Thus: '"I care not for honour or praise, if I could only really do something to benefit my fellow-creatures," was the entry made in her journal in March 1841, by Anna Jemima Clough, an English girl of twenty-one. The desire thus expressed was gratified. She became a pioneer in the fight for the intellectual recognition of women. After a long struggle she succeeded in opening the doors of Cambridge University to her sex.'

For those engaged, or desiring to be engaged, in social service, the handbook of information is *Public Services*, issued by the National Council of Social Service and by Messrs. P. S. King & Co. (2s. net).

If any woman has to be, or is ambitious of being, a political canvasser, let her first of all read *How Women can Help in Political Work*, as written by Constance Williams (Melrose; 2s. net).

Another Commentary on the Apocalypse! Mr. Robert Caldwell, F.R.G.S., has been lecturing on 'the pamphlet,' as he calls it, and now publishes the lectures. He has a clear conception of the meaning of the book. 'Its main great purpose was to reveal our Lord Jesus Christ Himself.' It tells us much about things as they are and about things as they shall be hereafter, but it tells about those things 'only in their relationship to the Lord Jesus Christ.' And he gives his book the title, *The Revelation of Jesus Christ* (Morgan & Scott; 5s. net).

Mr. Eric S. Robertson, M.A., Fellow of the

Punjab University, has broken clean away from the creeds, and in *The Limits of Unbelief; or, Faith without Miracles* (Nisbet; 6s. net) he tells us what he believes now. He tells us very nicely, for he is writing to a lad who has been in the War and has to be handled gently. We do not know that it is a creed to carry the lad to the fulness of Christian manhood, but it will do to begin with, for it contains the great fundamental things. And the author is right in thinking that a short creed lived and walked by is better than a long creed hung superstitiously round the neck.

---

Quite worth publishing is the Rev. F. W. Robertson Dorling's volume of Children's Sermons entitled *With Christ on the Shore* (Partridge; 2s. 6d. net).

---

Although the Rev. Cuthbert Lattey, S.J., repudiates, and that emphatically, the suggestion of Modernism, he is not far from the best modernist position when he claims that the supreme fact for us is the Christ of our own experience. His title is *Back to Christ* (New York: Paulist Press; $1 net). But 'Back to Christ' does not mean back from Paul. The Christ of experience is the Christ of Paul, the Christ of Paul is the Christ of the Fourth Gospel, the Christ of the Fourth Gospel is the Christ of the Synoptics, and the Christ of the Synoptics is God. Orthodox? Yes, surely. But modern too, and as good for a Protestant as for a Roman.

---

*John Bunyan, 1628–1688*, a Lecture by Harry Goodenough to the League of Peace and Freedom, May 16, 1917, has been printed most beautifully at the Pelican Press in Gough Square, London, where it may be purchased for three pence. And the three pence will never be grudged by the purchaser.

---

Mr. Dan Crawford, the author of that thrilling book, *Thinking Black*, has published some missionary studies on texts. The title is *Thirsting after God* (Pickering & Inglis; 3s. net). They are quite unconventional, for neither by nature nor by experience has Mr. Crawford a tendency to run into moulds. He pursues the word 'privately' through the Gospels, finds a lesson for to-day in every occurrence, and ends every lesson with a 'moral.'

Messrs. Sands & Co. have published a second edition, enlarged, of Dr. Bertram C. A. Windle's book *What is Life?* and under a new title, *Vitalism and Scholasticism* (8s. 6d. net).

---

In Dr. Sherwood Eddy's story of his travels all over the world as a Y.M.C.A. evangelist, told in *Everybody's World* (R.T.S.; 6s. net), the most instructive chapters are the two on 'The Awakening of India.' In these chapters he describes the recent political and the recent religious movements clearly and competently. He has sympathy enough with them to see their significance and with the Government to recognize its difficulties. He is an American, and he speaks generously of the British Government. 'An impartial spectator,' he says, 'cannot help seeing the tragedy of the situation. On the one hand he can hardly fail to sympathize with the natural and inevitable aspirations for freedom and self-government felt by such a great people. On the other hand he cannot be blind to India's present unpreparedness for such government. One must recognize sympathetically both the aspirations of India and the tremendous difficulties facing the British Government. Remembering all the faults of that Government, one cannot call from history a single instance of the government of one people by another where the task undertaken was so great or where it was more nobly fulfilled. Neither the Philippines nor any other colony or country affords an exception.'

---

'Which do you think had a truer idea of God, Calvin or a North American Indian devoted to the worship of the Great Spirit?'

The question is asked in a volume entitled *Jesus' Principles of Living*, written by Professor Charles Foster Kent of Yale University and Professor Jeremiah Whipple Jenks of New York University (Scribner; $1.25). And it is clear that the answer looked for is 'the North American Indian,' for a later question in the same paragraph is, 'Why is the dogmatic method even more dangerous in the field of religion than of natural science?'

The book is prepared for students of the Gospels. Its authors are scholars. One of them is known throughout the world as a prolific and successful writer of educational works on the Bible. Now every book on the Gospels has its estimate of Christ. Here Christ is a man and

only a man. The fact of 'the divinity of Jesus' is made to depend upon the truth of the Virgin Birth. The words are: 'Apparently of late years the issue is drawn between those who speak of Jesus' miraculous birth in a physical sense and those who look upon Jesus primarily as the spiritual interpreter of God to men.' And it is no surprise to find that our Lord's words, 'Why callest thou me good?' are interpreted as denying His own sinlessness. But is there in all the history of interpretation a more monstrous misunderstanding than that?

---

A volume of sermons on the Lord's Prayer, entitled *Social Prayer*, has been written by the Rev. H. L. Hubbard, M.A. (Skeffington; 3s. 6d. net). It is introduced to the reader by the Rev. Christopher Cheshire, Warden of Liddon House. Mr. Cheshire says: 'We all know that the Lord's Prayer contains a strong and definite social note. Writer after writer has emphasised it for us. But I doubt if any writer has brought home this truth to us so clearly and convincingly as Mr. Hubbard has done here. Certainly no other author that I can recall has revealed the absolutely central and fundamental position that social teaching occupies in our great Prayer. Mr. Hubbard does so with most telling force.' That is emphatic and it is true.

---

A fine scholar's finest work is *Christian Monasticism in Egypt to the Close of the Fourth Century*, by the Rev. W. H. Mackean, D.D. (S.P.C.K.; 8s. net). The literature is large but it has been well studied. More than that, it has been mastered so well that the reading of the book is a pleasure, all the scaffolding having been completely removed from the completed building. It is such a popular book as only a scholar can write.

---

*Gregory Thaumaturgus: Address to Origen*—that is the title of the Rev. W. Metcalfe's excellent translation of, and introduction to, Gregory's famous Address (S.P.C.K.; 3s. 6d. net). 'In translating the Address, I have kept as closely as possible to the form in which the author cast it. Here and there I have broken up long sentences and altered the order of clauses for the sake of clearness, but on the whole the translation is as literal as possible. In the notes I have indicated a few parallel passages, for many of which I am indebted to Koetschau's notes and indexes. I have suggested several additional scripture references which he, possibly with good reason, has not mentioned.'

---

A most readable and encouraging short biography of *Dorothea Beale*, Principal of the Cheltenham Ladies' College from 1858 to 1906, and a pioneer in the struggle for the higher education of women, has been written by Elizabeth H. Shillito, B.A. (S.P.C.K.; paper, 2s. 6d. net; cloth, 3s. 6d. net).

---

Are the gift-books this winter with the increased cost of production to be as luxurious as ever? The S.P.C.K. opens the season with *The Parables* (4s. 6d. net), printed in fine large type, with short introductions in still larger type, and illustrated by H. J. Ford with pen and ink drawings that have character enough to arrest the most indifferent eye. The Pharisee and the Publican will never be forgotten.

---

A new edition has been issued of the late James Neil's *Everyday Life in the Holy Land* (S.P.C.K.; 15s. net). It is seven years since the previous issue; which signifies that the reading public looks at the illustrations in colour, which are good, and does not enter into the book itself, which is better. For James Neil had the rare gift of instinctive interpretation. He knew Palestine as others have known it, he felt Palestine as few have felt it. And he could bring the Land and the Book together as happily as even Dr. Thomson could ever do. The value of the illustrations is high, and it is highest just where illustrations of Palestine life are usually worthless—that is to say, these fine pictures are pictures of actual life in Palestine. For the artists worked under the eye of the author. 'Yes, that is artistic, quite effective artistically, but it is not true.' It had to be true.

---

The Rev. J. M. Harden, B.D., LL.D., has translated *The Ethiopic Didascalia* for the S.P.C.K. series of 'Translations of Oriental Christian Texts' (9s. net).

'Treatises are extant in various languages, called by the name of Didascalia. These are the descendants, directly or indirectly, of a Greek work now lost, which belongs in its original form probably to some part of the third century A.D.

The earliest of these is the Syriac Didascalia. This was described, and parts of it were translated, by Bickell in 1843, in his *Geschichte des Kirchenrechts* (i. pp. 148–159), but the Syriac text was first published in 1854 by P. A. de Lagarde, who also attempted to restore the original Greek. A Syriac text of another recension has more recently (1903) been edited and translated by Mrs. Gibson. This edition is based on a manuscript discovered in Mesopotamia by Dr. J. R. Harris. The Syriac Didascalia is also accessible in the Latin version given by Funk in his *Didascalia et Constitutiones Apostolorum* (1905), in the French version of F. Nau (1902), and in the German version made by Flemming (1904).'

'A portion of the Ethiopic Didascalia was published by T. P. Platt with an English translation in 1834. He obtained the Ethiopic text, which he edited and translated from a single manuscript, which had been brought from Jerusalem by the Rev. William Jowett, and presented to the British and Foreign Bible Society. This manuscript was, unfortunately, defective. Not only is a leaf lost in the middle of its sixteenth chapter, but also it breaks off abruptly in the middle of a word in Chapter xxii. Thus Platt's edition contains little more than half of the Ethiopic Didascalia.' Dr. Harden has translated the rest, making his edition (so far as we know) complete.

---

It may not be usual for the Introduction to an ancient writing to be better than the writing itself. But we have read Dr. H. J. Lawlor's Introduction to *St. Bernard of Clairvaux's Life of St. Malachy of Armagh* (S.P.C.K.; 12s. net) with great relish, and then, having tried to read the life itself, have found it tasteless. In the Introduction Dr. Lawlor tells the story of the Reformation, as he calls it, of the Church in Ireland, that movement by which the Irish Church, once independent, came under the sway of the Pope. Malachy played a great part in the movement near the end of it, and his life is of the utmost value for its history. But when we read the life itself, even as written by the greatest of all St. Bernards, we fail to separate the wheat of fact from the chaff of fiction and fall away at last unedified and uninstructed.

Dr. Lawlor has made a thorough study of his subject. He ought to publish the Introduction separately. It is an account, the most reliable as well as the most recent, of a critical time in the history of the Irish Church. He has all the facts, and he has the ability to construct of them a living, moving narrative.

---

Professor H. A. A. Kennedy, D.D., D.Sc., has taken time to write a student's introduction to the Early Church. *Vital Forces of the Early Church* he calls the book (Student Christian Movement; 4s. net; in paper covers, 2s. 6d. net). It is just such a book—so simple, so thorough, so unerring—as a scholar, as only a scholar of Dr. Kennedy's conscience and accomplishment, could write. A Commentary on the Acts of the Apostles it could be called, and after the manner of the best commentaries there is now and then a fuller note, setting in the right light some difficult phrase or custom, such phrase as 'the Fulness of the Time,' such custom as 'Emperor Worship.'

---

Mr. Will Reason, M.A., has written a book on *Drink and the Community* for the Student Christian Movement (3s. 6d. net). It will be welcomed at once and eagerly in Scotland, where this year the long-deferred right to control the sale of alcohol is offered to the people. Mr. Reason is very cautious and may be relied upon. He shows that it is not the abuse but the use of alcohol that is the issue now. As he puts it: 'The modern indictment is that this sapping of the moral as well as the physical life is not a matter of *excess* only, but of *all use of alcohol as a drink*.' Here is a remarkable sentence: 'The Royal Commission on Liquor Licensing Laws (1899) presented two reports, one signed by the majority, including the eight commissioners representing "the Trade." This contained the statement: "It is undeniable that a gigantic evil remains to be remedied and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation."'

---

By *The Kingship of God* (Swarthmore Press; 6s. 6d. net), Mr. G. B. Robson means the Kingdom of God. It is not that he is troubled about the idea of sovereignty in the phrase, as so many American writers are, it is because '"Kingship" puts the emphasis where it ought to be, and where the Greek word puts it, on the rule rather than on that which is ruled over, and avoids also any suggestion of locality.' It is a satisfactory book. Mr. Robson is a scholar, well instructed in all the

learning of the unbelievers, and he can hold his own easily. His own is a firm assurance of the reconciliation to God wrought by the historical Jesus Christ.

Mr. Henry Clark, the author of *The Faith and the Book* (Thynne; 10s. 6d. net), is so convinced of the perfection of the Bible—its inerrancy, its inspiration, and its scheme of salvation, that he does not trouble referring to it. He goes forward at once with his wonderful diagrams, representing the construction of the Bible as a pyramid, the Revelation of God as the shield of David, the Unveiling of Salvation as a series of circles with intersecting triangles, the whole Bible as 'a simple cube'—one side man, one side God, one side sin, one side salvation, one side Revelation, and one side the Saviour. It is all quite impressive, and, if you accept the premises, quite conclusive. The letterpress is of less account. It is chiefly explanation of the diagrams. There is an Appendix on 'Perilous Times' with three diagrams of its own—ingenious and instructive as all the rest—on the same conditions.

A British edition of Miss Margaret E. Burton's *Women Workers of the Orient* has been prepared and edited by Miss E. I. M. Boyd, M.A. (United Council for Missionary Education; 2s. 6d. net).

The United Council for Missionary Education has issued a new edition—the fifth, rewritten and revised—of Mr. W. H. T. Gairdner's *The Reproach of Islam*. The author has changed the title into *The Rebuke of Islam* (3s. net), for he has no wish to insult the follower of Muhammad, and 'the Biblical sense of the word "reproach" escaped him—namely, a thing so unspeakably vile that its very existence is a shame.'

# The Parable of the Vine.

## ITS PLACE IN THE FOURTH GOSPEL.

By the Reverend J. E. Roberts, M.A., D.D., Manchester.

In the Fourth Gospel as now arranged, chaps. 13–17 are an account of the last evening in the life of Jesus, including the conversation which took place at the table before Jesus and His disciples went to Gethsemane. Thus a fourth of the Gospel is occupied with one evening; and very much of the most treasured teaching of Jesus was given on that single occasion, in a brief time. But every reader feels the difficulty of the present arrangement of the chapters. Chap. 14 closes with the words, 'Arise, let us go hence.' This is followed immediately by the words, 'I am the true vine'; and it is not until we reach chap. 18 we are told, 'When Jesus had spoken these words he went forth with his disciples.' Many attempts have been made to account for this apparent discrepancy. They have been chiefly attempts to deal with a literary problem; and the most frequent resort is to suggest a displacement of portions of the chapters. Dr. Moffatt in his *New Translation of the New Testament* boldly prints these chapters in a different order. In the Preface he refers to this as illustrating the single exception he has made to the rule not to depart from the arrangement familiar to the reader of the English Bible. So, after $13^{31a}$, he inserts 15 and 16. $16^{33}$ is followed immediately by $13^{31b}$. The footnotes are added: 'Chapters 15 and 16 are restored to their original position in the middle of ver. 31.' . . . 'The sequence of $13^{31}$ is now resumed.' In his *Introduction to the Literature of the New Testament*, Dr. Moffatt refers to $13^{1}$–$20^{31}$ as 'the third part of the gospel,' which 'describes the conversation of Jesus at the last supper ($13^{1}$–$17^{26}$), the arrest, trial, and death ($18^{1}$–$19^{42}$), and the appearances after death ($20^{1\text{-}31}$).'[1] Then under 'Literary Structure,' (*f*), he says: 'The hypothesis that chs. 15–16 represent a later addition, either by the author himself (Becker, Lattey, Lewis) or a redactor (so, for 15–17, Wellhausen, Heitmüller), allows $14^{31}$ to lie in its original connection with $18^{1}$ (ch. 17

[1] *Loc. cit.* p. 519 (2nd edition).

being spoken by Jesus standing in the attitude of prayer before leaving the room). The data in favour of another author are hardly adequate, however, except on the extremely precarious hypothesis that the gospel as a whole underwent a process of accretion which was largely due to theological tendencies. To strike out "Rise, let us go hence" is to cut the Gordian knot, and the only alternative is to follow the internal evidence which points to the conclusion that, by some dislocation, 14 has been displaced from its original position immediately before 17.' Of the three theories of the place originally occupied by 15–16—(1) to set them between $13^{35}$ and $13^{36}$; (2) to interpolate them between $13^{20}$ and $13^{21}$; or (3) to restore them to their original position between $13^{31a}$ and $13^{31b}$, Dr. Moffatt describes (3) as the most attractive and intelligible. As already pointed out, he adopts this theory in his New Translation, and prints the chapters in that order.

Evidently the question is not only one of literary arrangement. There is the further question as to the origin of 14–16. It is usually assumed that 13–17 are all concerned with the conversation at the Last Supper in the Upper Room. But may not the literary question be complicated by the attempt to introduce into the Upper Room, conversation which took place during a longer period and on other occasions? In particular, is it not possible that we have here not only the conversation in the Upper Room but also some of the conversation between Jesus and His disciples on their daily walks to and from Bethany? Suppose that these chapters contain a summary of the private talks which Jesus had with His disciples during the last days of His life. It may well be that the author cannot clearly distinguish between words spoken on any one day from those spoken at the Supper. Either the memory of them (if written down by a disciple) is indistinct, or the record has not indicated precisely when specific teaching was given. In such circumstances the literary problem was one that presented itself to the evangelist, and he had to do his best to include this wayside talk and the talk at the table in one brief narrative. Even the theory of an addition either by the author or by a redactor would in this case not be so invalidated by 'theological tendencies' as Dr. Moffatt suggests. For it might be that a separate account was available of some of the wayside talk of Jesus as He and His disciples trudged into Jerusalem each morning and back again to Bethany in the evening. Then this account had to be fitted, as well as possible, into an account of the talk at the table, without any clear guidance as to when particular words were spoken.

Therefore the suggestion is put forward that instead of treating chaps. 13–17 as being an account only of what happened in the Upper Room, they should be treated as an account of the last teachings of Jesus during the closing days of His life, grouped inside the framework of the Last Supper.

There is one interesting passage which seems to gain in significance when treated thus. Chap. 15 opens with: 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away.' It is at this point the literary difficulty is most obvious. For chap. 15 immediately follows the words, 'Arise, let us go hence.' Now can we find any occasion during the last days when such teaching would be suitable? Dr. Moffatt's comment is: 'Jesus, in view of the wine at table, utters the parable of the Vine.' But is there not a closer parallel? The only incident of the daily journeys related in the Gospels is the Barren Fig Tree. It was 'in the morning as he returned to the city' that Jesus 'saw a fig tree, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And in the morning' (*i.e.* the next morning) 'as they passed by, they saw the fig tree dried up from the roots.'

The incident is confessedly one of the most difficult to explain in the life of Jesus. It is inconceivable that our Lord 'cursed' the fig tree in any petulant mood or because it did not bear figs 'when the time of figs was not yet.' The only reasonable explanation seems to be that He seized upon the appearance of the tree to teach His disciples a very important lesson. The case was urgent. He was within a day or two of His death. In order to enforce a vital lesson, Jesus sacrificed the tree.

But do the evangelists give an adequate explanation in their account of what followed? Undoubtedly the lessons urged there are extremely important. To have faith in God, to be confident of faith's efficacy and of the power of prayer—these are lessons of vast value. But are they quite the lessons which the incident seems designed to

teach? One almost gets the impression of a lesson found after the event to justify it, rather than of teaching following naturally from the incident.

When, however, we turn to Jn 15, we do find ourselves in circumstances very parallel to those of the barren fig tree. The simile of the vine is used rather than the tree; but the phraseology is strongly reminiscent of the fig tree, and the lessons are precisely those taught by its cursing. The aim of 15 is to urge the importance of fruit-bearing: fruit, and yet more fruit, is the aim of the husbandman. No show of leaves can suffice. Branches which do not bear fruit are cast forth and 'withered.' Jesus uses here exactly the same word to describe the fate of the fruitless branch, ἐξηράνθη, as Matthew uses to describe the barren tree (cp. Mt $21^{19}$ and Jn $15^{6}$). Also the next verse in Jn 15, 'If ye abide in me and my words abide in you, ask what ye will and it shall be done unto you,' seems to be reminiscent of words connected by Matthew and Mark with the withered tree (cp. Mt $21^{22}$ and Mk $11^{24}$).

It seems, therefore, to be a feasible suggestion that the parable of the Vine was spoken by Jesus on the high road between Bethany and Jerusalem, and that it emphasized the lesson taught by a tree with leaves but no fruit. If this be a true account of the origin of a part of chap. 15, it may also stand for other portions of chaps. 14 to 16. There is so much of importance in these chapters that one would be glad to believe the teaching was not all crowded into one evening, but was spread over several days. The literary problem is also explained; for here is a collection of the closing teachings of Jesus without any indication as to the particular day, and grouped (by a familiar device) round the Last Supper. Is it inconceivable that chaps. 15 and 16 were originally a separate document—a kind of summary of the wayside talk of Jesus during the last week of His life? If so, and the evangelist wished to insert it, perhaps he chose the point he did because he did not wish to interrupt the narrative of 13 and 14; and these words having been spoken whilst walking, it was not unfitting to put them after 'Let us go hence,' as if to suggest that Jesus talked thus as they walked away from the Upper Room. Anyhow, it is interesting to think that these memorable walks to and from Bethany were beguiled by such precious and valuable teaching as is contained in these chapters.

# In the Study.

## Virginibus Puerisque.

### A Famous Picture.

'Who against hope believed in hope.'—Ro $4^{18}$.

If you were asked to write an essay on 'Hope' you would find it a very difficult task.

All sorts of ideas would keep passing through your mind. You would remember how you had often hoped for fine weather, for the present of a cricket bat or a tennis racket, or it may be for something very much less expensive. If you wrote anything down at all I expect it would be a sort of story. Suppose you were asked to draw a picture of 'Hope,' you simply could not do it. Not even remembering all the pictures of 'Faith, Hope, and Charity' that you had ever seen would help you. No language or colour can make Hope visible.

How can it be described? It is not merely a feeling like what you had when you longed for the cricket bat or the tennis racket. It grows out of something more than a wish; there is sorrow and disappointment at the back of it.

There was a boy called George who had a great ambition to become a University student. He had been a good scholar at school, for he loved getting to know things. But his father was only a poor tradesman who lived in the days of small wages, and who had never had time to think about books. He wanted to take George away from school and to apprentice him to a tailor, and he told him so very firmly. George's mother heard him say it, but she kept silent. She was a woman who occasionally went out to work by the day in order to eke out the income, and in this way had a little spare money by her. She always thought of George when she added a shilling or two to her store, for although very

poor she wanted him to grow up to be both a great and a good man.

Passing the door of his little bedroom the night he had heard of his father's decision, the sound of a sob reached her. She went in and stroking her boy's hair—so gently that he never forgot it—she said tenderly, 'Don't cry, George, laddie; I know what's troubling you; I've made up my mind that you'll get to the College even if I have to work day and night to make the money to pay for it.' All through the following winter George went to school, often so poorly clad and shod that he was cold all day; but his spirits never flagged. His mother's promise was constantly in his ears from the time he rose till he went to bed at night. His little life told a story of Hope.

Now, come with me to the Tate Gallery in London. All sorts of pictures are on the walls; but the one I want you specially to look at is a very dim-looking canvas. It shows a bowed and stricken figure cowering over a broken lyre in the twilight. The lyre is damaged but not destroyed. The name of the picture is given in the catalogue as 'Hope.' I dare say you find it difficult to understand why it is so.

Some one called to see the artist's pictures one day, for he was a famous man called George Frederic Watts. He happened to be ill at the time and could not leave his room to show the visitor round the studio, so he sent a little note to him. 'The new picture is "Hope,"' he wrote, 'all the strings of her instrument are broken but one, and she is trying to get all possible music out of her poor tinkle.' That was like little George with his mother's promise. He twanged away on his one string, and it was a beautiful happiness he got out of it—the happiness of hope.

Watts was offered two thousand guineas for the picture. He refused the money and presented it to the nation instead; he wanted people to be made better by seeing it. One day he received a letter. It was written by a stranger to tell him that in a dark hour of his life, when he was feeling very hopeless, a photograph of 'Hope' had arrested his attention. The photograph was bought with his last few shillings. The letter concluded, 'I do not know you, nor have I ever seen the face of him who gave me my hope, but I thank God for the chance of that day when it came to me in my sore need.'

In Watts' picture the stooping figure is blindfolded. A bright star is overhead but she does not see it, her gleam of light is an inner one.

I know of nothing better for boys and girls than to have a few pictures of their very own. The man who bought the picture of 'Hope' had only a few shillings to spare. By saving up your pennies, why should you not gather a little collection together? Begin with Watts' 'Hope.' You will never tire looking at it, and if some day it should preach you a sermon it will be one worth listening to.

---

### Say what you Mean and Mean what you Say.

'Let your yea be yea, and your nay, nay.'—Ja $5^{12}$.

There is a quaint proverb which says that 'a hero's word and an elephant's tooth remain fixed.' I never tried acting dentist to an elephant, so I can't answer for the tooth; but I know that it takes a hero to stick to his word through thick and thin.

Now, of course, we are all going to be heroes; we haven't quite got there yet, but we shall some day, and so one of the things we have to notice is that our word 'remains fixed.' And that just means that when we say a thing people can depend upon us; they know that we are speaking the truth and intend to carry out what we promise.

I think there are two things we have to remember if our word is to remain fixed.

1. The first is to *say what we mean.*

There was a boy once who was sent on an errand to a farm on a hot summer's day. The road was long and dusty, and when he arrived at his destination he was tired and thirsty. Now the farmer's wife had just been baking apple tarts. She had them all set out on a wire tray to cool, and they looked most 'scrumptious.' And through a door at the back of the kitchen the boy could see into the dairy with its great basins of creamy milk. The farmer's wife asked the boy if he would take a glass of milk and a tart. He said 'No,' and he meant 'Yes,' and she took him at his word! I don't know why he said 'No.' Perhaps he felt a bit shy, but years after, when he was a grown-up man, he still regretted the glass of cool milk and the juicy apple tart he missed that hot summer's day.

Now if we are going to stick to our word, it is a good thing first of all to make sure that we say

what we mean, and that what we mean is something wise and good. Don't be in too great a hurry. Think twice before you speak. Think twice before you make rash promises.

There was a king once who was very much delighted because a young girl danced beautifully before him. And because he was so pleased, he made her a foolish promise. He promised to give her whatever she asked, even to the half of his kingdom. And the girl asked for the head of a good and great man. Then the king was exceeding sorry. Yet because he had promised, and because he was afraid of what his friends would say if he broke his promise, he granted the girl's request, and John the Baptist was beheaded.

2. The other thing we have to remember is to *mean what we say*, to mean every bit of it, and to mean to carry it out.

Once upon a time a French sailor was caught in a storm. And he cried aloud to St. Christopher of Paris, promising that if the saint would save him he would give a candle as big as himself to be burnt before his statue in the great church in Paris.

'Be careful what you promise,' said a friend who was kneeling beside him, 'for I don't suppose you could pay for that candle if you sold all you possess.' 'Hold your tongue,' retorted the other rudely. Then he added—but in a whisper, lest the saint should overhear—'You don't suppose I shall give him so much as a tallow candle if I once get safely out of this!'

Now you are not going to play shabby tricks like that. You are not going to make promises that you have no intention of carrying out. Nor are you going to break your promise just because it is going to cost you a little pain or trouble to keep it.

One day a gentleman was walking along a country lane when he heard a sound of sobbing. On turning a corner he came upon a little girl crying as if her heart would break, while on the ground lay the shattered remains of an earthenware bowl that had contained her father's dinner. Well, the gentleman tried to comfort her as well as he could, and the little girl asked him if he couldn't mend the bowl. No, the bowl was past mending, but he would give her some pennies to buy a new one. When he took out his purse he found it was empty, but he promised to bring her the money to that spot at the same hour the following day. So the little maiden dried her tears and went home smiling.

Next day at the appointed hour he was about to set out for the lane when a note was handed to him asking him to go to Bath at once to meet a friend who was spending a few hours in the town. He had not seen the friend for many years, he might not see him for many years to come, but—there was the child in the lane. She was counting on his coming, and a gentleman could not break his promise. So with regret he put the idea of going to Bath out of his mind and kept his promise. That man was Sir William Napier, a great historian.

This sermon seems to be all stories, so I shall give you one more.

You know that it is the custom for witnesses in a court of justice to swear a solemn oath on a Bible, that they will speak 'the truth, the whole truth, and nothing but the truth.' Some centuries ago an Italian poet called Petrarch was called as a witness into a court of justice. All the witnesses in front of him swore their oaths as usual, but when it came to Petrarch's turn the judge closed the book. 'As for you, Petrarch,' he said, 'your word is sufficient.'

Boys and girls, if we keep to our word always, people will believe in our word, and a 'yes' or a 'no' from us will be enough.

And that reminds me that we had almost forgotten the text, which would never, never do. You will find it in the fifth chapter of James and the twelfth verse—'Let your yea be yea, and your nay, nay'—and that just means—'Say what you mean, and mean what you say, and stick to it.' Let your word be fixed like the elephant's tooth.

---

### Treasures in the Sand.

'Hidden treasures of the sand.'—Dt $33^{19}$.

'Hidden treasures of the sand!' What does that remind you of? I expect it makes you think of shells and pebbles and polished pieces of glass turned up by your spade on the beach.

Shall I tell you what it reminds me of? It reminds me of the Culbin sands. Perhaps you have heard of them. They are great mounds or hills of sand which stretch for miles along the shores of the Moray Firth, near the mouth of the river Findhorn. You could lose yourself any

day among their many hollows. And, indeed, travellers who have seen both places tell us that they are a very good Scotch imitation of that famous Egyptian desert, the Sahara. They look such a desolate waste as you plod your way down one mound and up another, stopping only to empty your shoes at intervals, that you would never dream that underneath them lie hidden a fine old mansion-house and fifteen farms.

Two hundred and fifty years ago Culbin was one of the richest estates in that part of the country. Its land was so good and its crops were so heavy that it was known as 'the granary of Moray.' But the sand, driven by winds from the west, began gradually to creep up and cover the land. For twenty years it threatened; then one awful night in the year 1694 it blew so fiercely that the people who lived on the estate had to flee for their very lives. In the morning the storm had somewhat abated, but the next night it rose again, and by the following morning not a trace was left of houses or orchards or fields. They say that about a hundred years ago another storm blew away some of the sand which covers the old mansion, and for a little while its chimneys were seen rising above the waste. But ere long they were covered again, and from that day to this nobody has caught a glimpse of what was once Culbin.

But it isn't of the hidden treasures of the buried houses and fields I am reminded so much as of the treasures which even to-day you may pick up on the sands. The wind is constantly working on the mounds, moving and changing them. And as it sweeps over the hollows it uncovers treasures of old coins and old bronze ornaments. It also brings to light fragments of long unused implements for tilling the soil. It even turns up flint arrow-heads which were the weapons our forefathers used in the days when they were little better than savages. Hundreds of these treasures have found their way into museums and private collections, but they are still to be discovered *if you look for them in the proper place and in the proper way.* You won't find them by toiling breathlessly up and down the mounds, nor will you find them by poking holes in the sand with your walking-stick. What you must do is to go to the hollows between the hills—the beaches, as they are called. There the sand is harder and it is strewn with pebbles and crumbling pieces of shell. You must search these beaches patiently inch by inch. If you do, you are pretty certain sooner or later to become the proud possessor of a real hidden treasure of the sand.

The last time I was on these sands I was with a party of fifty people who were there more or less to amuse themselves. Only two of the party found treasures. One was an elderly man who showed me a little bronze Celtic brooch, green with age, and told me that he never went to the Culbins without picking up something of value. The other was a boy of eleven, whose find was part of an old bronze sickle. He too was often on the sands and was a good seeker. So those two who knew how to look found the treasures.

Now that reminds me of something else, and it is this: there are heaps of hidden treasures in the sandy deserts of life if we only know how to find them. What do I mean by the sandy deserts of life? Well, I mean just the drudging, dreary, or disagreeable things that we meet in life. Can you name any of them? I can. What about those lesson books? A happy few of you no doubt find them interesting and delightful, but to most of us studying them is, like plodding over these endless sandhills, a very wearisome business. Ah! but the treasures are there, boys and girls. Just a little patience, a little determination to find them, and they will be yours—not one or two, but hundreds of them.

Then what about those disagreeable duties that we are constantly coming across? They are sands that we'd much rather avoid if we could. What about fetching and carrying for mother when we'd rather be playing cricket? What about darning stockings when we'd rather be reading a story book? What about brushing the boots when we are longing to wield a paint brush? What about cleaning the dinner knives when we'd rather be using another kind of knife to whittle a piece of wood? What about staying at home to let the rest of the family have a 'good time' when we are pining for a 'good time' ourselves? There don't seem many treasures to discover in these sands. Are there not? Why, if you do these disagreeable duties with a willing smile and a cheery word you have found two very big treasures straight away.

There's a third sandy desert some of us know only too well, and it is the desert called failure.

You know how you feel when you have tried your hardest—and miserably failed. For some days the whole world seems made of sand, and you wonder how other people can be so cheerful when you feel so depressed. Do you know that in the desert of failure lies hidden the treasure of success? The 'trying hard' which failed this time will succeed next time, or perhaps the next time after that, for it is 'trying hard' that wins success. And most great successes are just made out of previous failures.

Yes, and besides that, what we consider a failure may really prove a success. Some day perhaps we shall see that failure transformed. Let me tell you a story to show you what I mean.

Long ages ago, in that part of the world which we now call Arizona, there lived a magnificent tree, a regular giant of the forest. One day a terrific storm uprooted it and hurled it to the ground. There it lay a great helpless log; no more roots or branches could it grow. As a tree it seemed a dead failure. Many centuries later a man who was exploring those regions in search of precious metals found spanning a deep canyon or gorge forty-five feet wide a wonderful natural bridge of wood agate. It was our old friend the forest giant transformed by the age-long action of a special kind of water into a thing not only of use but of exquisite beauty.

So God sometimes takes our saddest failures and transforms them by His wonderful power into glorious and undreamt-of successes.

## The Christian Year.

### Twenty-fourth Sunday after Trinity.

#### Brotherhood.

'The brotherhood between Judah and Israel.'—Zec $11^{14}$.

Brotherhood is emerging in the thought of the world through a heightened estimate of personal values. More and more it is admitted that Brotherhood is not of the *body*, but of the *soul*; not of the pigments in the skin, white or black, but of the potencies of the conscience and heart, aspiration and will: not, indeed, in any way contingent on the accidents of corporeity, or geographical location, or the culture of the mind, or the contents of the purse, or the place in the strata of society, or theological creeds, or ecclesiastical relations; but on the capital fact that 'a man's a man for a' that and a' that,' and that he is a *brother* man for a' that, and in spite of everything apart from his essential soul. It is not merely that science shows us that many of our racial divisions are artificial and superficial and unreal; it is something much deeper. It is not a question of the *animal* at all, but of the spiritual and ethical, of the capacity for God, and for all God is, for the knowledge of truth, the love of beauty, and the practice of goodness.

1. Brotherhood is, in short, a supreme spiritual fact; an ultimate fact deeper than all the physical facts of life. 'God is a spirit,' said our Master, 'and they that worship him must worship him in spirit and in truth; for such the Father seeks to worship him.' The Father seeks His child, seeks his spirit for fellowship; for man also is a spirit; and spirit with spirit can meet. As there is no corporeity in God, so it is not the corporeity that makes the man. He has a body, and life has a physical basis; but he himself is spirit, and functions through the body. The body is not the man, any more than the boat is the rower, though it is the means by which the rower moves along the river. So it is in the spirit that men are brothers; not in their blood, or their language; not in their racial qualities, as Jew or Gentile, Scythian or barbarian; not in their political status as bond or free.

Now the advent of that conception is critical, it marks a definite stage forward. There are revolutions, social and political, in that idea. It is packed full of dynamite. The energies that will make a new world are concealed in it. Set it fully to work in the markets, in society, in states and churches, and you will turn the world upside down, and bring a better era for humanity than most people dream of; the Kingdom of God will really come, and the City of God will be built as a city for man as man, and as God meant him to be when He made him a little lower than the angels—that is, only a little lower than Himself.

2. But brotherhood is ethical as well as spiritual, and achieves its highest and best, not from sentiment and sympathy, but from moral conviction. It is more than kindly help, the throb of pity and the outflow of compassion; it is an integral part of that world-righteousness which builds nations on enduring foundations, exalts them to dignity and greatness, enriches them with abounding

fruitfulness, places them in the divine order, and secures for them continuous prosperity. To realize the ideal of Brotherhood is righteousness; obedience to God and the discharge of the whole duty of man to man.

It is due to God. God claims it. Thou *shalt* love thy neighbour as thyself is an eternal law, and our Master gives that law a universal application. It is not, thou *mayst* be brotherly; but thou shalt. That is the command of God. Therefore brotherly love and service is loyalty to God, to the sovereignty of right in the relations of human life. Our Brotherhoods get their structure of force and reality from the illuminated conscience; that is, from the all-mastering conviction of duty to God.

Abraham Lincoln had no questions as to his duty to the slaves of the United States. He could not have. He must set them free. His mind was made up that the iniquitous system must be destroyed, and he said, 'If ever I get a chance to hit slavery I will hit it hard.' The chance came to him, and his conscience was ready. Necessity was laid upon him, and he struck so hard and so repeatedly that he lost his life in the contest; but he inflicted a blow from which slavery has not recovered, and never will.

It is that ethical element in brotherhood which has been victorious. Men have felt like Martin Luther—'Here I stand. I can no other.' And they have had strength to stand still in patient steadfastness, or to dash forward in conquering attack on behalf of what seemed impossible. Like Stephen, and his and our Master, they have loved their enemies and prayed for them that despitefully used them; like John Eliot, they have soared not only beyond their fears, but higher than their social and racial prejudices in brother service to those who had nothing to offer except their need and their human claims; like Shaftesbury and Gladstone, and many others, they have striven to give to the whole man, both in his personal activities and also to groups of men in industries and villages and cities and nations, those conditions and institutions and laws by which each single soul should have a free, full, and rich life, realized in and through the whole, and the whole itself should become an uplifting and ennobling influence on each. They have sought to free the land for the benefit of the character of those who dwell on it and till it; to get better housing because the home is a momentous factor in nourishing the virtue and building the manhood of the citizens, to prohibit the drink trade because that trade is the foe at once of the home and of the State, to shape legislation so that every statute shall make it easier to be and to do good, and more difficult to be and do evil; and to regulate and order the relations of nations to one another in such a way as to bring war to an end and inaugurate the reign of peace and goodwill for the peoples of the earth.[1]

---

### Twenty-fifth Sunday after Trinity.

#### Moderate Drinking.

'Abstain from fleshly lusts, which war against the soul.'—1 P 2[11].

We cannot assume the wrongness of drunkenness without further inquiry, however strong may be the conviction in our own minds, and however decisive for us as individuals the authority of the prophets, apostles, and moralists who have agreed in its denunciation. For we are met by a powerful body of opinion that merely to get drunk, apart from anything really wrong which one may do in that condition, is not only not wrong, but within limits even desirable. The cabman in *Punch*, who, when shown a man described by his benevolent lady fare as 'Very ill, poor man!' replied, 'I wish I had half his complaint,' represents a great number of people even to-day, who see nothing disgraceful in it. Though the tide of feeling is setting strongly against it now, it is not so long since it was perfectly compatible with the highest reputation. If G. K. Chesterton and Hilaire Belloc seem to be fighting a losing battle in favour of 'glorious beer' and its effects in the twentieth century, Dickens in the nineteenth carried the vast majority of his readers with him in his appreciation of convivial drinking to a point of what was undoubtedly intoxication, even though few have drawn so repellent a picture of the habitual drunkard in 'Mr. Dolls.' It is probable also that the setting of the tide against drunkenness as such is not wholly because of moral judgment; we have seen that the 'business argument' is very strong, objecting to the spoiling of men not so much as men, but as productive tools. There might easily be a moral reaction against this. It is clear we cannot take our stand merely on prevailing feeling

[1] Dr. J. Clifford in *World-Brotherhood* (ed. Basil Mathews).

or sentiment; there must be convincing reasons for moral as for medical or economic judgments. In fact, we are never safe in our own convictions until we not only know why we hold them, but why other excellent people take a different view.

1. First, then, why does the Apostle Paul, to take him as speaking the Christian judgment, lay it down so strongly that drunkenness is a bar to 'inheriting the kingdom of God'? This cannot be dismissed as a mere ecclesiastical threat, applying an artificial test as regards membership of a Church in this life, or entrance into a place called Heaven in the next. The Kingdom of God means the rule of God in human life, bringing men and women into such order and social relation that fulness of life, in all its powers and graces, is the result. Of course this implies a corporate society of those who are so ruled, and such an embodiment of the reign of God must have its being in some place or other, and at some time in this world, or what corresponds to place and time in what we call the 'next world.' But the kingdom, the reign, the rule of God is always described in terms of character; the ordering principles are Truth, Right, and Love, or Goodwill, and the resulting characteristics are such as love, peace, gladness, strength, etc. Now drunkenness has nothing in common with these. It is shown by strictest scientific test to obscure the vision, which is to conflict with truth; to pervert the judgment, which is to hinder the right; and to benumb the will, which certainly makes goodwill impossible.

It is significant for the Christian interpretation of our problem that in the list of the 'fruits of the spirit' the last place, from one point of view the culmination, is taken by *autarkeia*, self-control. In the wonderful symbolism of the Holy City, of heavenly origin but to be realized on earth, the coping-stone of the foundational virtues is *amethyst*, which means 'not drunken.' They are the positive and negative aspect of the same thing. Because inebriety is the solvent of self-control it is the foe of all society, human and Divine. Drunkenness in its nature excludes from membership, for the man who does not control himself is a danger to others, as well as incapable of taking his proper part in citizenship. In self-defence society has to treat him, not as a full citizen, but sometimes as a criminal, sometimes as a lunatic, sometimes as a child.

2. Secondly, how did it ever come about that a condition so alarming from its medical description and so repellent from the moral point of view and to the æsthetic sense of the onlooker should find not only a defence but a panegyric among people of repute? The answer is necessarily complex. The distinction between occasional or convivial intoxication on the one hand, and chronic alcoholism on the other, undoubtedly supplies a part. To return to Dickens, it accounts for the attraction of Mr. Pickwick and the repulsion for 'Mr. Dolls.' Nowhere is there anything but abhorrence for those of whom the latter is an example. But this difference gives rise to a feeling of superiority on the part of those who can indulge in the 'divine madness' without incurring the bleared eyes and the shattered nerves. Chiefly, however, the sense of *euphoria* or well-being is responsible, with perhaps a considerable amount of resentment against a supposed ascetic view of life which leads to condemnation of others.

3. Let it be clearly stated that the fact that alcohol is agreeable to many, and that it produces a sense of *euphoria*, does not enter into the indictment; if it stood alone it would be a distinct point in its favour. Let it also be added that in so far as it relaxes those inhibitions which produce the unsociability of awkward self-consciousness and other impediments to good fellowship, it might well score more points in its favour, were there nothing else to be said. We would join with the apostle in declaring, 'Not that we have lordship over your faith, but are helpers of your joy.' Even if the action of alcohol were merely to negate pain, it would be good, for there is neither sense nor virtue in suffering without some positive good to be reached thereby. The trouble about the sense of well-being which alcohol affords is not only that it is fleeting and illusory, but that it is secured at too great a cost. As it only paralyses the sense of pain, it does nothing to make one really healthy; as it merely deadens worry, it neither removes the external object of anxiety nor builds up a strong and calm character; as it simply 'removes inhibitions,' it is valueless for positive self-control. And it actually stands in the way of the real well-being and consequent happiness, because by the nature of its action it masks the need of them, and weakens the will to take the necessary steps to secure them. This is putting it at the best, by supposing that true moderation is continually observed; there is also to be reckoned the persisting danger of excess. The true argument for personal abstinence, therefore, is founded upon the joy of well-being, not in any sense upon its despisal.

4. So we come to the real question of what has

been called the *formative* action of moderate drinking as opposed to abstinence. What effect has it upon character? Here we have no statistics to help us. Many abstainers are undoubtedly finer in character than many moderate drinkers, but then the statement can be put the other way round with equal truth. What we really want to know is whether the same people lose or gain in character according as they abstain or drink in moderation. The case of communities such as the American States which have 'gone dry' might seem in favour of abstinence, but if any one contends that there is no greater moral improvement than is accounted for by the removal of the excessive drinkers, what can be said in reply? There is, however, one real point which the moderate drinkers have to meet. The scientific analysis of the action of alcohol has demonstrated that its very first destructive action is upon the higher and more recently acquired characteristics. The inference seems irresistible that the delicate appreciations of beauty, the finer sensitiveness to honour, the keener discrimination of truth, and the subtler workings generally of the soul must be in some degree blunted by the taking of alcohol in what is called moderation long before the damage becomes so marked as to be generally noticeable, and without bringing the taker into disadvantageous contrast with abstainers who had not acquired these characteristics to the same degree. It is the same man with or without alcohol we have to consider, not any man with and any other man without it. So the argument remains against moderate drinking on the score of its effect upon character, even though there be many moderate drinkers who are more lovable than many abstainers, until it can be shown that these drinkers would become less lovable if they also became abstainers.[1]

---

## First Sunday in Advent.

### Christlikeness.

'It is enough for the disciple that he be as his lord.'—Mt 10[25].

There are three currents in every human life—inward, outward, and upward; and there were three currents in the human life of Jesus Christ. And we ask, What were the three keynotes of His life of service along these lines? For these must be our keynotes. 'It is enough for the disciple that he be as his Lord.' Christlikeness can never be gainsaid. Our message is our character. And Christ says to you and me as He never said before: Through Me, God is your Father; in Me, ye are all brothers, and in My love go and serve your brother.

1. The first keynote in its application to *Himself* is just this: *Self-denial.* Jesus denied Himself. Of course He made, as Son of God and Revealer of the Father, certain tremendous and fundamental claims, but as man, brother, and servant He denied Himself. There is nothing self-assertive about the Carpenter of Nazareth. There is no egotism about Jesus, the Son of Mary. He denied Himself. 'Let this mind be in you, which was also in Christ Jesus.' He was the Man who emptied Himself, who became as a servant of man and became obedient unto death, even the death of the cross. And it was that which gave Him the right to rule and to reign. 'Wherefore God also hath highly exalted him, and given him a name which is above every name.'

2. And the second thought: What was the keynote of our Lord's service in regard to *others*? Again one word expresses it—*Self-sacrifice.* You cannot read the life of Jesus without realizing that that life was just one of unstinted generous Love; a life that was poured out like a drink-offering for others; a life that was the perfect illustration of His own marvellous statement: 'The Son of man came not to be ministered unto, but to minister.' And is not that the supreme need of to-day, as we look out over the world of men? Is not self-love the supreme problem of all of us?

You remember, probably, that striking illustration Canon Burroughs uses in one of his books, where he tells us the familiar story concerning London, how Sir Christopher Wren in 1666 prepared a great scheme for the reconstruction of London to centre in St. Paul's Cathedral, from which broad convenient thoroughfares would radiate in all directions. The plans were accepted, but never carried out. Why? Because of the selfishness of men. Because individual citizens insisted on having their own little houses in their own little plots, built exactly as they had been before. And as a result you have London with its crooked and narrow streets to-day, instead of broad highways radiating from a common centre.

3. And the last thought is this: What was the

[1] Will Reason, *Drink and the Community.*

keynote of our Lord's ministry in regard to *God*? Was it not *Self-surrender*? Jesus surrendered His life to God, and consequently His life was a Spirit-controlled life from first to last. That is the source of the stream; that is the secret of His self-denial and His self-sacrifice. And that must be your secret and my secret. Is that ideal too great? Does it seem too far above us? Remember that Divine precepts are backed up by Divine power. God's commands are His enablings, and all He wants is the surrendered life, that will allow Him to come in and take possession, and will therefore express itself in self-denial and self-sacrifice, thinking only of others, not of self.[1]

SECOND SUNDAY IN ADVENT.

### The Principle of Growth.

'Abide in me, and I in you.'—Jn $15^4$.

The origin of the Christian character is a new heart and a new spirit, and all development begins with that inward renewal, a renewal in the spirit of the mind. The culture of character may be attempted on other lines, prompted by different motives, dominated by independent models; but such culture is not Christian. Revelation teaches that character is based on a spiritual principle, a principle of life, and its growth in power and beauty implies a fuller expression of that life. It is therefore vain to seek the ennoblement of the outer life unless we are careful vigorously to maintain the interior life. 'I am the true vine . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.' Here, then, the vital truth is stated without theological or metaphysical verbiage; the principle of moral perfection is affiance in Christ. He is absolutely essential to the realization of all the high, far-off excellence of which we have an intuition and to which we sincerely aspire. In His presence we must dwell, His beauty contemplate, His merit trust, His love share, into His spirit drink, and in His steps we must follow. As the vine is *everything* to the branch, so fellowship with Christ is *everything* to the aspiring soul. 'I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus' (Ph $3^{12}$).

John Gibson, the famous sculptor, writes thus in his diary: 'I renewed my visits to the Vatican. It is not to criticize that I go there, but to seek instruction in my art, which the Greeks carried to perfection. Those few masterpieces which have come down to us, though I have dwelled upon them thousands of times, still at every new visit are contemplated by me with fresh wonder and admiration, such is the influence which anything perfect, both in design and execution, has upon the mind. Those grand works of the Greeks are ever new, and always produce fresh enchantment however often they may be surveyed.' Thus must we linger over the pages of the New Testament, contemplating closely and lovingly the living, speaking, active Jesus, whilst He grows upon us, more and more filling our imagination, mind, and heart. We can grow in strength and grace and blessedness only whilst this is our habit.

1. We must grow in the *knowledge* of Christ. To increase in the knowledge of Christ is to increase in the knowledge of God; He is the only true, saving, vivifying source of such knowledge. How prone we are to think that we *already* know Christ, when indeed we only know something about Him! There are many degrees of knowledge, and we have not fully learned Christ until we know Him and the power of His resurrection. The tourist who, guide-book in hand, hurries through the Vatican galleries, may flatter himself that he knows the immortal masterpieces, and for the rest of his life talk as if he did; but he does not know them as Gibson did, who had 'dwelt upon them' intently and sympathetically 'thousands of times.' Really, only Gibson knew them at all. So, if we are to attain to the knowledge of Christ, a thousand times must He engage our thought and affection, and each time it will be with fresh wonder and admiration.

2. We must grow in the *faith* of Christ. Accepting Him as 'the way, the truth, and the life,' it is essential that we confide increasingly in Him as such. Then in the midst of trouble and mystery our souls will experience a deeper calm, being content to ask Him fewer anxious questions. But having confessed our sin with the sighings of a contrite heart, let us once for all, and with growing conviction, shelter in His merit, trust in His grace, expect His utmost salvation; and as He has given us solemn assurances for the great future, we may with unshaken faith boldly face death and the grave, resting upon His word and promise. 'That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but dealing truly in love, may grow up, in all things unto him, which is the head, even Christ' (Eph $4^{14.\ 15}$). In his Second Epistle to the Thessa-

[1] W. J. Southam, in *World-Brotherhood*.

lonians, St. Paul writes: 'We are bound to give thanks to God alway for you . . . for that your faith groweth exceedingly' (1[3]). Ever more deeply satisfied with the hope of the gospel, let us once attain this 'full assurance,' and to us the promise shall be fulfilled: 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee' (Is 26[3]).

3. Lastly, we must grow in the *love* of Christ. How continually the apostles dwell upon this! To realize in our Saviour more vividly the goodwill of God to His creatures, His unfailing kindness and faithfulness, His eternal mercy and grace, until our heart glows responsively, this is to grow in the holiest passion of Divine love; and herein is plenty of room to grow. Shakespeare affirms:

> There lives within the very flame of love
> A kind of wick or snuff that will abate it.

Yet most of us know even a human love in which this, happily, is not true; and as we apprehend more clearly the love and beauty of God in the face of Jesus Christ, we become conscious of an adoring affection that no kind of wick or snuff can abate, and in this white inextinguishable flame our soul and its felicity are perfected.[1]

---

## Third Sunday in Advent.

### Privately.

'And they departed into a desert place by ship privately.'—Mk 6[32].

Glancing at the New Testament, we see this adverb in close and almost sole association with two significant nouns—'mountain' and 'desert.' There, on 'the high mountain apart,' or in 'the desert place,' He appoints the trysting-place with the saints. Surely here is a holy hint that God embraces the extremes of life. This double trysting-place of mountain and desert is His own royal rebuke to the old lie that 'The Lord is God of the hills, but he is not God of the valleys.'

1. Watch Mark's first use of the word. The sent-ones have come back to the Sender. Where the word of the King had gone there had been power, and they who had seen much of man must now see much of the Master. So to the desert they must go—to Christ's retreat from the strife of tongues. That place of His Temptation is to be the place of their rest; where the Christ was with the wild beasts, even there He gathers the lambs of His flock for rest (He 4[9]).

> God hath His deserts broad and brown—
> A solitude—a sea of sand,
> Where He doth let heaven's curtain down,
> Unknit by His Almighty hand.

To the desert, then, by ship they go; but as though to mock the idea of hermitic solitude, the crowd take the short cut by land, and lo, the desert is no longer desert!

What then? What, indeed, if not a feast, a table in the wilderness? He who was forty days and nights in the wilderness without bread will not let them go hungry an hour. For this invitation to come apart shows that Christ had resolved to feast them bountifully in the desert. They, who had no 'leisure so much as to eat,' must come apart to rest, and the resting consists in the feasting and the giving others to feast. Here, then, the Master teaches them the double lesson, that while to be apart privately is the soul's deepest need, it is no easy thing in this desert of life to get apart with Him.

2. But the Teacher must finish the lesson. He is the perfect Teacher, because He perfectly lives His own homily. Not even the apostles may break into His privacy. Disbanding the ranks of hundreds and ranks of fifties, He sends them away back again to the bustle of their towns, and even His own He constrains to depart in the ship to the other side. For He who so suffered this interruption of the desert-rest must needs show them how much to be prized above all life's prizes is aloneness with God. There jutting up into the blue sky is God's mountain, and what the desert denied Him of solitude the mountain afforded. 'He went up into a mountain privately to pray.' Here, then, He teaches where this word 'privately' first leads us. Not to the united prayer of saints, but to life's holiest of all-lone prayer on the lone mountain.

> God hath His mountains bleak and bare,
> Where He doth bid us rest awhile;
> Crags where we breathe a purer air,
> Lone peaks that catch the day's first smile.

3. The next 'privately' is still the mountain; yea, a high mountain, and Christ on it with only three, and not twelve, of His own. He does not

[1] W. L. Watkinson, *The Shepherd of the Sea.*

go where they may not come, and He would thus lead them into His own way of living life. They must know Him on the mountain as they could never know Him in the desert. 'He bringeth them up into a high mountain' privately, and was transfigured before, alas, not them all, only three, and so suggestively three too! Here is Divine irony indeed. For in all ages, not even in the ratio of three in twelve, has Christ been a transfigured Christ to His own.

4. Pursuing the track of this adverb, we see unity of design, and find ourselves among the same apostles who come 'privately' to their Lord with the powerless query: 'Why could we not cast him out?' 'We' is the emphatic, for who are these, if not those who came back rejoicing that even the devils were subject to them? 'We, oh, we! Where is our old-time power?' What a private affair this is! How often we publicly lament our impotence when the remedy is all in our private life. The question they ask in secret is, however, answered by Christ on the housetops for the Church in all ages to hear: 'Because of your unbelief.' Ah, no wonder the power is lost! Power means publicity as to its exercise, and as night wars with day, so publicity wars with privacy.

5. And, granted the power bestowed, what so necessary as the last use of our adverb? There are about to be left on this earth the chosen custodians of Christ's truth. From their lips and pens will come anon the Divine 'form of sound words,' and they, in turn, will transmit the same as a Divine unit to faithful men who will be able also to teach others. How necessary then for them, as for all of us, to spurn human creeds, and approach Christ privately on the matter of His own teaching. 'The disciples came unto him privately, saying, Tell us when these things shall be.' Not to particularize prophecy (though well we might), how little, indeed, is Christ permitted to preach His own truth privately to His own! Nay, He is not spicy enough for itching ears, and the public ministry of the Word often supersedes such private Divine tuition as He loves to give. Yet as now, so in all ages, the greatest need is to be in private audience of our God, that the good Word of promise may be fulfilled in us: 'They shall be taught of God.'[1]

[1] Dan Crawford, *Thirsting after God.*

# Temptation.

By the Right Reverend John W. Diggle, D.D., late Bishop of Carlisle.

One of the chief difficulties connected with the problem of temptation arises from the double sense in which the word is used, especially in the Bible. The word 'tempt' is almost equivalent to 'attempt.' Its radical meaning is to test, or try, or prove. At its root, therefore, 'temptation' is practically synonymous with 'probation.' But a subsidiary implication is often attached to it; and the testing is accompanied by a motive, either the motive to incline and strengthen the will-to-good, or to incline and allure it to evil. God often tempts in the former sense, never in the latter; Satan constantly in the latter, and never in the former. When God tempted Abraham, the purpose was by the trial of his faith to establish and exalt it: when the devil tempted our Lord, the purpose was to undermine His faith and destroy it. God's temptations are as the furnaces of the refiner which purge away the dross and purify the gold; the devil's temptations are as the baits of the gambler who by illusions of gain ensnares his victims in inevitable, sometimes irretrievable, loss.

Our Lord's life was one continuous series of temptations, at times by God through the instrumentality of Pharisees and Sadducees and lawyers; at times by the devil when He was weary and lonely and misunderstood by His disciples, and in other ways. In His great temptation in the wilderness both God and the devil had a share. He was led up by the Spirit to be tempted for His triumph, and tempted by the devil to secure His defeat.

Whatever view we adopt of this Great Temptation, whether we regard it as history or as parable, in any case it is biography and its teachings are the same. It was a threefold temptation applied to the tripartite human nature of the Very Man, Jesus

Christ, to His body, soul, and spirit. Hunger opened the way for the trial of His bodily appetites; the desire to win the world for the reign of righteousness opened the way for the trial of His soul; and the joy of leaning on angels sent by His Father for the trial of His spirit. All these trials were very real. The fact that in Christ was no sin did not mitigate their severity. With regard to the first temptation, hunger is the same in all men, whether good or bad. With regard to the other two temptations, the nobler and more spiritual men are, the stronger and more attractive these temptations become. Nor have we any indication that either Christ's divinity or His sinlessness was assistant to His withstanding these temptations. He met them in that manhood which was capable of trial in all points like unto ours, although without sin. Otherwise His example would have had neither meaning nor message for us. As in Gethsemane and on the Cross, so also in the wilderness, Christ was tempted in His manhood, not in His divinity; and His sinlessness, if it affected His temptations, only added keenness and sharpness to their severity. Moreover, it should be remembered as a kind of set-off, so to speak, to Christ's sinlessness that He had no help, so far as the records relate, from the Holy Ghost who in our temptations is ever at hand to aid and encourage us. He Himself tells us how and by what means He successfully resisted, and His tale is evidently meant to teach that all men may, if they will, by the same means also resist. The first temptation He conquered through the conviction that life is more than livelihood; the second through the determination never to use evil means for the attainment of any end, however good; and the third through the confession that, although God may righteously tempt man, yet man can never righteously tempt God.

The temptation of Jesus Christ is the most illustrious of all examples of the avenues through which temptations approach men, as also the most effectual means of resisting them. But neither it nor any knowledge which we possess of our own or other temptations completely solves the great riddle of temptation. Temptation and probation, like the existence of evil and the origins or beginnings of things, seem to baffle the capacities of human understanding. They are too high for us to reach, too deep for us to fathom, too broad for us to measure. No searching can fully find them out. Yet we are not altogether in the dark about them. We cannot tell either when or how things were created; but reason assures us that they had a Creator with a definite mind and will, and that they did not fortuitously happen into such beautiful and orderly results, and faith reveals to us that this Creator was God, the All-Father. Similarly with the origin and existence of evil. We do not know whence it came or exactly what its power and purposes are. But we do know that evil is neither almighty nor supreme in the world. It is always the enemy, yet often the unwilling cause, of noble consequences. As Shakespeare has said:

> There is a soul of goodness in things evil,
> Would men observingly distil it out.

As the resistance of friction in matter promotes movement, so in morals the resistance of evil often strengthens and quickens the progressive march of good. We cannot, of course, positively declare that the presence of evil, and the conflict resultant therefrom, are necessary to the production of the highest good. The complete interpretation of the great mystery of the incessant strugglings and strivings which so manifestly abound in the earth has not been unfolded to us. But biologists tell us that it is through their struggle for existence that all higher forms of life have been evolved from lower forms. And everybody knows that an athlete can never be developed from indolent comfort or cushioned ease; or a great intellectualist without ardent study and persevering effort; or a moral giant from a child's ignorance and innocence; or a hero without adventure and risk; or a splendid saint through merely singing hymns. These facts are not of the nature of explanations, but they are of universal occurrence, and, although they tell us nothing of the origin of evil, they clearly teach us how to deal with it. They bid us in the arenas of resistance to win good from it. Temptations are our opportunities for practising this resistance and thus reaping its beneficent results.

Temptations take many forms, some joyous, others grievous. The joyous are the most deadly and difficult to resist. Our Lord warned us of the deadliness of pleasant temptations when He told us how hard it is—and indeed it is very hard—for the rich, whether in money or in intellectual or social talents, to enter into the kingdom of heaven, *i.e.* of sovereignty over self, royal service to their fellows, and dutiful allegiance to God. The devil is never so dangerous as when he comes in the disguise of an

angel of light, or a patron of privilege, or a bestower of power and popularity. Sin is never so attractive as when it is sugared over with pleasure and prosperity, nor are temptations ever so strong as when they are sweet.

This is one of the greatest of all the perplexities in which the problem of temptation is entangled. The ancients failed to grasp the primal elements of the problem. They supposed that prosperity was an evidence of the divine favour and therefore of spiritual safety. Christ went down much deeper into the problem and contradicted this supposition. He never taught that either wealth or poverty, in and of itself, is an evidence of the divine favour, any more than He taught that health and happiness are the portion of the elect, and pain and suffering of the castaway. But what He never failed to emphasize was the fact that it was harder for the contented and comfortable than for the weary and heavy-laden to resist temptation, to flee from the devil, and to seek their refuge and find their rest in God.

Experience proves this to be true; and reason, although it cannot wholly explain, yet can partly account for the fact. The prosperous man can largely rely for succour in times of need upon the fruits of his prosperity. People flock around him with their consolations and their sympathy. Flattering hopes allay his fears and social anodynes keep his conscience quiet. No external pressure has ever compelled him to face the problems of evil and pain, of suffering and penury. The fullness of bread has caused an emptiness of mind. He is troubled with no speculations concerning either God or man, death or the after life. He has practised not resistance to, but acquiescence with, his sensuous self and the sensuous world. Spiritually he is more dead than alive, and therefore, when temptations assail him, he has no strength to withstand them and falls before their assault an easy prey.

It is altogether otherwise with the man whom the stress of pain and suffering and want has forced to face the problems of life. Sometimes, perhaps often, even he gives up the problems, not indeed through self-satisfied apathy, but in utter despondency and despair. They baffle and defeat him. He is neither big enough nor strong enough to battle with and conquer them. But it is far from always so. In struggling with poverty, pain, suffering, and sorrow the wrestler gains spiritual strength. He learns to look away from himself and up to God, and the longer and more steadily he looks up the clearer and brighter his vision becomes; till at length through the clouds and mists of his hardships and griefs he plainly perceives the loving face of the shining God, enters His Kingdom, and is at rest in peace. The trials, or probations, or temptations of God have prepared and enabled him to resist the temptations of the evil one. This aspect of the problem of temptation, the way and the force with which divine temptations are always calculated to strengthen men, and in countless instances have strengthened them, to resist and overcome devilish temptations, supplies one of the most promising keys for its solution. Given a world in which evil exists and sin abounds, there would appear to be no hope for its redemption, no way of salvation, except through sweat and suffering and sacrifice; for experience proves demonstrably that the chastisements, the trials, and the temptations of God are the surest, if not the only, means for combating, controlling, and conquering the temptations of the devil.

This seems to be both the final cause and the explanation of the life and death of Jesus Christ. Whatever else may be doubtful in the problems of evil and sin and pain and suffering, there can be no doubt whatever, assuming that the New Testament is a narrative of facts and not a mass of fictions, that the most divine and perfect Man who has ever lived submitted Himself, and submitted Himself voluntarily, to the most virulent and severe temptations which evil and sin, pain, poverty, and suffering, all combined, were able to inflict. If His life was an ideally perfect life, then it follows that temptations are essential elements in such a life. If His life was divinely human, then temptation is a divinely ordered factor in a completely human life. We cannot by speculative searchings fathom or solve the mystery. But if Christ is a fact, then the necessity of temptation to human perfectness is a fact also. Some other mysterious things are likewise facts. Christ's great temptation is recorded as immediately following after the baptismal descent of the Holy Ghost upon Him out of the opened heavens. Temptation, therefore, is a sign not of the absence but of the presence of God; not of heavens shut but of heavens opened. There appears always to have been some close relation between the triumphs and

the temptations of Christ, as if the one naturally grew out of the other. His mighty works were frequently attended by the trial of displays of unbelief in Him. The glorious confession of Simon Peter's faith in His Messiahship was accompanied by the miserable disappointment of realizing how little of true understanding that confession contained. He descended from the glories of the Transfiguration to encounter the grief of His disciples' lack of faith. The Eucharistic Prayer, in which He revealed His oneness with His Father, was followed by the agony in Gethsemane and the broken-hearted cry from the Cross: 'My God, my God, why hast thou forsaken me?' This intimacy of relation between spiritual triumph and spiritual trial or temptation is very remarkable. What does it mean? Does it mean that triumph is a strengthening prelude to temptation, or that temptation imparts chastening and solidity to triumph? Both our temptations and our triumphs are part of the great riddle of our life.

Remarkable also is the close connexion between temptation and joy, trial and gladness. As triumph often precedes temptation, so temptation is often followed by bliss—not merely blessing, but bliss. Everybody is aware, either from his own experience or from the experience of others, of the blessings of the temptations or trials sent by God. 'Before I was afflicted I went wrong, but now do I keep thy law' (Ps $119^{67}$). Chastenings cleanse, strengthen, purify character; beautify, sweeten, exalt conduct. Who ever came across a really fine and noble person who all through life had been an utter stranger to suffering and sorrow, grief and pain? The problem of pain and evil is profound, but the fact that, contrary to expectation, yet confirmed by the experience of all those who confront them as Christ did, they work an exceeding weight of glory is indubitable. Confronted in an evil spirit, temptations of every kind bring forth evil; confronted in a good spirit, even the temptations of the devil bring forth good, blissful good. Sorrow is turned into joy, mourning into felicity, ashes into beauty, as the seed is turned into the flower and the flower ripens into the fruit. It is no mere catchy saying but a profound truth: 'No cross, no crown.' Affliction works strength, spiritual strength, a peace passing understanding and inexpressible raptures such as we do not find wrought by any other means. Great is the mystery of evil and temptation and trial and probation; but greater still is the mystery of the good which often springs from evil, the triumph from temptation, the bliss from trial, the power from probation.

The production of these fruits is a convincing evidence that temptation of itself is not of the nature of sin. Sin brings forth death. Temptation resisted, and not dandled or yielded to, brings forth fresh life and strength. Besides, God can be tempted both in the sense of being put to the test and in that of being grieved and tried; therefore, temptation is not necessarily of the nature of sin. We are, indeed, commanded not to tempt or test the Lord our God; although, if the stories of Gideon and Elijah and Hezekiah are veritable histories, God does occasionally allow, and approve of, His being tested. He guides the lot cast into the lap. But ordinarily, and as a rule of life, these temptings or testings of God are profane and pernicious. But in the sense of being tried and grieved God suffers Himself to be tempted every day. Every man at some time or other must be a great trial to God by the foolishness of his thoughts, the idleness of his words, the unworthiness of his deeds, the hardness of his heart, and the commission of sins. Here is a problem immeasurably surpassing in perplexity that of the temptations of man, namely, the temptations of God. There are no sorrows like His sorrows, no griefs like His, no pains like His. In all—not some, but all—our afflictions He is afflicted. The Incarnate God, although without sin, yet in all points was and is tempted and tried as we are. As the omnipotence of God neither destroys the existence of evil nor stops its ravages among men, so it does not—and that because it must work in harmony with His other attributes—stop the griefs of God, annul His pains, or shorten His sufferings. These unspeakable temptations and trials of God create in Him an infinite sympathy, an unfathomable pity, an ineffable love. Displayed in all their unsearchable riches on the Cross, they are the secret of the ever-growing power and the ever-deepening attraction of Jesus Christ.

These considerations shed some light on the darkness of the problem of temptation, although they are far from wholly dispelling it. It is doubtful whether it ever will be wholly dispelled in man's present stage of life and under the obvious limitations of his present capacities. We can, however, clearly see that, unless man had been

free to do wrong, there would have been no moral worth in his choosing to do right. Even the morality of God, we may reverently believe, depends on the complete freedom of His will. Such necessity of always being righteous and never sinning as is laid upon God must be a self-determined necessity, else no moral valuation could be attached to it. Similarly with man, made in the image of God. He is not a machine or a plaything of fate. He is a moral and responsible being, free, therefore, to choose between evil and good. The sphere of this choice is the sphere of temptation. Creatures not free cannot be endowed with choice; but it is in the exercise of choice alone that temptation can find its opportunity. To infuse worthfulness into the choice of good, freedom to choose evil must accompany it. As Schiller perhaps somewhat extravagantly, yet with essential truthfulness, sings:

> God, not to mar the glorious form of Freedom
> Suffers that the hideous hosts of evil
> Should run riot in His Creation.

Treated merely as a speculation, whether by poets, philosophers, or prophets, the problem of temptation takes us completely out of our depth; treated, however, as a practical matter, it is plain and easy enough. Whatever be the origin of evil, our duty is either to fight against it or to flee from it. Only one course is open to any man for dealing with the temptations of the devil if he wishes to develop his nobler nature, and that is the course adopted by Christ, while with regard to the temptations sent by God we should unceasingly pray that He will never lead us into any temptations beyond our strength to resist and bear, and that in temptations of every kind He will deliver us from their evil and develop in us their possibilities of eliciting and strengthening good.

# Entre Nous.

It is a pleasure to be able to say, after thirty years, that The Expository Times is still holding its own. The year just finished has been the most prosperous (apart, of course, from the difficulties due to the cost of production) in its existence. And more expressions of appreciation have been received than in any previous year.

Speaking last month of *The Children's Great Texts of the Bible*, we said that 'Virginibus Puerisque' in The Expository Times (where a few of them have been published) and the 'Notes' seemed to be the most popular features of the magazine. A correspondent who has just written, seems to prefer the 'Literature.' He says: 'I am especially interested in the reviews of books. I depend largely on the reviews to help me to decide what to purchase.' He goes on to say: 'I have noticed in your reviews lately several books published by the Methodist Book Concern. I take it that they are published in America. I wrote to Messrs. Simpkin Marshall & Co. and asked them if they could secure the books for me, but they replied to the effect that they were not agents for these publishers. Is it too much to ask you where I can secure these books?' We shall try to get an answer in time for the December issue.

*The Saturday Review* for October 9 contains a leading article on *The Children's Great Texts*. The writer of the article found the three published volumes on his desk, looked into them, and was arrested by their freshness and appropriateness. He read on, and then: 'We frankly and promptly confess that we have found these volumes in every sense charming and exactly what such books should be. There are between seventy and eighty addresses in each, the average length of each address being about twelve hundred words. The text is happily chosen and is expounded with a wealth of every sort of suitable comment and an absence of every kind of dogmatic and ecclesiastical pride, exceedingly unusual and extremely refreshing. Each has its heading—"Paper Boats," "Keeping a Diary," "Get up Early," "Playing the Man," "Money Boxes," "A Spider's Web," and so on, and there is not one from which we might not quote most pleasantly. Take, quite at random, for example, the address on "Bird-nesting" in the first volume. The text is Deuteronomy xxii. 6, 7, and runs as follows:—

'"If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: thou shalt in any wise let the dam go, but the young thou mayest take to thyself; that it may be well with thee and that thou mayest prolong thy days."

'It does not need much imagination to picture the lively interest with which, on a day in May, an audience of young countryfolk, boys particularly, would listen to a little sermon on such a text as that! And really how pleasantly Dr. Hastings delivers himself:—

'"It may be that the Israelitish boys knew the little lapwings' nests which are found in a hollow by the side of a marsh. Perhaps they thoughtlessly scattered the eggs, or perhaps Mr. Lapwing—artful little bird that he is!—lured them away from it with the wonderful antics with which he and his ancestors, generation after generation, have protected their nests. For Mr. Lapwing is the real defender of his nest. The mother bird is generally so frightened that she flies away. But when an enemy approaches, the male lapwing practises the tricks his father taught him. Gradually moving farther and farther away from where the precious eggs are, he turns a number of somersaults, or he does other equally extraordinary things. The onlooker becomes so interested that the nest is forgotten, and the lapwing's end is gained. It may be, too, that this same experience of having to defend themselves for centuries is the explanation of their pathetic cry."

'That may not read like an extract from a paper before the Linnæan Society, but it surely has the air of being an enthralling sermon for youngsters. And then the preacher proceeds, not only to point his moral of the cruelty and cowardliness of bird-nesting in May, of the rights of the birds as fellow-creatures, and of love in little as well as in big things as Christ's great commandment, but also to adorn his tale by quoting George MacDonald's pretty verses, "A brown bird sang in a blossomy tree," with which, no doubt, many of our readers are familiar.'

## THE CHRISTIAN MINISTRY.

### Ability.

In the year 1882 Professor J. P. Mahaffy, of Dublin, published a book on *The Decay of Modern Preaching*. He gathered the reasons for the decay into three groups, historical, social, and personal. And first among the personal causes he placed the want of Ability. He called it 'the greatest and most constant cause.'

I.

What did Mahaffy mean by Ability? Broadly speaking, there are two kinds. There is practical or administrative ability, and there is imaginative or reasoning ability. Evidently he meant the latter. No doubt, he says, 'the majority of mankind is wanting in this quality; the average of intellect is low, and most people are very dull; but when we find so many men professing to teach from the pulpit who are totally unable to frame a sustained argument—nay, more, unable to understand it when put before them—we cannot but conclude that the abler young men of our day do not adopt this profession, and that our preachers, as a body, are below even the average in intellect.' Then he records this experience: 'I remember very well—indeed painfully well—a class of divinity students which I instructed in the Epistle to the Romans, and after labouring a whole term with all possible care, and making them go over the argument, and write it out, and rehearse it, they confessed to me in a body at the end of the term that they had made no advance in it whatever, for that *none of them was able to follow an argument.* They were not many—eight, I think—and such a case only occurred to me once in many years' teaching; but in every year there were some men of this kind—men who deliberately adopted the profession of religious teaching, with the consciousness that they could not possibly understand what they had to teach. They were, in fact, adopting this profession because they were too dull for any other.'[1]

Mahaffy's opinion is not singular. The humorous anecdotes about the stupid member of the family being sent into the Church are plentiful and widespread. Is it true?

Professor Mahaffy himself allows two exceptions. 'There are creeds or sections or churches, like the Dominican Order, and the Free Church of Scotland, in which ability in the pulpit leads to great eminence and a high public position.' Professor Franklin W. Fisk, of the Chicago Theological Seminary, demands that the United States of

[1] J. P. Mahaffy, *The Decay of Modern Preaching*, 51.

America be also excluded. After quoting Mahaffy's experience with the eight students, he says: 'We confess to some doubt whether this fact reflects more upon those theological students than upon their instructor. Certain it is, that no such statement could be justly made respecting any class of students in our American Theological Seminaries. They are, as a body, not a whit inferior in intellect to the young men who throng into the legal and medical professions.'

---

Professor Stalker (who belongs to Mahaffy's Free Church, now called the United Free Church of Scotland) goes further than that. He believes that *the ordinary minister* has become a minister because of the recognition of unusual powers. 'The first consciousness of the possession of unusual powers is not unfrequently accompanied by an access of vanity and self-conceit. The young soul glories in the sense, probably vastly exaggerated, of its own pre-eminence and anticipates, on an unlimited scale, the triumphs of the future. But there is another way in which this discovery may act. The consciousness of unusual powers may be accompanied with a sense of unusual responsibility, the soul inquiring anxiously about the intention of the Giver of all gifts in conferring them. It was in this way that Jeremiah was affected by the information that special gifts had been conferred on him. He concluded at once that he had been blessed with exceptional talents in order that he might serve his God and his country with them. And surely in a gifted nature there could be no saner ambition than, if God permitted it, to devote its powers to the ministry of His Son.'

Mr. Silvester Horne agrees. He recalls the case of Henry Martyn. There are always some people who argue that men of the first rank in intellectual power are thrown away on evangelistic missions, either to the depraved of their own land, or to the habitations of heathenism. As they watch the academic career of a Henry Martyn till he fulfils the highest ambition of a mathematical scholar at Cambridge University, wins the University prize for Latin composition, is appointed a Fellow of his College, and then dedicates his talents to the mission field, they cry in protest, 'To what purpose is this waste?' But they do not tell us by what means, or in what career, those brilliant parts of Henry Martyn might better have been unified and consecrated and employed for the welfare of humanity.

II.

Is intellectual ability essential in the ministry? To the preacher, the successful preacher, Mahaffy holds that it is essential. 'No other quality,' he says, 'will make a man an effective teacher of those superior to him in intelligence. They may follow him for the novelty of his doctrine, or the firmness of his character, or the piety of his life; but when he shocks their intellects by want of common sense, or by a display of bad logic,—in fact, as soon as they feel that he is stupid,—he will generally fail to reach their hearts or stir them to higher and purer lives.'[1]

---

Professor Blaikie agrees, in a measure. 'A certain amount and form of *intellectual* ability must be regarded as a requisite for the ministry of the Word. There must evidently be a certain capacity of *intellectual acquirement*. No man is qualified for the office of the ministry (except in cases of great rarity, where other qualifications are extraordinary) who is incapable of furnishing himself with the ordinary branches of theological knowledge, to whom Greek and Latin are but unknown tongues, philosophy a region of mist and cloud, theological discussion a battle-field of hard words, and the history of the Church a mere labyrinth of facts and conflicts, schisms and heresies, that no memory can carry and no brain digest. There must be some capacity to feel at home in such walks, because in these times especially, when speculation is so much in vogue, when educated laymen are often so much in need of guidance, when the library of every Mechanics' Institute has its complement of sceptical works, when young tradesmen and ploughmen are becoming familiar with the infidel arguments of the day, it were presumption in any one to aspire to the office of a spiritual guide who did not know more about these subjects than his people, and who was not better qualified to discuss them.'[2]

---

But Professor Fisk altogether denies the necessity. Mahaffy, he says, 'is arguing against the ordering of Divine Providence. For God has made comparatively few men of superior intellect, and hence, if the masses of the people are to have the gospel preached to them, they must hear it chiefly from

[1] J. P. Mahaffy, *The Decay of Modern Preaching*, p. 54.
[2] W. G. Blaikie, *For the Work of the Ministry*, p. 21 f.

men of ordinary mental endowments. And such, from the first, have been largely the men who have been successful in preaching the gospel. Among the Apostles themselves, there were apparently men of only ordinary intellectual capacity, and such have generally been the ministers of the gospel all through the ages of the church till now. While, therefore, the rarest abilities will find full scope for their exercise in the pulpit, young men of only fair mental capacity, provided they have other essential qualities, need not shrink from entering the ministry. The young preacher of only average ability, who will address himself manfully to his work, using all the helps that God gives him, will succeed.'[1]

---

Why, asks Thomas Boston, 'why shouldst thou be so much discouraged (as many times is the case), because thy gifts are so small, and thou art but as a child in comparison of others? Why, if Christ will, he can make thee a fisher of men, as well as the most learned rabbi in the church. Ps viii. 2, "Out of the mouths of babes and sucklings hast thou ordained strength." Yea, hast thou not observed how God owned a man very weak in gifts and made him more successful than others that were far beyond him in parts? Has not God put this treasure in earthen vessels, that the power might be seen to be of him? Lift up thyself then, O my soul, Christ can make thee a fisher of men, however weak thou art. Follow thou him. My soul desires to follow hard after thee, O God?'[2]

---

Mr. Stephen Graham, who has written a whole fascinating book on the 'ideal priest,' ranks intellectual ability far below the Christ life. Among other features, 'he was an able and eloquent speaker, though that does not necessarily mean much. There are many who are able and eloquent. Mere ability and eloquence do not save. Moreover, the merely able and eloquent speaker is not sought by the right sort of people. His success is relatively barren. But when the Christ life has been born in the priest, when the gleam of another world is seen in his garments, there come out of the dull depths of voiceless humanity new types of listeners, the carriers of the divine message.'[3]

[1] F. W. Fisk, in *Current Discussions in Theology*, ii. 281.
[2] T. Boston, *A Soliloquy on the Art of Man-Fishing*, 20.
[3] Stephen Graham, *Priest of the Ideal*, p. 311.

'Many years ago,' says Professor Jackson, 'it was the writer's privilege to hear Dr. A. B. Bruce defend himself in the annual Assembly of his Church against those who had attacked the teaching contained in his book, *The Kingdom of God*. Some of the speakers in the debate had complimented him on the "intellectual vigour" of his book. This was his reply: "I thank them for the compliment. But I must take leave to say that it is a small thing to me in connexion with such a work, to be complimented on my ability. The question is, Have I seen Christ and helped others to see Him? I would rather be one of the "babes" to whom the things of the Kingdom were revealed than one of the "wise and prudent" from whom they were hid. I would rather be one of the "unlearned and ignorant" men who, through companionship with Jesus, had become imbued with His spirit than one of the Sanhedrin who, with all their learning, could see in Jesus and His companions only a band of bold, lawless, dangerous men, to be got rid of as soon as possible. I have been trying all my life to see Jesus, and to show Him; and if I have failed it will be small consolation to be told that I have written with considerable ability." But he had not failed. Seventeen years later one of the most gifted of Edinburgh's preachers published his first volume of sermons. The dedicatory page bore these words: "To the dear memory of . . . Alexander Balmain Bruce, through whom, to many and to me also, was disclosed the glory of the Son of God." "To see Jesus and to show Him," so to see and so to show Him that through us may be disclosed to many the glory of the Son of God—is it not to this end that the preacher is born, to this end that he came into the world?'[4]

---

But there is in the Ministry the opportunity for the exercise of ability. Says Dr. Dale: 'I believe in the duty of consecrating to the exposition and defence of Divine truth every faculty and resource which the preacher may happen to possess. There is no power of the intellect, no passion of the heart, no learning, no natural genius, that should not be compelled to take part in this noble service. The severest and keenest logic, the most exuberant fancy, the boldest imagination, shrewdness, wit, pathos, indignation, sternness, may all contribute to the illustration of human duty and of the author-

[4] G. Jackson, *The Preacher and the Modern Mind*, p. 188 f.

ity and love of God. If the heavens declare God's glory, if fire and hail, snow and vapour, and the stormy wind fulfil His word, if all His works praise Him, then the loftiest heights of intellectual majesty, the most dazzling intellectual splendours, every brilliant constellation in the firmament of genius, the lightnings and tempests of noble and eloquent passion may also praise the Lord and show forth His excellent greatness.'

## APHORISMS.

*Captain-Jewels* (2s. 6d. net), one of Messrs. Harrap's 'Choice Books,' contains seven hundred Aphorisms, gathered and strung by Charles J. Whitby, M.D. It is an extremely attractive little book. As for its contents, one page will be the best persuasive :

575. **Incredible.**—No reasonable being can believe in a just and all-powerful God. The moment he does so he ceases to be a reasonable being.—Louise Gerard, *Life's Shadow-Show*.

576. **Heaven, Hell, and the World.**—Heaven is the work of the best and kindest men and women. Hell is the work of prigs, pedants, and professional truth-tellers. The world is an attempt to make the best of both.—Samuel Butler, *The Note Books*.

577. **God is Love.**—I dare say. But what a mischievous devil Love is !—Samuel Butler, *The Note Books*.

578. **Specialists.**—God and the Devil are an effort after specialization and division of labour.—Samuel Butler, *The Note Books*.

579. **Christianity.**—Christianity is a woman's religion, invented by women and womanish men for themselves.—Samuel Butler, *The Note Books*.

## SOME TOPICS.

**Never mind me.**

One day Bishop Moorhouse was sitting in his study in Melbourne when the door burst open, and an agitated voice from a young servant who rushed into the room, exclaimed—

'Oh, my Lord! the cook has gone down into the pit!'

'What on earth do you mean?' cried the Bishop, starting from his seat to follow her out of the room.

True enough, the cook had made an unexpected descent. In walking across the kitchen carrying a heavy dish, an old board on which she stepped suddenly gave way under her weight, and she fell to the bottom of a dry well underneath. There she lay in great pain till her cries brought the kitchenmaid to her aid. Fortunately the Rev. A. Wodehouse, Chaplain to the Bishop, was at hand, and he bravely undertook the rescue. He cleverly managed to make the descent, and, with the help of a rope and a ladder, to lift the poor woman from her dangerous situation. It was found that both her legs were broken. But notwithstanding the pain, the first words the heroic creature said on reaching the top were an order to the kitchenmaid, 'Never mind me, but get the Bishop's lunch.' The Bishop was very far from 'never minding.' He was much distressed, especially when he learnt that one of her legs would have to be amputated. He undertook all expenses, saw that she was properly nursed and tended, and on her recovery presented her with a handsome cheque, with which she could set herself up with a chicken-run.

**A Person not an Idea.**

Edward Carpenter, in his *Art of Creation*, says: 'There are thousands and thousands round us to whom the figure of Christ, say, is an intense, a living, and an actually present reality. It is difficult to suppose that all these people are merely deceiving themselves.' That is true and well said, but he goes on: 'It is a thing of the same character as the deities of olden time.' The whole point, however, is that it is *not* of the same character, that while Christ does represent and gather up all that men found in the deities of olden time, He is not an idea, or the summary of profound feelings, or an 'apparition of the Race Life,' but a Person actually manifested in time, in the conditions of human life. No one supposes that Pan, or the Krishna of the *Bhagavad Gita*, is such a person. He whom men had desired and sought and found—in measure—under all these forms was now fully manifested in a human life, revealing the true nature and purpose of God *in personal and moral terms*. It is in this that His uniqueness consists.[1]

**We learn in Suffering.**

'There was once a poet so sensitive to beauty that he could hardly live, and he sought retirement and isolation from the confusion of the world. In a quiet place he came upon a cherry tree in blossom, and, trembling with delight, he took a house on a hill opposite the field in which it grew. For ten years he lived opposite the cherry tree,

[1] G. B. Robson, *The Kingship of God*, 113.

and every spring when its white blossom was flung out against the blue sky he cried within himself: "How beautiful!" But no poem came of his reaction to its beauty, and at last he wearied of it and of himself, for his spirit was sick with the sickness of the world in which he lived. He journeyed then to a far country, and there he met a lady who had suffered much, so that there was a rare beauty in her, and this too he loved, to the lady's amusement, for she had loved and knew the ways of God and man. Yet to the love that was in her she could not admit him until a great grief came upon her and this to its very depths she showed him. Suffering with her suffering, hurt with her hurt, losing with her loss, he lay like one stunned and longed for the peace of his old isolation, whereat, remembering the cherry tree, he began to tremble. Its beauty lived in him, and at last, his spirit, like the cherry tree, burst into blossom, into white blossom against the blue sky, and at last into love, and into that poetry which is the music of love.'

The writer is Mr. Gilbert Cannan, the book *The Release of the Soul* (Chapman & Hall; 5s. net). It is not an easy book to read: the quotation made is scarcely representative of its clearness. But it is for thoughts and will pay back handsomely.

---

**Conscience.**

The Swarthmore Lecture for 1920 was delivered by Rufus M. Jones, M.A., D.Litt. The subject was *The Nature and Authority of Conscience* (Swarthmore Press; 1s. 6d. net). It has all the style and all the sanity for which Dr. Jones is notable. This is the gist of it:

'Though we cannot make the immense assertion that conscience is absolutely infallible and a precise guide under any and every circumstance of life, it is nevertheless the surest moral authority within our reach—a voice to be implicitly obeyed in the crisis of an action. It is our highest guide. No command on earth can take precedence of it. Nothing more autonomous or more worthy of obedience can be discovered. But, even so, it must not be allowed to crystallise or to become a static, habitual moral form. The Pharisee, the inquisitor and the bigot are appalling illustrations of the dangers that beset the arrested, conformed conscience, even when it is honest. It needs constant re-examination and revision. The influences which re-make and re-vitalise it must have no terminus. There must always be adjustments to new light, a healthy, living response to fresh truth, and a continual transformation of conscience in relation to the growing revelation of God. It must be under the watchful guardianship of the awakened and enlightened spirit. Conscience is, thus, like the mariner's chronometer. While he is in port he tests it by all the expedients known to the science of the clock-maker. He perceives and realises that it is subject to slight variations. But when he is at sea he implicitly trusts it, reckons it as reliable as the movements of Orion or Arcturus, and sails his ship by its pronouncements.'

---

**Saying Nothing.**

If the Rev. E. W. Shepheard-Walwyn's children's sermons, in the volume entitled *The Starved Top-knot* (Allenson; 2s. 6d. net), have a fault, it is that they are too long. But that is no fault for the other preacher, or for the reader. They are certainly alive and entertaining. One, for example, takes the word 'Watch' by its letters and discourses on watch your Words, watch your Actions, watch your Thoughts, watch your Companions, watch your Heart. Here is an anecdote:

'A kind-hearted German soldier named Fritz was marching with others through their first French village. A mother was standing in a doorway with her baby. One of the men rushed up with a hideous laugh and did something so horrible I couldn't possibly tell you of it. Fritz sobbed with rage and sorrow, but didn't rebuke the other. Next day he saw another act just as cruel. He shed a few tears, but said nothing. Next day he saw another cruel act, and he shed no tears. Next day another, and he smiled. Next day another and he laughed. Next day another, and who was it that did it? Yes, it was Fritz himself. His conscience made him sob with sorrow the first time, but the result of *saying nothing* to show his righteous anger was that his conscience gradually ceased to speak, until it gave him no more pain.'

---

## SAYINGS.

It is to be observed that great speakers are now making a fashion of quoting (and sometimes originating) sententious sayings. Out of one volume, *World Brotherhood*, we have gathered these:

It is the task of the twentieth century to make the world a Brotherhood.

The unaccomplished mission of Christianity is to reconstruct society on the basis of Brotherhood.[1]

It is not so important to believe there is a God as what kind of God He is.[2]

Christianity is not a competing religion, but a completing one.[3]

Humanity has struck its tents, and is once more on the march.[4]

Why should war always get the best out of mankind and peace always the poorest?[5]

Now, mark me well, it is inherent in the nature of things that from any fruition of success, however complete, shall come forth something that shall make a greater struggle necessary.[6]

Acts deserve acts, and not words, in their honour.[7]

Democracy means that you are responsible.[8]

No one can walk down the street without seeing that man is a fallen creature.[9]

## NEW POETRY.

**George Reston Malloch.**

Among the poets of the War—whether raised up by it or only quickened into finer frenzy—a place is taken, and a good place, by George Reston Malloch. Of this his new volume entitled *Poems* is evidence enough (Heinemann; 7s. 6d. net). It is a volume that in appearance is worthy of its unmistakable merit.

The War has been a philosophical puzzle to Mr. Malloch as to many. But psychologically it is well-pleasing. The men who did their part and died have made man greater than before:

What need to sing of war
To celebrate the dead?
Above our praise they are,
Their own great word is said.

And although there is more than the War in the volume, we choose one poem on the War for example, for the War is the most penetrating theme:

They fall on alien fields
Where far-off battles sway,
The man who loved to live
And chose the noble way:
The boy with steady eye,
Who showed his stubborn heroes how to die.
Blow from out the dark,
Soft wind, among the dead:
Breathe, thou living spring,
About each fallen head:
Tell them that through our tears
We see a lovelier flower than Nature wears.

**H. Orsmond Anderton.**

The best of the poems in Mr. H. Orsmond Anderton's *A Wayfarer's Verses* (Birmingham: Cornish; 6s. net) is that which is entitled 'The Human Sob.' But it is much too long for quotation. This short meditation will give a fair estimate of the book as a whole:

MOELWYN.

Range upon range the mountains bare their breasts
Unto the silent night:
The brooding veil of cloud upon them rests—
Above, the stars' pure light.

With all my various powers I bare my soul
Unto the heavens above:
Though lowering clouds of earth between us roll,
Beyond, is changeless love.

**C. W. Scriven.**

An extraordinary variety of metre is found in *The List'ning Room*, by C. W. Scriven, Junior (Selwyn & Blount; 1s. 6d. net). Even in a single poem there is much variety. But the *vers libre* is the favourite. Take this Prayer as a good example:

A PRAYER.

Some broken lumps of marrèd Clay,
And Thou up there!
Come down and take Thy pitying Share
Of these poor broken Clods
Into Thy land.

For what they were, when they came from Thy hand,
For all they tried to be,
For any little minute free from sin
Because they came from Thee,
Let them come in.

Because Life's Poison soiled a sparkling well,
Because they are, indeed, but fire-charred wood,
Because their Life is now an emptied shell,
Because they fell
Be Thou their Good.

**E. C. Wingfield-Stratford.**

The title of Mr. Esmé Wingfield-Stratford's volume is simply *India* (Liverpool: Books Limited; 6s. net). And it is enough.

[1] Quoted by Rev. Tom Sykes from Hatch's *The Organization of the Early Christian Churches*.
[2] Quoted by Mr. Sykes from Sir G. A. Smith.
[3] Rev. Tom Sykes.
[4] Quoted by Mr. Lloyd George from General Smuts.
[5] Mr. Lloyd George.
[6] Quoted by Mr. Lloyd George from Walt Whitman.
[7] Quoted by Mr. Lloyd George from Pericles' speech.
[8] Miss Maude Royden.
[9] Quoted by Canon de Candole from Mr. G. K. Chesterton.

In the book is an appreciation of India—the country, the people, the religion, even the gods—an appreciation most creditable to an army man. But Mr. Wingfield-Stratford is also a scholar. And yet, with all his appreciation of India, he has sometimes a touch of *Heimweh*. Read this:

THE CUCKOO AT PIPARIA.

Over the Karmic, baked monotony,
Hark love, the cuckoo,
Our English cuckoo,
Holloaing, flinging
Double joy across the fields—
Was it not English, was it not Kentish mirth
Vocal in the heart of Ind?
Did you not hear
Peal of blue-bells blown among the leaves?
Virgin leaves all whispering together?
Big Ryash Wood and Little Ryash Wood and Moorlands?
And did we dream
Of war, and banishment, and hopeless plains?

**Mary Fleming Labaree.**

Nowhere has the horror of war been more tragically felt than in the fertile little plain of Urumia in Persia. Mary Fleming Labaree knew the place before the War and sang her songs of it, songs with local colour and the joy of life. The title is *Persian Pictures* (Revell). The War songs are a great contrast. Read 'The Winter Flight to Russia,' or, better yet, the dull despair in

TO-DAY.

Black is the eye,
Red is the cheek,
White is the soul
Of Shirin.

Fire is the heart,
Crimson the hand,
Dark is the soul
Of Mahmud.

Black is the sky,
Stony the trail,
Grey is the rain,
To-day.

**Danford Barney.**

Dr. Lawrence Mason of Yale has written a Foreword to Mr. Barney's new volume of poetry, the title of which is *Chords from Albireo* (John Lane; 7s. 6d. net). This is the significant part of what he says: 'Mr. Barney's poetry, then, is frankly the poetry of feeling, impression, or intuition, adumbrated by image and symbol, as contradistinguished from the poetry of the strictly intellectual processes, working as it were, or at least capable of being worked out, by a logical diagram.' If that does not give understanding, then read this:

WOMAN'S SONG.

If we give thanks for any gain of war,
Let mine be only this,
Throughout the cloud there shone one instant star,
All that is mine was for a moment his.

If thanks be meet, let this fulfil my prayer,
One gleam of old lang syne,
That joy of earth and sea, the light and air,
Distilled in him were for a moment mine.

Now though he walk elsewhere nor come again,
My way is ever ours;
He shall be mine, unwitting, and my pain
Shadow new revelation of his powers.

Is that poetry? A little difficult just at first? But how refreshing, and how capable of a second reading and a third! Yes, that is poetry, and there is more in this fine presentable volume.

**G. A. Studdert-Kennedy.**

Mr. Studdert-Kennedy's *Peace Rhymes of a Padre* (Hodder & Stoughton; 2s. net) are similar to his 'Rough Rhymes.' This is an example:

INDIFFERENCE.

When Jesus came to Golgotha they hanged Him on a tree,
They drave great nails through hands and feet and made a Calvary.
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair of Him, they only let Him die.
For men had grown more tender and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, 'Forgive them, for they know not what they do,'
And still it rained the winter rain that drenched Him through and through,
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

THE latest of Professor Kirsopp LAKE's published volumes contains the lectures given at Oberlin College in 1919 on the Haskell Foundation. Its title is *Landmarks in the History of Early Christianity* (Macmillan; 8s. 6d. net). In that volume he says: 'If the history of religion has any clear lesson, it is that a nearer approach to truth is always a departure from orthodoxy.'

---

What does that mean? That Professor Kirsopp LAKE is out of touch with the Nicene Creed? He is, somewhat glaringly. But it cannot mean that, for his business is not with theology. He is a critic and historian of early Christianity. It can only mean that already he is out of touch with the majority of New Testament scholars, and that he is proud of it.

---

But he is more than out of touch. He is out of reach of the scholarship of his time. He is almost, if not altogether, as far away already as van Manen was in his day. He reduces the Christianity of the Early Church to a very commonplace affair. If it conquered the pagan world it did so through its defects.

---

'The Church,' he says, 'conquered the world by offering salvation through a redeeming Lord. Jesus made no such offer.' 'Nor is there much more truth in the attribution of its success to the influence of the personality of Jesus.' 'Not the men who had known Jesus, but those who had not, converted the Roman Empire, and their gospel was that of the Cross, Resurrection, and Parousia, not the Sermon on the Mount, or an ethical interpretation of the Parables, or a moral *imitatio Christi*.'

---

It is as if a child had gone out unarmed to meet a well-equipped warrior and when he returned victorious we were told that his victory was due to defective eyesight. For to Professor LAKE the Cross, Resurrection, and Parousia are all defects in a Christianity that ought to be simply ethical.

---

Christ Himself, according to Professor LAKE, was a quite ordinary person. His 'thoughts and words, like those of Origen, were borrowed from his own time and race; they belong to the first century as those of Origen belong to the third.' And the teacher of the present century will not always agree with him. 'He will often appear to contradict the thought or the language of Jesus or of Paul or of Origen, but he will be loyal to the purpose which was theirs, and yet so much more than theirs.'

---

All this is uttered with an air of authority, as if it were the last word of exact scholarship. But the scholarship is by no means overwhelming.

For his knowledge of Rabbinism, Professor LAKE has apparently to depend upon so popular a writer as Mr. Claude Montefiore. In any case it is not scholarship that brings him to his conclusions, it is bad reasoning.

---

The most amazing example is found in the long discussion of the Pre-existence of Christ. More immediately manifest, however, is the use made of our Lord's reference to the 110th Psalm and its authorship. Twice Professor LAKE uses that reference. First he says: 'The question of Jesus to the Pharisees, how David in the Scriptures could call the Messiah Lord if he were his son, is pointless, except on the assumption that Jesus did not regard himself as the Son of David.' And a few pages later: 'It was wrong and futile to pretend that when he said "David said" and quoted a psalm, he did not mean to ascribe it to David.'

---

Is it worth while refuting these fallacies? It would certainly be easy to show that men of as reliable a scholarship as Professor LAKE's have held that in speaking of the 110th Psalm as David's, Jesus was simply referring the Pharisees to their own interpretation of it. Will Professor LAKE tell us what necessity there was or what opportunity for anything else?

---

Persistent belittling of the Christ of the Gospels is poor occupation for a historian. Does Professor Kirsopp LAKE deserve the name? What historical insight or imagination can he have who believes that Christianity got even its start from the Christ of his conception? What real knowledge can he possess, who, in the victory of Christianity over the pagan empire of Rome, allows no place for the influence of Christ's personality?

---

Dr. W. E. ORCHARD has been brave enough to offer us a new theory of the Atonement. And in a sermon. His sermons are certainly never addressed to children. In the new volume, *The Safest Mind Cure* (Allen & Unwin; 6s. net), every one is of full length and full intellectual demand. But only in one has he been courageous enough to offer a new theory of a great theological doctrine.

---

It is a social theory. If it is accepted it will be known as the Social Theory of the Atonement. And just because it is social it is likely enough to be accepted. For we are all assured at present that the man who is satisfied with the salvation of his own soul has not a soul worth saving. We are all preaching the social value of Christianity.

---

Dr. ORCHARD begins well. He begins with an undeniable historical fact. That fact is that 'the death of Jesus was actually occasioned by a coalition of political tendencies which demanded His removal as a danger or a hindrance; and these forces combined in delivering Him over to death.'

---

'The first of these was the social ideals of the religious leaders. Caiaphas is sometimes conceived as a human monster because he stooped to discreditable means in order to compass the extinction of Jesus. But he excused his actions upon the simple plea that at all costs the nation must be preserved. The teaching of Jesus was being misinterpreted by the common people, it was detested by the ruling classes, and the inevitable result would be a general rising, which would bring the Romans down upon them and take away their place and nation. Caiaphas therefore argued that it was a case of justice for one man or the continuance of the State. To get rid of Jesus would involve injustice, for Caiaphas knew as well as any one that the teaching of Jesus was not directed against the rulers in Church or State. It would have to be accomplished by treachery and false witness, but national necessity knows no law.'

---

'The second force was the policy of the State rulers. Pilate is often condemned as a hopeless coward, and his weakness traced to the fear of

Tiberius. But there was something more than that at work. He was there to see that Caesar's rule was maintained; and the claims of Jesus to Messiahship introduced dangerous complications. Pilate knew perfectly well that the claim of Jesus was politically innocuous, but practically it was subversive. The Roman Government had no room for a Messiah Prince. Pilate was not judging wrongly, as the final conflict between Christianity and the Empire afterwards revealed.'

'And the third force was the policy of the revolutionaries. It is a fact that the crucifixion of Jesus was able to be carried out because at the last the mob turned against Him. We might dismiss this as of not much significance, because the mob were worked up by false charges made by religious leaders, and were carried away by the blood lust which can so easily be roused. But there was something behind which made this possible. They had already been disappointed in Jesus. The Zealots of Galilee were working for a political and social revolution, and when Christ refused to adopt what they conceived to be the only practical means of bringing this about, namely, accepting political leadership and advocating violence, they let Him go to His death undefended, significantly choosing Barabbas, who was a seditious leader evidently ready for any violence.'

Now these forces, Dr. ORCHARD wants us to observe, 'were not morally wicked or socially abnormal; they were the forces of nationalism, government, and social aspiration. The people who compassed the death of Jesus were the best elements in Church, State, and People. And the excuses they used were such as have been used over and over again by patriots anxious to preserve nationality, officials responsible for order, and revolutionaries clamouring for reform. It was the combined interests of national security, imperial policy, and political freedom that brought the Son of God to death. To a world organized upon this basis He was an impossible person. He was therefore put to death under the Law in a sense wider than St. Paul perhaps realized: the law of ordered society.'

Well, when we consider that—and it seems difficult to deny it—we cannot help seeing one thing very clearly. If Christ were to come among us to-day He would be crucified over again. Would the patriot let Him off? Or the imperialist? Or the social reformer?

But Dr. ORCHARD'S point is not that. His point is that Jesus suffered on the Cross, not as a substitute for the individual or as the victim of an offended Deity, or on any other theory of the Atonement yet suggested, but as the inevitable result of being in the way of the social needs and aspirations of mankind.

And if that is so, it follows that we must repent of our social needs and aspirations. Dr. ORCHARD does not shrink from demanding the repentance. For 'if we track the mistakes of nationalism, imperialism, and revolutionism down to their moral basis, what is wrong with them is seen to be simply this: pride, national pride; fear, fear which demands forceful protection; unbelief, unbelief in the convertibility of men save by threats and violence. Is there any sociologist, advanced thinker, pacifist, who thinks himself free of these root causes? How many advanced theorists are themselves only a hindrance to the cause they advocate; how many who are pacifist on national issues live by quite different principles in their relationship with others; and how many who deprecate violence and bloody revolution are by their lack of a constructive alternative, sacrificing example, or personal faith, really inviting that type of revolution as the only practical course. Personal pride, fear of our fellows, unbelief in the power of God over the human heart; these have only to be worked out to social magnitudes and they end always in the crucifixion of the Son of God. Society but embodies in gigantic crimes the inevitable results of the weaknesses and failings and sins of the human heart.'

If it is true that there is less apologetic in the pulpit than there used to be, the reason is not only because it has been found more profitable to preach the gospel than to 'apologize' for it. A potent reason is the consciousness that arguments which touch philosophy or science can no longer be used without an intimate and up-to-date knowledge of those departments of study.

---

That knowledge does not involve specializing in science or in philosophy. If it did, no preacher could ever be an apologist. But it does involve acquaintance with the most modern and most reliable literature. It demands that before he approach, let us say, the Argument from Design, the preacher should read the Gifford Lectures of Professor J. Arthur Thomson.

---

Professor Thomson calls his lectures *The System of Animate Nature*. He divides the universe as known to us into three spheres, which overlap one another. One is 'the cosmosphere, from the solar system to the dew-drop, from the moon to the moonstone, from the sea to the snow-crystal—the Domain of the Inorganic.' Another is 'the biosphere, the Realm of Organisms, where the laws of matter and motion still hold, but are no longer exhaustive, since another aspect of reality has welled-up, which we call life.' The third is 'the sociosphere, the Kingdom of Man, where mechanism is in many departments transcended or sublimed, where even the science of the individual is transcended, for human beings in societies behave in a way which cannot be formulated in terms of individual Biology and Psychology.' His own business is with the biosphere. And in the exposition of that sphere he finds himself face to face with the Argument from Design.

---

How does it stand with the Argument from Design to-day?

---

'Discovering some of the thousand-and-one ways in which the structure and function of organisms are fit for the conditions of life, many keen-sighted and reverent naturalists of older days argued directly from the adaptations to the agency of a Divine Adapter.' That is the Argument from Design. It is a scientific argument. And once it was used by scientific men. Some of the authors of the Bridgewater Treatises had an unchallenged scientific reputation. It is used by scientific men no longer.

---

Professor Thomson gives three reasons. First of all, it is no longer felt necessary to call in the aid of an extraneous force in enabling an organism to make its calling and election sure. 'What the older Naturalists should have done before concluding their argument was to inquire how far the intelligence, which adaptations certainly suggest, may be resident as intelligence or some analogous form in the creatures themselves. Modern study shows that many animals work out their own salvation.'

---

Then there is the recognition of stages of evolutionary progress. When modern naturalists 'scrutinise the magnificent series of adaptations more closely they discern less perfect stages of them in antecedent forms of life. The eye of a fly is an extraordinary instrument, but there is a long ladder of eyes approximating to it. The community of hive-bees or of social wasps amazes us—at first almost bewilders us,—with its complexity and subtlety, but there is a long series of gradations connecting it with the life of solitary bees and wasps. Moreover, as we look around, we see that many adaptations are still in progress, and very far from perfect.'

---

'The third reason is, that, given a sufficient crop of variations, plenty of time, and a process of sifting, the Darwinian can give a plausible and approximate—we do not say an easy or complete—account of the way in which most of the wonderful adaptations have been evolved. The hard-shelled Darwinian says: These effective adaptations you so justly admire are the outcome of natural

tentatives and natural siftings. We assume that the forms of life are restlessly but not inconsistently variable, that they are continually offering new qualities and characters to the sieve of selection, and that the conditions of life are such that they eliminate in a very discriminating fashion the relatively less fit. If these assumptions are granted, we can account for adaptations. The immediate operation of a Divine Adapter is a hypothesis of which, we say it with the utmost reverence, we cannot scientifically make any use.'

---

But that is not the end of the matter. Professor THOMSON does not give up the Argument from Design. As a scientific observer he gives it up. As a philosopher, or, as he prefers to say of himself, as a religious thinker, he asserts it to be 'not outside the right of interpretation which we claim as rational beings.'

---

What Professor THOMSON means is this. Science does not demand a Divine Designer, but the religious consciousness does, and science does not contradict it. More than that. The scientific mind, if it is able to lift itself above the things that are seen and handled, recognizes a world which cannot be explained without the design of a Designer. 'If we free ourselves, as we think we must, from a purely mechanical evolutionism, and recognise organisms as genuine agents, we may see in the factors of evolution the relatively, though, of course, not absolutely, self-sufficient means of working out a purpose, or thought, or idea, which was involved by the Creator in the origination of the first organisms, or wherever it seems clearest to begin.'

---

So the Divine Designer is still to be acknowledged. The only difference is that He is now believed to follow a different method in His working. And to the mind of Professor Arthur THOMSON it is a more adorable method. 'That He—the Unmoved Prime Mover—has made things to make themselves and to go on perfecting themselves—albeit they may be never separable in thought from Him—seems a finer kind of creation than Paley pictures. As Professor Pettigrew said in his *Design in Nature* (p. 820), "Natural Selection may be regarded merely as a process of so-called evolution by which the Creator works and accomplishes His purpose. Indeed the Creator, by conferring upon living matter in its simplest and lowest forms the power of appropriating the elements and building them up by endless elaboration and gradation from a monad to a man, proves Himself to be an infinitely more wonderful Designer than was ever dreamt of by even the most ardent teleologist."'

---

Dr. F. Homes DUDDEN has issued a volume of Sermons, to which he has given the title of *The Dead and the Living* (Longmans; 5s. net). It is the title of the first sermon. And without any doubt that sermon is the most arresting in the book.

---

Its argument is that the dead are alive, and being alive have it in their power to do three things. They can visit the living; they can communicate with the living; they can minister to the living. These are strong statements in view of the evidence. But the man who makes them is the Master of an Oxford College.

---

The dead are alive. That needs no evidence. It is a revelation. The War has made it. Before the War we refused to look at death. The War compelled us to look at it. And when we looked we discovered 'that death is not, as we had thought, a plunge downwards into the darkness, but a step upwards into the light; that it is not a blank wall that blocks and closes our path of life, but simply an open passage from life to higher life.

For all is life, and death the door whose portal
We pass to enter on diviner ways;
Achieving there the work that is immortal,
With prayer transformed to praise.'

---

'Gradually two great convictions concerning the

condition of the departed became firmly established in our minds. The first conviction is that those whom we call the dead are not really dead at all. They are alive; they are still alive; they are very much alive; nay, they are even more alive than they ever were. The body, indeed, is dead; but the spirit, the real self, that inhabited the body and used the body as its vehicle, still lives on. That is the first conviction.'

'The second conviction is that the purely physical process of death does not destroy the individuality or involve any sudden break in the continuity of personal existence. When a man "dies" (as we say) he is still exactly the same person that he was when here. His true self is not diminished. His intelligence remains, his memory remains, his moral qualities remain, his affections remain, to a certain extent even his tastes and interests remain. Death changes, indeed, his circumstances, but it does not change his character. Thus, when he emerges into the other life, he is still exactly the same person—thinking, remembering, willing, desiring, aspiring, loving, in the same way that he was wont to do. In all essentials he is still himself—just his own familiar, individual self. That is our second conviction.'

Whereupon—if you feel these convictions, if they *are* convictions—you pass to the three Statements, that the dead visit the living, that they communicate with them, that they help them.

There is no proof offered. There is scarcely any evidence. The dead visit the living: Dr. DUDDEN is content to say, 'Is it possible to doubt it?' 'Is it conceivable that a longing, so legitimate and so natural, should be thwarted by a God who is Himself essentially Perfect Love? I do not believe it for a moment. Nay, I am sure that the dead come home.'

And he knows how they come. They come back intermittently. 'They come back, I should imagine, pretty much as a man of affairs, who has important business in the world, comes back at intervals to his wife and children. He cannot be with them all the time. He has grave matters to attend to. He travels upon missions, he goes up and down the country, he crosses the sea, perhaps, and transacts business in distant lands. Sometimes he is away for days together; sometimes his absence is prolonged for weeks or even months. Yet, through all the days and weeks and months, the love for his own is tugging, tugging at his heart, and at the end of every journey, when the task for the moment is finished, he comes home. And so it is, I believe, with our dead. They cannot continue with us always. They have much to do, and much to learn, and many experiences to encounter; but they do not forget their own dear people, and at intervals—at far more frequent intervals, perhaps, than many of us imagine—they come home.'

But not only do they come back, they also make their presence known to us. Is Dr. DUDDEN a spiritualist, then? Certainly not. He leaves the spiritualistic phenomena to scientific experts. It is not outward communication, such as the spiritualist seeks, that Dr. DUDDEN believes in or cares for. It is inward and spiritual. 'Inwardly and spiritually, they speak to us, act on us, influence us, inspire us, bring ideas to our minds, and light up visions in our souls. Not a breath stirs the silence; but impressions are felt, intimations are received, and suggestions from unknown quarters are mysteriously telegraphed through. Yes, I am convinced that the dead communicate.'

And they minister to us. Again, Dr. DUDDEN troubles us with no proof: it is a conviction. 'Are they not, like the angels, "ministering spirits, sent forth to minister for them who shall be heirs of salvation"? In manifold ways, I think, they help us. They guide, they instruct, they comfort. They insinuate beauty and truth. They strengthen whatever is good in us, and, so far as is consistent with our freedom, bend our desires and aspirations Godwards. As God's agents—I further conjecture

—they ward off malign influences from our hearts and from our homes; and sometimes, perhaps, as they increase in spirituality and receive greater gifts and endowments, they are permitted to turn aside calamities that threaten us and modify circumstances for our help.'

And then Dr. Homes DUDDEN turns to his hearers and tells them to receive the living dead when they return. Receive them sympathetically, he says; and receive them gladly, 'Ah! let us see to it, my brethren, that we do not grieve our dead by false conceptions and foolish prejudices about themselves and their condition. Let them find in us, when they return, nothing but faith and trust and eager hope and sympathetic comprehension.'

'It was the beginning of the end for Jesus, and the burning of His bridges behind Him, when He took His stand on the saying, "God loves the world," putting the accent not upon *God*, and not upon *loves*, but upon *the world*.'

That is the Rev. John A. HUTTON, D.D., in a book on *The Proposal of Jesus* (Hodder & Stoughton; 7s. 6d. net). Why does He put the accent on 'the world'? Because He takes this great text as the gage of battle between Himself and the Jews. The Jews, forgetting Jonah and the Ninevites, had come to the belief that God was the God of the seed of Abraham only. We know how St. Paul had to combat that belief. Dr. HUTTON holds that Jesus met with and fought it before St. Paul. 'Our Lord declared that God is the Father of the entire race of man, that He has no natural favourites, that he has no respect of persons, that God loves *the world*.'

Has Dr. HUTTON forgotten the story of the Syrophœnician woman? Has he forgotten the words, 'I am not sent but unto the lost sheep of the house of Israel'? He has not forgotten. He passes to the story of the woman of Canaan at once. He gives his own translation of the narrative. He gives his own interpretation.

This is the translation: 'Leaving that place, Jesus withdrew into the vicinity of Tyre and Sidon. Here a Canaanitish woman of the district came out and persistently cried out, "Sir, Son of David, pity me. My daughter is cruelly harassed by a demon." But He answered her not a word. Then the disciples interposed and begged Him, saying, "Send her away because she keeps crying behind us." "I have only been sent to the lost sheep of the House of Israel," He replied. Then she came and threw herself at His feet and entreated Him; "O Sir, help me," she said. "It is not right," He said, "to take the children's bread and throw it to the dogs." "Be it so, Sir," she said, "for even the dogs eat the scraps which fall from their masters' tables." "O woman," replied Jesus, "great is your faith. Be it done to you as you desire." And from that moment her daughter was restored to health.'

That is the story. It leaves, Dr. HUTTON thinks, a certain instinctive uneasiness in our minds. He has read the many 'ingenious and laborious and entirely unconvincing reasons and explanations' that have been offered for the removing of that uneasiness. Jesus, it is said, 'purposely put difficulties in her way so that she might fall back before the face of these difficulties into a sullen acquiescence in her lot, or that her faith might be heightened or deepened by these very difficulties into an agonising cry.'

Dr. HUTTON does not believe it. He calls it 'a horrid idea.' It is an idea which 'bristles with theological difficulties as it does with moral, for it would attribute to our Blessed Lord something far removed indeed from the Divine Charity which will not break a bruised reed or quench a smoking flax.'

Why, then, did He hold the woman off? Why is it recorded so emphatically that 'he answered her

never a word'? Not for His own sake and not for hers: He did it for the sake of the disciples.

---

This woman was a Gentile. In the anguish of her spirit she had come to a Jew for help. 'Sir, Son of David, pity me. My daughter is cruelly harassed by a demon.' He answered her never a word. 'He was leaving the woman's question to burn its way into their Jewish hearts who were looking on and listening. He would not interrupt the controversy which had now begun in their spirits; the controversy as to what a man is to do who will still call himself a man, and what God is to do who will still call Himself God, when human weakness and pain appeal for a deliverance which man or God can render.'

---

But when He did speak, He said, 'I have only been sent to the lost sheep of the House of Israel.' What does Dr. HUTTON make of that? 'Now these,' he says, 'I firmly hold, are not His words at all. They are, so to speak, a quotation to be read within inverted commas, a quotation embodying the prevailing temper of their Jewish minds. It is as though He had said: "Well, but you know if I help this woman I shall be acting in contravention of all that you Jews believe and protest. If you really mean what you say, you mean that this woman, because she is a Canaanitish woman, is not eligible for the charity of God. That is to say, God, in your view, can close His ears and is right to close His ears to any appeal that comes from any human heart if that human heart is not a Jewish human heart."'

---

The meaning of it could not enter into their minds in a moment. The woman returned: 'O Sir, help me!' He held her off again. 'I think,' says Dr. HUTTON, 'it must have cost Him almost as much as the agony of Gethsemane—"It is not right to take the children's bread and throw it to the dogs."'

Is there—here is Dr. HUTTON at his height now—'is there any man living who will try to convince me that Jesus said that, meaning every word of it? Were I convinced that Jesus said that, meaning every word of it, I should have to close my New Testament and go out into the darkness. No! He never said that, meaning it. Once more He was holding up a mirror to the soul of His own Jewish people, and to the soul of their representatives, His own disciples, Jews every man of them. It was as though He were saying: "You see how these principles of yours work out. It is one thing for a rabbi, sitting in his study, to develop with a horrid intellectual consistency some doctrines about the necessary exclusiveness of God; but it is another matter to apply that doctrine to life, to life with its pathos and its agony. How do you feel just now with this woman crying out for help which I could render—which you know I could render—but which I am forbidden to render if I confine Myself to the people of My own race? And how do you think God feels when a cry like this woman's reaches His ears? Can your theory of God, compelled by some document to confine Himself to the Jews, stand this assault of human weakness? Can you yourselves stand this assault; can you bear this any longer?"'

---

'And the woman's voice sounded again over the silence and tension of their souls: "Be it so, Sir," she said. "Dogs we are, hungry, beaten dogs; but even dogs, though they may not presume to what is spread for honoured guests upon the table, are still permitted to pick up the crumbs that fall." At which Jesus could no longer restrain Himself. He had kept up His self-appointed pose, as Joseph did for a little while before his brethren, but at last outpoured His heart. It was as though He had said, who never needed to ask forgiveness from any one: "Woman, forgive Me. O woman, great is your faith! Be it done to you as you desire."'

# Rendel Harris.

By Alexander Souter, M.A., D.Litt., Regius Professor of Humanity in the University of Aberdeen.

Among British scholars of the present day there is no more striking personality than Dr. Rendel Harris. We are at once impressed by the spare physique, and the clear eyes so often lit up by flashes of humour or of enthusiasm. Then there is the kindly gaiety of the man which puts us at once on friendly terms with him. When you really get to know something of him and of his achievements, you are most impressed by his many-sidedness. You do not necessarily expect a champion of the Armenians to be a scholar. You do not expect a member of the Society of Friends to be a textual critic. You do not expect an anthropologist to be a President of the Free Church Council. Nor do you expect an expert in Oriental languages to be an enthusiast for religious liberty, or a man of the deepest piety, or a skilled detective to get on the track of the *Mayflower's* timbers. Yet he is all of these and more besides. Truly, he is the most astonishing among our scholars by his very diversity of interests, and it is no easy task merely to sketch his career and achievements.

James Rendel Harris is an English Quaker, a native of Plymouth. From the grammar school there he passed to Clare College, Cambridge, doubtless with an entrance mathematical scholarship; for we find that he ended his course as third wrangler in 1874, a year when there were forty-nine of them. In Cambridge, which worships its own examinations, such a man could not escape a fellowship of his college. But he was not merely a distinguished mathematician. Possessed of an interest in Biblical problems, he approached Dr. Hort for advice, and the young enthusiast met with respectful treatment at the hands of the greatest of all Cambridge New Testament scholars. In 1880 and 1881 he was examining for the mathematical tripos. Then he crossed the Atlantic and spent ten years in the United States, first as Professor at Johns Hopkins University, Baltimore, and afterwards at Haverford College. It was during that period, what we may call his mathematical period, that he began to publish. His first work was *The Teaching of the Apostles and the Sibylline Books* (1885). He returned to Cambridge in 1893 as Lecturer in Palæography, a position which he held for ten years. For one year he was Professor of Theology in the University of Leiden, and about the same time he was appointed (first) Director of Studies at the Friends' Settlement for Social and Religious Study, Woodbrooke, near Birmingham. There he did most to create what is little short of a sublunary paradise for the scholar, minister, missionary, or social worker. In 1918 he was appointed Curator of MSS. at the John Rylands Library, Manchester, where he is to be found daily in a well-lit oak-wainscoted study, surrounded by treasures printed and manuscript.

Dr. Harris' travels have had a most important bearing on his studies. The Near East has been the theatre of his operations. How many visits he has paid to Turkey in Asia, to Egypt, and beyond, I do not know. My first encounter with him was soon after his return to Cambridge, about 1896 I think, when he gave an impassioned and fascinating lecture to the Cambridge University Nonconformist Union on the Armenian massacre that had recently taken place. He had been out on relief work to Urfa; of his experiences his *Letters from Armenia* (1897) are a permanent record. His transparent goodwill and active Christian benevolence are a quick passport to the hearts of these peoples. While working for their good, he has simultaneously been on the look out for manuscripts of Christian literature, and has many very interesting and important discoveries to his credit.

His publications, which number over fifty, are mainly concerned with the textual criticism of the Bible and kindred works. His *Study of Codex Bezae* (1890) is a most suggestive work, one of the few parts of the admirable series 'Cambridge Texts and Studies' that have long been out of print. About the same time he bore an honourable part in the discovery of the *Apology of Aristides*, and a year or two later was co-editor of the famous Sinaitic (or Lewis) Syriac palimpsest of the Gospels. But of all his works I have little

doubt that *The Odes of Solomon* will stand out as the most important. In a small and rather shabby Syriac MS. which he had purchased long before, and then laid aside, he found and gave to the world in 1910 one of the most valuable monuments of the spiritual life of the early Church. In the definitive edition, in two superb quarto volumes, *The Odes and Psalms of Solomon*, re-edited for the Governors of the John Rylands Library, by Rendel Harris and Alphonse Mingana (Manchester: at the University Press, 1916–1920), we are provided *inter alia* with a bibliography of over nine pages, showing how widespread an interest has been created by this discovery. Honorary degrees have been showered upon him, and, if rumour speaks true, more are to come.

Much of his recent work, *The Dioscuri in Christian Legend*, *The Cult of the Heavenly Twins*, *Origin of the Cult of Dionysos*, *Origin of the Cult of Apollo*, *Origin of the Cult of Artemis*, *Origin of the Cult of Aphrodite*, *Origin of Apple Cults*, take one into regions where I at least am not able to follow him. But over all his work is seen the same profundity of recondite learning, the same fertility of imagination, the same attractiveness of presentation.

Yet the real man is greater than all his works. His secret is to be found, if at all, in other works, *Memoranda Sacra* (1892), *Union with God* (1895), *The Guiding Hand of God* (1905), *The Sufferings and the Glory* (1914). May this servant of God be long preserved among us to show that learning and piety can dwell together outside the priesthood of any church!

# On the Laws of Growth in the Ministry.

## AN ADDRESS TO MINISTERS.

By Principal E. Griffith-Jones, D.D., The United College, Bradford.

Horace Bushnell, in his fine address on *Pulpit Talent*, gives an account of eight or ten qualities in a man which are necessary for the attainment of eminence in the ministry of Jesus Christ. Among these there is one which he calls the Growth-Talent, or the Talent for Improvability. He says what is very true, that there are men who never grow after they leave college. They grew up to a certain point, and there was an end of it. At school they excelled, and gave the highest promise in their first effort at preaching. But they were soon at their limit, and this limit they will never pass. They seem to have all the talents, and have them in full order, but somehow 'the law of increment' is wanting. Their capital is good enough, but it is invested so as to gather no per cent. of interest money; it is not cumulative. There is, he says, another kind of souls that mature more slowly and under a different law. 'Increment is their destiny. Their force makes force. What they gather seems to enlarge their very brain. Nobody thought of them at first as having much promise. Their faculty was thin and slow. They were put down as among the mediocrities. But while the other class are flagstaffs only, these are trees, going to create themselves like trees by a kind of predestined increment. By and by they are seen to move. Somebody finally speaks of them. Their sentiments are growing bigger, their opinions are getting weight, ideas are breaking in and imaginations are breaking out, and the internal style of their souls, thus lifted, lifts the style of their expression. . . . And finally the wonderful thing about them is that they keep on growing, confounding all expectation, getting all the while more richness and breadth, and covering in all their life, even to its close, with a certain evergreen freshness that is admirable and beautiful to behold.'

We can all supply from our observation instances of this great and beautiful law of Soul-growth. There are some signal instances among this company to-day. Looking back at our college days, we can all remember cases of men who were expected in those far-off days to do wonderful things in life. But they have not done so. Instead of fulfilling expectation, they have gone backward rather than forward. There are other instances of men who were not suspected in those days of concealing hidden talents beneath

their very modest countenances, who have gradually moved to the front, and who now hold a high place in the world of scholarship, thought, or pulpit power. They have shown this instinct or talent for *growth*, and they are where they are, and are doing what they are doing, in virtue of it.

I would not have ventured to bring this matter before you but for one aspect of Bushnell's treatment of the question from which I cordially disagree, and which by rousing a sense of strong antagonism in me has set me thinking on lines that have made me feel, there is a matter that can be usefully handled here to-day. For Bushnell seems to imagine that this talent of growth is not only congenital—which every talent of course is to a large extent—but that it acts in an automatic way beyond the control of its possessor; in other words, that it is a fixed quantity, that one man has it and another has it not, and that there the matter ends. He likens it to an egg which grows briskly in a free state, but 'enlarges never by a line after it has found maturity in a shell.' I venture to think, on the other hand, that the talent of growth is one that, like every other, can be improved; and that the question whether a man shall grow at all, and the rate at which he may grow, and the limits of his growth, are very largely under his own control. We cannot all grow at the same rate, but we can all go on growing; we cannot all attain the same stature, but we can reach our own, which surely is never attained till long after our college days are ended, and which I would like to think need never be reached in this world. For though a man cannot by taking thought add a cubit to his physical height, he surely can do so mentally and spiritually, for in those kingdoms of grace, that stature is not a fixed point but an elastic limit,—'a flying point of bliss remote.'

The important thing is, What are the laws of this soul-growth in pulpit talent? Are they ascertainable? And if they are, what are they? Let me make a bold venture, and endeavour to suggest a few points for your consideration.

## I.

I am quite sure of my first. It is the law of *hearty and unremitting industry*. The man who works, in the ministry, and works in the right way, will grow in knowledge, in efficiency, in power, and in influence all his days. About this there can surely be no doubt whatever. And conversely, the penalty of the ministerial idler is that his soul will slowly but surely atrophy and shrivel up within him. As I find in my Emerson, 'He that will not learn in the great school of life, let him creep into his grave,—the game is not worth the candle.'

I am very much afraid that there is a somewhat widespread idea abroad among our people that many of our ministers do not work hard enough, that a good deal of their time is frittered away in a mysterious manner that shows no results. For all I know this charge may in most cases be an ignorant and somewhat ill-natured libel. But I will venture very heartily to affirm that if it is true of any one of us that after leaving college we cease to carry on the habit of earnest and concentrated study, then we do so at the peril of losing our law of increment. This is, as we all know, a very easy thing to do. There is, for instance, 'no time sheet for parsons,' as a layman said to me a little while ago; and the man who has to work without a time sheet must either draw one up, and make his conscience his time-keeper, or he will fall into lax and indolent ways,—with the inevitable result. Unfortunately, there is for the man who is indolent and who is devoid of a vigorous intellectual conscience, plenty of stuff for pulpit use that can be used with apparent impunity. I say apparent, because there is no real impunity for a pulpit plagiarist. Such a man becomes a mere mental parasite, living on the produce of other minds more vital than his own, and, like all parasites, losing one by one those organs and faculties which are the furniture of the soul, till he becomes like the *sacculina*, a mere characterless bag for intake and expulsion of what ought to be nutriment, but which becomes mere sewage and offal. The only talent which such a preacher is likely to develop is the talent of a mean dexterity in concealing his parasitism under a cloak of apparent erudition. Even this does not avail for long; the plagiarist is sure to be found out sooner or later. People will soon feel a strange lack of meaning and power in his utterances, however specious their eloquence; and he is liable at any moment to be found out consciously by some one in his audience, who suddenly identifies his sources, and then the end is not far. Assuredly, the preacher's first law of growth is this,—that he *should think his own thoughts*, and *make his own sermons*. Once our people realize that what we preach is our own stuff—ore drawn from

many mines it may be, but smelted in the furnace of our own meditation, and beaten on the anvil of our own earnest industry,—they will begin to listen with a new eagerness; while we ourselves will find as we grow older that the work becomes not only easier, and that subjects throng upon us, but that our power of handling them effectively will increase, and that each year will add something to our stature and influence as preachers and thinkers.

II.

The second law of growth in pulpit power is to *live habitually with the great master-minds of our race*, and to wrestle with their works as our daily exercise.

There are, as we all know, thinkers who make us think, and there are others who do our thinking for us. It is of the utmost importance for those whose business is to lead others into fruitful ways of thinking and doing to distinguish between these, —and to cleave to the first as we cleave to life itself. They are the only writers that should find a place on the preacher's library, or at least they should occupy the leading and most frequented shelves. They are not the same writers for all, and they are not the same for any of us at all periods of our thinking lives. But we know that some of the world's mighty minds make us incandescent; they rouse, impel, suggest, drive us into fresh fields, fill us with the quickening process of thought for ourselves, and make the task of preaching a joy and a relief instead of a matter of labour and sorrow, and a much beating of the air. It should be a part of our work at college to find out who *for us* are the men who do this, and it should be the first task of our ministry as students to make ourselves thoroughly acquainted with their books, and to work out for ourselves the leading lines of thought which they suggest. How can a man stagnate, be he in the distracting city or in the paralysing village, if he keeps in touch with the aristocracy of the world of thought, and holds daily converse with one or more of the world's elect souls? He will grow as his interest in them grows; he will catch something of their greatness of manner, something of the distinction of their thought, something of the glory of their style; the so-called limits of his mind will gradually expand, and he too will be a modest member of the company of the immortals. To quote Emerson once more: 'I do not travel to find comfortable, rich and hospitable people, or clear sky, or ingots that cost too much. But if there were a magnet that would point to the countries and houses where are the persons that are intrinsically rich and powerful, I would sell all I have, and put myself on the road to-morrow. . . . We are as elastic as the gas of gunpowder, and a sentence in a book, and a word dropped in conversation sets free our fancy, and instantly our heads are bathed in galaxies, and our feet tread the floor of the pit,'—and then he adds suggestively,—'and we are entitled to these enlargements, and having once passed our bounds, shall never again be quite the miserable pedants we were' (Essay on 'The Uses of Great Men').

III.

I venture next to mention another law of growth and expansion for preachers which may seem to some to be a little out of the way, but I have the utmost confidence that it is an invaluable one, and a feasible one for all. I mean that *every one of us should have*, alongside of one's professional line of study, *some side-line of study of one's very own* which demands the exercise of the faculty of investigation, or speculation, or inquiry. I hold that every preacher should be an expert in some branch of learning. He should have what the Germans call a *Nebenfach*, or secondary line of work, with a view to keeping his mind fresh and vigorous,—which, in a word, shall keep him from becoming a mere routine thinker. I am not referring to mere literary hobbies, but some broad fruitful line of study—philosophical, literary, scientific, historical, or what-not—where the art of original research and the gift of independent thinking are called into request and given constant exercise. And, further, this *Nebenfach* should be in the line of the great moving currents of thought. There are preachers who are authorities on such matters as Egyptian scarabs, or Assyrian shards, or antediluvian pottery, and it does them no harm to burrow thus among the tombs of the past. Yet I think that those whose business is to lead men in the living present should direct their minds to those problems and subjects and outlooks of thought whose issues lie rather in the future than in the past. If I may make a personal reference here, I should like to say that very early in my ministry I gave myself to investigate what was then an almost unexplored

region,—the relations between the great Theory of Evolution and Religious Thought,—and I should like to testify to the immense benefit to myself and my ministry of the discipline and hard work this involved. It has drawn a silken thread of interest through the reading and meditation of a quarter of a century of very hard work; it has brought into the thoughts of every day a sense of plot-interest of its own, and it has enabled me to accumulate an immense capital of notes and comments on life itself which has made my work as a preacher a daily delight and joy. This is only one line of thought out of scores of others that might be mentioned as equally useful and fascinating, which would make even the loneliest country pastorate full of abiding interest and stimulus.

IV.

There are one or two more laws of growth that remain to be considered which indeed are more important than any yet mentioned.

What we have so far been dealing with are laws or instruments of growth which are individual and solitary, and they may easily become snares if followed out exclusively. It will not do for us preachers to soar too high, till we are out of touch with mother earth. Mere book learning will never make us great men, nor will even the company of the immortals quicken our growing faculty to its fullness. Another means of *becoming eminent as preachers is to make ourselves one with our people*, not in a weak and trivial way, but by identifying ourselves thoroughly with their spiritual interests, individually as well as in the mass. I am persuaded that most preachers who have any gift of reading and thought in them are prone to despise the drudgery, as it is called, of the pastoral office, and isolate themselves too much in their studies. By so doing they are in peril of losing the very thing that they pride themselves most upon—their freshness of mind. What can be more educative and stimulating to a man who has spent four solid hours of the morning in his study wrestling with the abstract problems of life and thought—and none of us ought to spend less than four hours of conscientious study a day—than to leave these airy abstractions and spend the rest of his day among his people, studying *them*, considering *their* problems, getting to know *their* thoughts, noting *their* idiosyncrasies, and taking a humorous, but always loving, glance at their oddities? Surely there is nothing more full of stimulus than these exercises of one's faculty of observation on the concrete stuff of human nature, and there is nothing that supplies more grist to the preacher's mill than a thoroughly sympathetic study of one's particular congregation. The pastoral office has its sore trials, and its serious troubles; what I am concerned with is pointing out that it is one of the necessary elements in the training of the preacher, and one of the conditions of his mental and spiritual expansion, that he should be in constant touch with as many of the individual members of his church as he can reach without neglecting his other duties. I am sure I am giving the experience of all of you who have done your part as pastors, that, as the years go by, you realize that what you gain through contact with your people is greater, and it may even be of finer quality, than what you have been able to give them. The channels of a man's sympathies are not only broadened but enriched by the contribution of his people's friendship and trust. For if a man's mind is fed by thought, his heart is fed by sympathy. There is a wonderfully quickening and impelling power in this spiritual contact with average struggling men and women, whose silent heroism is entangled so inextricably with their commonplace and meaner qualities. Life, after all (of which the noblest thought is but the shadow or mirror), is the great educator; and we ministers must see to it that we do not foolishly despise the school of homely experience, and the rewarding intercourse of ordinary minds.

V.

And now for the last, and if I had the grace needful, it would be a *best* word. The final condition and law of growth as preachers of the word is *to cultivate the law of retirement, the law of fellowship with the Unseen; the law of meditation and prayer*. It might seem to an outsider a strange thing to hear one preacher urge his brethren not to forget the call to devotion and quiet musing as a daily duty; yet we who are in the circle of knowledge know well how easy it is to be a keeper of other men's vineyards, and yet to neglect one's own! Paradoxical as it may seem, I fear that if there is one danger to which we are practically liable more than another, it is to forget the habit of personal piety. It is the preacher's business and profession to pray constantly for and

often with others; he is perpetually thinking of and for them, and urging them to the performance of this and that neglected duty. And just as it is his temptation to forget the offertory while always urging others to give, he is prone to forget to pray for himself,—so busy is he praying for others. And so he is apt to fall into fits of *accidie* and despondency and barrenness of which he is heartily ashamed, but whose cause is not far to seek. I am not without my fears that it is this curse of professionalism—this tendency to handle the high things of the spirit as a matter of routine,—this materialization of the ethereal elements of the soul-life, that accounts for the ossification of so many preachers' powers before they reach middle age, and for the fact that by the time they have attained to life's meridian they have lost most of the stimulating and inspiring gifts they once had in the more vital years of youth. There is no more prime duty, no more imperative need of us who are preachers of the holy Word of God, than to keep the fire burning brightly in the inner shrine of our own spirits. Those who do so will in time have faces that shine with a radiance that comes from within; their spirits will ripen instead of hardening with the lapse of years; they will grow in grace and in the knowledge of their heavenly Lord; and they will be able to lead others with an ever-deepening trust and love to the throne of the heavenly grace. There are some old ministers whom it is a privilege and a delight to hear in prayer, for as we listen we feel that Heaven is very near these Beulah pilgrims, and that there is but a step between us and seeing the Invisible itself. Here is an ideal which it should be the utmost endeavour of every minister to attain.

# Literature.

## *PRINCIPAL IVERACH.*

The volume entitled *The Christian Message*, which Messrs. Hodder & Stoughton have published (7s. 6d. net), is an appropriate appendix to the article on Principal James Iverach which was contributed to The Expository Times last month. For it contains the lectures delivered by Dr. Iverach to the students of the United Free College in Aberdeen at the close (and occasionally at the opening) of each session since 1905.

The variety is very great. It ranges from an exegesis of the phrase 'into my name' to an exposition of the Hegelian theory of the State. And the lecturer is just as much at home with Hegel as with the grammar of New Testament Greek.

The earlier lectures are occupied with the work of the ministry. They are the ripe fruit of a successful pastorate, a sympathetic recognition of the variety of pastors and pastorates, and a healthy, humorous humanity. Dr. Iverach commends wise adaptation: 'But then there are south and north, east and west, and for each we shall have to make a particular study. More particularly we shall have to study the local conditions of the place if we are to know our people. Are we to work in Aberdeen, then it would be well to know the importance of the twelve-mile limit, and the characteristics of those who dwell within it.' One can see the smile on the faces of the students as they remembered the popular saying, 'Tak' awa' Aiberdeen and twal mile roun', and faur are ye?'

## *THE BIBLE AND SOCIAL LIFE.*

Professor Charles Ryder Smith, D.D., has been fortunate in the choice of his subject. He chose it originally as a thesis for the degree of Doctor of Divinity in the University of London. He made good the choice, both in obtaining the degree and in issuing this handsome volume. The title is *The Bible Doctrine of Society in its Historical Evolution* (T. & T. Clark; 18s.).

He has been fortunate, we say. It is society that is the theme of the most popular writing at the present time, and perhaps also of the most powerful thinking. It is in some form of social salvation that anxious reformers are seeking a solution of the world's unrest. And the most deeply felt need of all is a basis—a clear basis in Scripture—for the belief that God means to save society, and that the salvation is to be found in our Lord Jesus Christ. That basis Dr. Ryder Smith has provided. That is the meaning of his book.

He works his subject after the historical method. And one result is to bring into positively startling prominence a break which Jesus made with the thought of His time. The Old Testament religion is a national religion. The individual, even in respect of immortality, was forgotten in the nation. By the time of the Herods the national religion had become a caste religion. A man was saved (if a man's salvation was thought of) because he was a son of Abraham, and even, practically, only if he was a son of the Law. Jesus gave Himself to the individual. It is true, He began with the preaching of the Kingdom of God, and the establishment of the Kingdom as the consummation was His aim throughout. But He was most emphatic that the Kingdom could come, not by the conversion of the mass, but of the individual. Even when (to quote Dr. Ryder Smith) 'in the Feeding of the Five Thousand Jesus wrought that rare thing, a miracle for a multitude, He at once took great pains to avoid allegiance *en masse*. Here, too, lay the ground of His custom of flight from the too active interest of crowds. It would have been easy for Him at any time to head the Jewish "masses" against Rome—how easy, Caiaphas and his associates well knew, but He deliberately and consistently refused the *rôle* of a popular "Messiah." On the contrary, He carefully gathered His disciples one by one.' Dr. Ryder Smith gives a most remarkable list of passages which are words of Christ addressed to or spoken of individuals, and then he says: 'The series could easily be extended, but the passages quoted are characteristic of all parts of the New Testament and suffice to show that the liberty and responsibility of the individual were a uniform postulate of early Christian thought. Without this the Gospel would have no meaning at all. The New Testament everywhere assumes that each man's choice is decisive of his own fate. Not the nation, nor the caste, nor even the Church or the family, is the basis of the ultimate Christian society, but the single man.'

Then follow some impressive sentences describing the Ideal Individual—the individual as he ought to be and has the offer of becoming, according to the teaching of the New Testament. These sentences will be found 'In the Study.'

But the ideal individual belongs to the ideal society. And three sections follow describing that society. It is known as the Kingdom of God; it is spoken of as 'in Christ'; it is in possession of the Spirit of God.

Then comes another important thought which deserves the prominence Dr. Ryder Smith gives it. It is the fact 'that none of the three New Testament accounts of the perfect society immediately links men with one another. The direct connexion of each man is with Christ, and only through Him with other men. There are, indeed, many direct social bonds between men now, but that is because their present relations are imperfect; these bonds will disappear or merge in a higher relation "when that which is perfect is come." In the New Testament Jesus is no titular patron of a society whose true link must be sought elsewhere; the Bible nowhere names a "common spirit of humanity," or a "common conscience," or a "human *ethos*"; in it mankind is one in God. He is the focus that gives the curve its line. He is the sun that unites the rays. So the characteristic act of the final society is worship.'

The book is a triumphant answer to the charge that the critical and historical study of the Bible is useless for the purposes of devotion.

---

## *LIFU AND UVEA.*

Lifu and Uvea—they are as unknown as Teschen to the Prime Minister before the Peace Conference. Twenty-five years ago Mrs. Emma Hadfield and her husband landed at Lifu; twenty-five trying but interesting years they have spent there or on the neighbouring island of Uvea, preaching and living the gospel of the grace of God. And all the while Mrs. Hadfield has been taking notes. She found one delightful native couple. They knew the folklore and believed it, and as soon as they knew her they began to relate it. She has thus been able to rescue from oblivion many a curious tale. She has told these tales now in a fine illustrated volume entitled *Among the Natives of the Loyalty Group* (Macmillan; 12s. 6d. net). And she has told much besides.

'Lifu is the largest of a number of islands called the Loyalty Group. It is about fifty miles long and twenty-five miles broad. It is of coral formation, and, judging from the appearance of the rocks along the coast (hungit), it would seem to have been raised to its present elevation by three or four upheavals. It is so scantily covered with a light red soil that it would be almost impossible

to find a square acre of land on which a plough might be used. There is often good, rich soil in the deep holes among the rocks and stones, which the natives utilise for growing the gigantic taro, banana, and yams.'

The island of Uvea 'is very beautiful; the late Captain Turpie, of the London Missionary Society's barque the "John Williams," has been heard to say that Uvea was the prettiest island in the South Seas; and as one sails up the lagoon, all alive with fish, studded on the one hand by numerous small islands and on the other by miles and miles of glittering white sand, backed by dark groves of palm trees, one might almost imagine he was nearing the shores of Arcadia.'

It is a story of progress. But the progress has not been all along the line. 'It may truly be said that, with the advent of civilisation, the natives have in some respects greatly degenerated. The white man's vices have been found much more attractive to many of them than his virtues. Although cannibalism, polygamy, terrorism and tribal wars have disappeared, the white man's demon "drink" —to name only one of his vices—would have proved more ruinous, morally and physically, than all these combined, had it not been checked by the restraining hand of religion and education. Whenever a native of these islands drinks—and it is said they all take to drink as to mother's milk—his one sole and undisguised object is to become intoxicated as speedily as possible.'

Mrs. Hadfield describes the native customs admirably. There is no lack of understanding; there is no hurry to find a moral.

---

## *ANIMATE NATURE.*

Some notes have already been written on Professor J. Arthur Thomson's Gifford Lectures entitled *The System of Animate Nature* (Williams & Norgate; 2 vols., 30s. net). And from these Notes some idea may have been gained of their interest and value. It will now be enough to say that though Professor Thomson has written much, and always well, he has never written anything better or anything likely to last longer than this book. Its theme is the highest possible for a student of science, and he has risen to the height of it. The interest grows steadily. We do not remember having read a book which began so quietly and ended so rapturously.

Let it be understood further that this book is a great reconciliation. We have persisted in believing that science as well as philosophy was on the side of God. The greatest teachers in our land have in recent Gifford and other lectures left us in no doubt about philosophy. Professor Arthur Thomson is already recognized as a prince among the teachers of science, and this work of his may henceforth be quoted with confidence for the scientific attitude. No formal, or informal, attempt is made to reconcile science and religion. We see what science is, we see what it points to beyond itself, and that is enough. Nor is the reconciliation merely in appearance. We are not shown science occupying one area and religion another—looking at one another over the wall of contiguous gardens. We see religion beginning with science; we see science incomplete without religion. The 'middle wall of partition' has been removed as utterly as was that wall which once separated Jew from Gentile, and with not less benefit to mankind.

---

## *CARLYLE AND RUSKIN.*

A book on Carlyle and a book on Ruskin have been issued together from the same Publishing House and we shall take them together here. The one is a *Guide to Carlyle*, by Mr. Augustus Ralli (Allen & Unwin; 2 vols., 42s. net). The other is a volume of Centenary Studies in Ruskin, edited by Mr. J. Howard Whitehouse, and entitled *Ruskin the Prophet* (8s. 6d. net).

We may take the two books together the more readily that in one of the Ruskin essays the Dean of St. Paul's makes a comparison, as frank and as felicitous as he knows how, between the ideals of life held by Carlyle and Ruskin. Before coming to Dean Inge, however, let us note that Mr. Ralli has great faith in the future of Carlyle. Why his fame is eclipsed at present is due, he believes, to accidental circumstances—Froude's incompetence (or malevolence) and the War—and these bad influences will pass. As for the War, it has been asserted with much confidence that Carlyle was a pro-German, which is true; and that he was in favour of the use of force (right or wrong, if it is strength), which is not true. He denied it; Froude, his biographer, says he was entitled to deny it; and Paul, the biographer of Froude, says that Froude was entitled to say that Carlyle was entitled to deny it. Mr. Ralli goes through all Carlyle's

works, giving an account of them and of their contents; and his hope is that thereby many of this generation may be led to see that Carlyle is no spent force, but is full of ideas which are of undying worth.

The essays on Ruskin are of various merit, but not one of them is without its significance. The most interesting to a well-furnished student of Ruskin is due to the editor himself. It is an account of Ruskin's friendship with William Macdonald Macdonald, the laird of Crossmount (between Lochs Rannoch and Tummel). Six letters from Ruskin to Macdonald (none of them appearing in the Library edition of Ruskin's works) are given, and they are right well worth reading.

But now to the Dean. A few sentences must be quoted: 'Ruskin avowed himself to be a disciple of Carlyle, and it is plain that the two men were engaged upon the same crusade. Carlyle's thought was determined by the reaction against many of the "ideas of 1789," as displayed in their results during the revolutionary period. He hated its scepticism, its negations, its love of sonorous phrases and claptrap, its materialism, its atheism, and perhaps above all its anarchism. Like many others of his generation, he wished to return to idealism, to personal religion, and to a well-ordered organization of society. He and Ruskin both wrote with the violence of major prophets: this was a characteristic of the age. Swinburne, Hugo and Morris were also angry and vehement writers. But Carlyle was, what Ruskin was not, a Puritan. He was not (as Sir Henry Taylor called him) "a Puritan who has lost his creed"; Carlyle never lost the Puritan creed; he was a Puritan without the dogmas of his sect. The creed of Puritanism is the creed of Stoicism; and there is something in this type of mind which turns its creed into a war-cry.'

Again: 'Carlyle is often accused of teaching that Might is Right; he really held that Right is Might, if we take long views. It is not altogether true; for spiritual forces prevail in their own field, which is not that of external and palpable success. We must neither revive the Deuteronomic creed that righteousness leads to outward prosperity, nor fall victims to the snobbishness of historians who judge, after the event, that every apparently lost cause is the wrong cause. But there is a sense in which "the history of the world is the judgment of the world"; and this is what Carlyle, in all his historical writings, means to assert.'

And again (but here we have Inge not less than Carlyle and Ruskin): 'He and Ruskin were both intellectual aristocrats, and heartily despised ballot-box democracy, a fetish which now, after a century of fatuous laudation, stands very insecurely on its pedestal. He was fairly convinced that in spite of the complacent trumpetings of Macaulay and the commercial school, civilization had taken a wrong and ultimately disastrous turn. He loved the simple peasant life in which he had been brought up, and had his full share of personal pride, the pride of the independent and poor man. Ruskin was much nearer to Carlyle than to Rossetti, in whom he could find no over-mastering purpose and no social conscience, as Carlyle could find none in Coleridge. The prophet in him condemned the purely artistic temperament of his friend.'

---

## *THE 'MAYFLOWER.'*

The tercentenary celebration of the sailing of the *Mayflower* has been a great event. It has moved the whole English-speaking world to admiration. It has touched some parts of that world to repentance. Did not Canon E. W. Barnes 'do penance' (as the Editor of *Public Opinion* put it) in Westminster Abbey? Did he not say: 'In holding such a service we acknowledge that the persecution of the Puritans by the early Stuarts was wrong; that the post-reformation intolerance of statesmen and clergy was wrong. We affirm our conviction that complete religious toleration is a wise principle of statesmanship'?[1]

And yet it is not some American citizen, proud of his physical ancestry, who has done most for that victory of righteousness, it is a great English scholar, prouder far of the spiritual ancestry. Dr. Rendel Harris has traced the history of the *Mayflower* industriously and has written affectionately of it. He has written book after book and encouraged others to write; and every book has been illustrated under his direction. Here are five volumes all sent out at once, and all published by Messrs. Longmans for the Manchester University Press—*The Finding of the 'Mayflower,'* a substantial volume (4s. 6d. net), and four *Souvenirs of the 'Mayflower' Tercentenary* (from 1s. to 6d. net).

[1] *Public Opinion*, 24th September 1920, p. 299.

## *INDIAN WOMEN.*

Messrs. Simpkin have published a handsome volume on *Women of India.* The author is Otto Rothfeld, F.R.G.S., I.C.S.

Mr. Rothfeld understands India. With the women of India he is in sympathy. He speaks the truth, but he speaks it in love. When he is describing the Indian mother he does not deny that 'she is lavish with her caresses and endearments, as in other moods she may fly into fits of uncontrolled anger. But, except for the lengthy period of nursing, sometimes three and ordinarily two years, to which she is willing to devote herself, she shows only too little of that continuous and intelligent care which is expected from a mother.' But, he hastens to add, it is largely due to ignorance. 'She has not—one might with justice say she is not allowed to have—the knowledge which is needed to be a good mother. She is unaware of the most elementary requirements of sanitation and health. Worse still, she has not been trained to know the importance of compelling good habits and regular discipline in early childhood.'

But it is when he speaks of the dancing girl that his sympathy has its opportunity. 'For the women of India, it may almost be said, there is only one independent profession open, one that is immemorial, remunerative, even honoured, and that is the profession of the dancing girl. There is hardly a town in India, however small, which has not its group of dancing girls, dubious perhaps and mediocre; and there is not a wedding, hardly an entertainment of any circumstance, at which the dancing girl's services are not engaged. And it may be added that there is hardly a class so much misjudged or a profession so much misunderstood.' 'In the romantic fancies of the late eighteenth and the early nineteenth centuries, she was, both in France and Germany, a personage on whom poets lavished the embellishments of their art. Her hazy outlines they bespangled with the imagery of fiction and the phantasies of invention. She was a symbol for oriental opulence, a creature of incredible luxury and uncurbed sensuousness, or tropic passion and jewelled magnificence. From her tresses blew the perfumes of lust; on her lips, like honey sweet, distilled the poisons of vice; hidden in her bodice of gold brocade she carried the dagger with which she killed.'

But 'the very name of dancing girl, it must be noted, is a misnomer. For as an artist she finds expression primarily in song, not in the dance. In the Indian theory of music, dancing is but an adjunct, one rhythm the more, to the sung melody. It is the singer's voice which is the ultimate means of music, her song which is its real purpose. To embellish its expression and heighten its enjoyment the singer takes the aid of instruments, the pipe, the strings, the drum, and not least of the dance. Regarded in its first elements, the dance is one means the more of marking the time of the melody. Throughout the Indian dance the feet, like the tuned drums, are means to mark the beats. The time is divided into syllables or bars, and the dancer's beating feet, circled with a belt of mingling bells, must move and pause in the strictest accordance. The right foot performs the major part, the left completes the rhythmic syllable. But further by her dance the singer's art is to make more clear and more magnetic the meaning of her song. With her attitudes and gestures she accords her person to her melody and sense, till her whole being, voice and movement, is but one living emotion.'

The volume is illustrated throughout with full-page coloured pictures of Indian women, by M. V. Dhurandhar.

---

## *FREEMASONRY.*

If Dr. Homes Dudden had seen the book on *The Origin and Evolution of Freemasonry*, by Albert Churchward, M.D., just published by Messrs. Allen & Unwin (12s. 6d. net), he would have found there some of that evidence for communication with the dead which he is in search of. Says Dr. Churchward: 'I know two people still living who possess the inestimable gift of seeing and being able to converse or communicate with their friends, who never leave them night or day. But these good spirits cannot talk so that one can hear them; they cannot make noises, nor can you take photographs of them: *all this that Spiritualists tell you is chicanery and humbug* [the italics are Dr. Churchward's own]. You cannot take photographs of spirits because they are composed of pure corpuscles—Beta Rays; and as it is the Beta Ray that produces photographs, naturally it cannot produce itself. If you ask them a question, they will make a motion of affirmation or negation only; but if you have a good spiritual medium, whom you send into a hypnotic state, you can

converse, gain any information you wish that they are permitted to tell you, and they will answer questions or communicate their wishes. The Ancient Egyptian Priests knew this and gained much knowledge through this means. But the real secrets are known to a few only, and since the fall of the Old Egyptian Empire the ignorance of the human always has been such that great opposition has always been, and still is, shown to the study of the Laws of the Spiritual World. But future generations will become more enlightened, and the knowledge that we shall gain through this means may be the source of enlightening us as to *what life is* and all the secrets of the Universe.'

Dr. Churchward is an authority on his subject and writes well. He tells us just as much as it is lawful for him to tell. To know more we must become Freemasons.

## *KOREA.*

'When the Japanese landed in Korea in 1904, the missionaries welcomed them. They knew the tyranny and abuses of the old Government, and believed that the Japanese would help to better things. The ill-treatment of helpless Koreans by Japanese soldiers and coolies caused a considerable reaction of feeling. When, however, Prince Ito became Resident-General the prevailing sentiment was that it would be better for the people to submit and to make the best of existing conditions, in the hope that the harshness and injustice of Japanese rule would pass.'

But it did not pass. Ito was succeeded by Terauchi. Terauchi was antagonistic to Christianity, and soon got into trouble with the missionaries and teachers. 'One of the difficulties was over the direction that children in schools and others should bow before the picture of the Japanese Emperor on feast days. The Japanese tried to maintain to the missionaries that this was only a token of respect; the Christians declared that it was an act of adoration. To the Japanese his Emperor is a divine being, the descendant of the gods.' The head-teacher of one of the schools was awarded seven years' penal servitude for refusing to bow before the Imperial picture.

The whole story of Japanese misrule in Korea is told by Mr. F. A. M'Kenzie in *Korea's Fight for Freedom* (Simpkin; 10s. 6d. net).

## *ADULT EDUCATION.*

Those who were favoured enough to receive a copy of Professor James Stuart's autobiography will be interested readers of a book of essays which has been issued from the Cambridge University Press. For Professor Stuart gave himself to the promotion of adult education with the vigour and persistence for which he was notorious, and in his autobiography he tells with utmost unreserve the story of the movement in its early years. No one can escape the infection of his fervour. And this volume of *Cambridge Essays on Adult Education* (12s. 6d. net), edited by Mr. R. St. John Parry, Vice-Master of Trinity College, carries the story right on from Stuart's autobiography to the present day. The direct history is written by Mr. A. E. Dobbs, sometime Fellow of King's College, Cambridge; and there are essays on special topics by D. H. S. Cranage ('The Purpose and Meaning of Adult Education'), A. E. Mansbridge ('Organisation'), J. Howard B. Masterman ('Democracy and Adult Education'), Arthur Greenwood ('Labour and Adult Education'), Mrs. Huws Davies ('Women and Adult Education'), Alice Thompson ('The University Extension Movement'), W. G. Constable ('The Tutorial Class Movement'); and Alfred Cobham of Southport gives 'A Student's Experience.'

Mr. Cobham shows what the Movement has done, and what it may do again. He frankly confesses that all he has been able to do he owes to it. And he can write.

'Nothing more disastrous has ever befallen this nation than the alienation of moral considerations from economic theory. The assumption that self-interest is the prime motive of human action has been a greater curse to England than all the ten plagues were to Egypt. Its results are seen alike in the East end and in the West. It has sullied the beauty of our country and poisoned the English soul, and its maxims may be read in the hard, sullen countenances of its votaries. "Buy in the cheapest market; sell in the dearest"; "Every man for himself and the devil take the hindmost." These, and such as these, make up the decalogue of the infamous code of "commercial morality." Self-sacrifice, not self-interest, must be the keynote of the reconstructed world. This is the example and the legacy of the dead heroes in Flanders. Their names, cut deep

in the granite memorials in the Town Hall squares of the cities and towns of England, will ever give the lie direct to the economic heresies, which have been drummed and trumpeted into the unthinking heads of the people for a century and a quarter.'

## *UNKNOWN CHINA.*

*In Unknown China* (Seeley; 25s. net) is a record of the observations, adventures, and experiences of a pioneer missionary during a prolonged sojourn amongst the wild and unknown Nosu Tribe of Western China.

The pioneer missionary is Mr. S. Pollard, the author already of several lively books on China. This volume is as light-hearted as any of them. For Mr. Pollard's great aim is to carry sunshine into the unknown parts of China—the sunshine of the Gospel—and he knows no better way than to carry himself there, with his dauntless courage and smiling face. And he has the gift of writing. He writes as he is—cheerfully, fearlessly, humorously. Here is a scene:

'There was an inner circle of about a dozen of us around the fire, and a second still more numerous circle standing at our backs, deeply interested in all that was going on. We were joined soon by the widowed eldest daughter of Ah-pooh, who had come across to see the guests. She was the mother of three sons, and was gorgeously dressed. There is no doubt about these Nosu ladies knowing how to dress. From each ear she had more than a dozen silver chains hanging down, and, to my great surprise, a silver brooch fastened the front of her long jacket. All the women wear these brooches. Those of the servants are of brass, and those of the mistresses of silver. If I had only had a gold brooch to present to this widowed lady I think I could have won her respect for ever.

'But while one admired the gorgeous dress and the silver ear-rings and the brooch and the massive roll of cloth that crowned the head, there was one thing about the lady that one did not quite relish. She was smoking, and evidently was very fond of her five-feet-long pipe. A five-feet-long pipe in the pretty mouth of a beautifully dressed, handsome woman was a shocker. We associate ladies smoking at home with a delicate cigarette and graceful, curling wreaths of white vapour. But here they have left the initial stages behind long ago, and use a pipe five feet long. The mother was also smoking a pipe, but hers was only four feet long. Several of the men were smoking short pipes with a wide bowl, similar to the pipes used in England and such as are never seen in China, where the bowl is usually a tiny one, able to contain only a pinch of the shaved tobacco.'

The 'Unknown China' into which Mr. Pollard penetrated at the risk of his life, and in which he lived at the risk of being made the Chief of all the Chiefs in it, was the upper reaches of the Yangtse. Although it is China, the people are not Chinese. Mr. Pollard divides the tribes of Western China into three races, the Nosu, the Miao, and the Shan. He lived among the Nosu. Their language is more nearly akin to Japanese than to Chinese. 'This fact may strengthen the very reasonable idea held by some, that the Japanese race originally came from the east coast of China, where centuries ago the Miao races predominated.' Among these tribes 'there are no Buddhist temples, no debasing Temples of Hades casting a gloom over the thought of all the people, no women with deformed feet, no infanticide of unwelcome baby girls, no overpowering mandarins with their retinue of unscrupulous squeezing underlings. We were in a new country as different from the province of Yunnan as Norway is from Russia or the highlands of Scotland are from the Black Country.'

## *WITCHES.*

'At first the Church refused its sanction to the popular tales about witches, more especially to the tale of the Sabbat and the transportation of witches through the air, often over immense distances. The canonists, Ivo of Chartres and Gratian, dismiss this as a fiction: which to believe is pagan, an error in the faith—in short heresy. But popular credence triumphed over the canonists. The reports of the activities of witches became so numerous, so determined and so circumstantial that it was wellnigh impossible to disbelieve. It became simply a question of how to reconcile well-authenticated facts with the canonists. A way out of the dilemma was discovered in the fifteenth century, at a time when the craze had almost reached its height. The witches meant by the canonists must have been a different order of being from those referred to by a later generation

when they spoke of witches. It was merely a matter of nomenclature after all. Those responsible not only for guarding the purity of the faith but also for protecting the faithful from the assaults of the Evil One, as delivered by witches, could no longer allow their freedom of action to be curtailed, the powers of the Devil actually aggrandized by the misinterpreted ruling that belief in witches was error. Accordingly, when a certain eminent lawyer named Ponzinibio dared to maintain the accuracy of the canonists and to assert that all belief in witchcraft and sorcery was a delusion, the master of the Sacred Palace, Bartholomew de Spina, wrote a vehement and momentous reply, in which he turned the vials of a righteous indignation against Ponzinibio and called upon the Inquisition to proceed against the lawyer as himself a fautor of heretics. The attitude of the Church had indeed made a complete reversal. What previously it had been heresy to assert, it now became heresy to deny. The divine law was now discovered clearly to prove the existence of witches, and the Scriptures were reinforced by the civil code. There no longer remained any room for doubt or equivocation.'

The characteristic paragraph—characteristic of the book as well as of the Mediæval Church—is taken from *Mediæval History and the Inquisition*, by A. S. Turberville, M.C., M.A., B.Litt., Lecturer in Modern History in the University College of North Wales (Crosby Lockwood; 10s. 6d. net). It is the book of a historian, as free from prejudice as the writer of history has any business to be. It is the work of a scholarly historian, careful to reach the real source of his materials and as careful to let them make their proper impression. It is the history of a historian with imagination and no little writing ability, who can make even the dry bones of the British Museum rise and stand upon their feet.

---

## *WILFRED GRENFELL.*

Autobiography is having its day. And if it comes in as fresh and human and religious a form as this, long may its day last. This is the autobiography of Wilfred Thomason Grenfell, M.D. (Oxon.), C.M.G. Its title is *A Labrador Doctor* (Hodder & Stoughton; 15s. net).

Dr. Grenfell does not waste time over his early years. His account of the Public School he attended, which was Marlborough, and of the medical classes he did not attend ('This was simply a matter of tipping the beadle, who marked you off. I personally attended only two botany lectures during the whole course') is certainly astonishing enough and could have been longer. But he hurries on, first to his work among the deep-sea fishermen, and then to Labrador. Here is a good story, however, in the passing.

'I was lucky enough to work under the famous Sir Andrew Clark, Mr. Gladstone's great physician. He was a Scotchman greatly beloved, and always with a huge following to whom he imparted far more valuable truths than even the medical science of thirty years ago afforded. His constant message, repeated and repeated at the risk of wearying, was: "Gentlemen, you must observe for yourselves. It is your observation and not your memory which counts. It is the patient and not the disease whom you are treating." His was real teaching, and reminds one of the Glasgow professor who, in order to emphasize the same point of the value of observation, prepared a little cupful of kerosene, mustard, and castor oil, and calling the attention of his class to it, dipped a finger into the atrocious compound and then sucked his finger. He then passed the mixture around to the students, who all did the same with most dire results. When the cup returned and he observed the faces of his students, he remarked: "Gentlemen, I am afraid you did not use your powers of obsairvation. The finger that I put into the cup was no the same one that I stuck in my mouth afterwards.'

What an amazing work he has accomplished in Labrador—healing, preaching, educating, rescuing, enriching work. And what adventures he has had in doing it. His account of the night he spent on a small pan of ice along with his dogs, when he had to kill three of them, in order to get their skins to keep him from freezing to death and their legs to form a flagstaff, would make the fortune of a writer of boys' books. One of his earliest struggles was, as so often in this present evil world, with the drink-seller and the drunkard:

'The next summer we had trouble with a form of selfishness which I have always heartily hated—the liquor traffic. Suppose we do allow that a man has a right to degrade his body with swallowing alcohol, he certainly has no more right to lure others to their destruction for money than a filibuster has a right to spend his money in gun-

powder and shoot his fellow-countrymen. To our great chagrin we found that an important neighbour near one of our hospitals was selling intoxicants to the people—girls and men. One girl found drunk on the hillside brought home to me the cost of this man's right to "do as he liked." We promptly declared war, and I thanked God who had made "my hands to war, and my fingers to fight" —when that is the only way to resist the Devil successfully and to hasten the kingdom of peace.'

In another place he says: 'A man does not need alcohol and is far better without it. A man who sees two lights when there is only one is not wanted at the wheel. The people who sell alcohol know that just as well as we do, but for paltry gain they are unpatriotic enough to barter their earthly country as well as their heavenly one, and to be branded with the knowledge that they are cursing men and ruining families. The filibuster deserves the name no less because he does his destructive work secretly and slowly, and wears the emblems of respectability instead of operating in the open with "Long Toms" under the shadow of the "Jolly Roger."'

But the book will be read. These are only samples of its outspokenness, only instances of the work and labour of love which this great man has done and is doing for the Kingdom.

---

*The Yearbook of the Universities of the Empire* is issued for the Universities Bureau. It is edited by Mr. W. H. Dawson. The first issue was in 1914. In 1917 it was suspended. Now it comes again, and the present volume covers the three years, 1918–1920 (Bell; 15s. net). It is a complete, compact, accurate, and admirably arranged volume—a conspicuous advance in appearance at any rate on the last issue. It is now that rare book about which a reviewer can find nothing in particular to say. After no little time spent, not even a misprint has been discovered. Clearly Mr. Dawson is an expert in proof-reading and a specialist in proper names. Let all those who hitherto have tormented the Registrars about degrees and classes and fees and what not, give these officials a holiday. All that is necessary is to possess this excellent Yearbook, and 'inquire within upon everything.'

---

Of all the incidents of the War, did anything, did even the Zeebrugge exploit, exceed in daring and desperate valour the landing from the *River Clyde* at Gallipoli? The story has been told frequently. But it has never been told more truthfully than by Major George Davidson, M.A., M.D. Dr. Davidson was selected for his coolness and unconscious heroism to go in the 'Clyde' and do what he found to his hand to do. He had marvellous escapes and showed marvellous endurance.

'About 8–30 an officer on shore made a dash for our ship, and on describing the terrible condition and suffering of the wounded who had been in the sandbank for about fourteen hours, I decided to go to their assistance. We had previously been officially warned that it would be impossible for any of the Ambulance to land before morning, but heedless of this I set off alone over the barges and splashed through the remaining few yards of water. Here most of those still alive were wounded more or less severely, and I set to work on them, removing many useless and harmful tourniquets for one thing, and worked my way to the left towards the high rocks where the snipers still were. All the wounded on this side I attended to, an officer accompanying me all the time. I then went to the other side, and after seeing to all in the sand my companion left me, and I next went to a long, low rock which projected into the water for about 20 yards a short way to the right of the "Clyde." Here the dead and wounded were heaped together two and three deep, and it was among these I had my hardest work. All had to be disentangled single-handed from their uncomfortable positions, some lying with head and shoulders in the tideless water, with broken legs in some cases dangling on a higher level.'

The story is told in a volume which the historian of the War must not miss, a volume which the reader will greatly enjoy, so well written is it and yet so free from fine writing or any form of heroics. Its title is *The Incomparable 29th and the "River Clyde"* (Aberdeen: Bisset; 6s. net).

---

Another 'Guild Text-Book' has been published. Its title is *Isaiah, Jeremiah, Ezekiel: their Lives and Books* (Black; 1s. net). The author is Dr. W. B. Stevenson, Professor of Hebrew and Semitic Languages in the University of Glasgow.

---

To that select series of Oxford books called

'Virgilian Studies' another choice volume has been added. It is a study by Miss M. M. Crump, M.A., of the stages of composition through which the Æneid passed. The title is *The Growth of the Æneid* (Blackwell; 6s. net).

It was a flash of pure vision that gave the Rev. T. H. Darlow his title. The title is *Holy Ground* (Hodder & Stoughton; 6s. net). It brings out harmoniously the note running through the sermons, from the first to the last. It is the note of awe. Not awe that drowns thought but that revives or inspires it. See 'In the Study.'

Dr. John Kelman delivered the Mendenhall Lectures of DePauw University in 1919. They are now published in this country by Messrs. Hodder & Stoughton. The title is *Some Aspects of International Christianity* (7s. 6d. net). As the title, so the lectures: they deal with the international situation succeeding the War. They deal with Patriotism (for which Dr. Kelman finds a place and a purpose), with the League of Nations (for which he prophesies an ever-growing influence), with the Christian outlook on the foreign mission field (where sagacious statesmanship is needed not less than consecrated life), and with the responsibility that lies on America. His last lecture is a powerful appeal to the United States to recognize God's purpose and to place that purpose above party.

The Rev. Dinsdale T. Young is one of the greatest preachers in Methodism, and that is to say he is one of the greatest preachers in the world. He uses no manuscript. Is it in spite of or because of that circumstance that he is great? He himself says because of. And his hearers agree with him. In Edinburgh he reached the height of his success: 'where, in the old Nicolson Square Church, I was favoured with a romance of manifold prosperity. Immediately the church filled to overflowing alike on Sabbath mornings and evenings. So it remained during my ministry there. I, on several occasions, had the remarkable experience of having more people excluded than could be crowded into the building. In the *Scotsman* (which was and is always most kind in its references to me) a picture appeared representing the policemen guiding and restraining the waiting crowds.'

Mr. Young has recorded his impressions of the men he has met. He speaks of the book as 'Frank Chapters of Autobiography,' but the title he has given it is *Stars of Retrospect* (Hodder & Stoughton; 7s. 6d. net). He has gathered into his net 'of all kinds' and he has been able to find good in (almost) everything. His great interest has been in preaching and preachers. Politics and politicians he has had no drawing to. He has his political opinions, however. 'I know,' he says, 'how many will dispute my opinion, but my opinion it is, that the "Passive Resistance" Movement was strangely ill-advised. I believe that it will be long before the Free Churches shake off the prejudice which that movement has brought upon them. Hot-headed politicians have done much to give present-day Nonconformity a difficult task in executing its spiritual service.'

Professor Bliss Perry of Harvard is surely an inspiring teacher. Certainly he can write so as to inspire. His new book *A Study of Poetry* (Houghton Mifflin Company; $2.25) is agreeable reading, and more, it is educative. There is that firmness of touch which betrays the master of his subject, and there is that fertility of illustration which betrays the omnivorous reader.

Of the reading see evidence in this: 'Mr. Lascelles-Abercrombie refers to the "region where the outward radiations of man's nature combine with the irradiations of the world." That is to say, the inward-sweeping stream of consciousness is instantly met by an outward-moving activity of the brain which recognizes relationships between the objects proffered to the senses and the personality itself. The "I" projects itself into these objects, claims them, appropriates them as a part of its own nature. Professor Fairchild, who calls this self-projecting process by the somewhat ambiguous name of "personalizing," rightly insists, I believe, that poets make a more distinctive use of this activity than other men. He quotes some of the classic confidences of poets themselves: Keats's "If a sparrow come before my window I take part in its existence and pick about the gravel"; and Goethe on the sheep pictured by the artist Roos, "I always feel uneasy when I look at these beasts. Their state, so limited, dull, gaping, and dreaming, excites in me such sympathy that I fear I shall become a sheep, and almost think the artist must have been one." I can match this Goethe story with

the prayer of little Larry H., son of an eminent Harvard biologist. Larry, at the age of six, was taken by his mother to the top of a Vermont hill-pasture, where, for the first time in his life, he saw a herd of cows and was thrilled by their glorious bigness and nearness and novelty. When he said his prayers that night, he was enough of a poet to change his usual formula into this:

"Jesus, tender Shepherd, hear me,
Bless thy little *cow* to-night"—.'

---

In the Westminster Version of the Sacred Scriptures there is now included *Second Corinthians* by the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J., together with *Galatians* by the Rev. Alexander Keogh, S.J., and *Romans* by the Rev. C. Lattey, S.J.—all in one volume (Longmans; 3s. 9d. in paper, 4s. 9d. in cloth).

---

Mr. G. W. S. Howson, M.A., once Headmaster of Gresham's School, was wont to preach to the boys. And he preached with such simplicity of utterance, such soundness of doctrine, such gentle persuasiveness to a good life, that three of his friends (Masters in the school?) have gathered together thirty of the sermons, and have had them published under the title of *Sermons by a Lay Headmaster* (Longmans; 6s. net).

---

The chief article in the *Bulletin of the John Rylands Library, Manchester*, for December 1919 to July 1920 (Longmans; 2s.), is an estimate by Dr. C. H. Herford of the personality and work of Gabriele D'Annunzio. But there are other three articles of interest, one by Dr. F. J. Powicke on 'Baxter's Saints' Everlasting Rest,' one by Dr. Rendel Harris on 'The Woodpecker in Human Form,' and one by Mr. W. E. Crum on 'New Coptic Manuscripts in the John Rylands Library.'

---

'Hard as it is to express and to analyse, I think I should say that in Katharine Macqueen's character there was a singularly happy and rather unusual combination; in which these main things stand out, viz., the gift of a rare sympathy, the spirit of adventure, a keen sense of humour, sanity of judgment, and beneath all, a deep spirituality. She eagerly desired for herself and for others the wider, fuller life. It was all this that made her friendship for those who shared it so cheering a thing in life, and for the young an inspiration.'

That is the estimate of Katharine Stuart Macqueen, in a memoir and account of her work by Olive Maclehose. The title is *Records of a Scotswoman* (Maclehose; 7s. 6d. net). The memoir is sympathetic. The rest of the book is a transcript of Miss Macqueen's diary in the Balkans. It is a record made on the spot of the condition of things after the Balkan Wars and just before the Great War opened.

---

Dr. Richard G. Moulton, Professor (Emeritus) of Literary Theory and Interpretation in the University of Chicago, has published the New Testament part of *The Modern Reader's Bible for Schools* (Macmillan; 12s. net). It contains the text of the New Testament so condensed and arranged that it may be read by 'a variety of readers, from classes of young people to students at a university, not to speak of readers outside educational institutions who may be Bible students. It is for the particular teacher, or director of study, to adapt the kind of study to the particular class of readers; but all alike need a Bible in correct literary form. The adaptation of *The Modern Reader's Bible* for such educational use sums up under three heads. 1. Large portions of the full Bible are made up of what, in a modern book, would take the form of appendices and footnotes. What we have here is documents containing legal and statistical information. This is of value for scholars, but for the general reader it is an interruption to the continuity of Scripture. All this is here omitted. 2. Even important parts of Scripture may gain by the right kind of abridgment, minor passages being omitted to make the main drift stand out clear. Sometimes such abridgment takes the form of condensation. To know the Bible it is not enough to be familiar with particular passages; the student ought to have an adequate idea of each particular book of the Bible as an independent literary work. For such a purpose, in certain cases, a whole book is condensed by the editor in his own language, in order to make its substance and purpose clear; this condensation is supported by leading passages of the book in the actual words of Scripture itself. 3. It is important that in no case should there be any modification or alteration of the grand language of the Bible: the language of Scripture can be altered only by

omissions. Difference of type distinguishes the Bible itself from such things as introductions or condensations. And what appears as the Bible itself is presented in its full literary form and structure.'

---

*Spiritual Equipment for the Last Days*, by Charles H. Usher (Marshall Brothers; 2s. 6d.), is an encouragement to the practice of the presence of God. Half of the book deals with 'The Prayer Life and How to Live it'—it is the best half.

---

Sir John Rose Bradford joined the army in October 1914, and soon after Lady Bradford arrived in Boulogne for work in the hospitals. She gave herself to the writing of letters for the men. And she found her occupation as interesting to herself as it was helpful to them. She took notes. And now we have the privilege and the pleasure of reading the experiences of *A Hospital Letter-Writer in France* (Methuen; 5s. net). She says:

'The last case which I shall cite of patient endurance of extreme pain is that of an air-mechanic, who had both arms and one leg fractured by the propeller of an aeroplane. He had a bright, merry smile, and, though so helpless, never uttered a murmur of complaint. I wrote many letters for him, which he always dictated himself. He had a curious selection of endings for his epistles. Among them were: "Yours to a cinder," "Yours until hell freezes," "Yours until the sands of the desert grow cold and grey," "Yours until I kick up the daisies." When he dictated the first of these endings I remarked that it was a strange expression. His reply was, "You can put 'Yours till hell freezes' if you like; or if you don't like these expressions you can put 'Yours faithfully,' but that's not so good; for you see, Sister, as hell never freezes, he's my pal for ever." This man made an excellent recovery. He has been to see me since my return to England, bringing his young wife with him.'

---

Messrs. Nelson have undertaken the issue of another Encyclopædia. It is to be published in ten volumes, at 3s. 6d. each. The first two are already out. It is a small, square volume, clearly printed in double column and attractively bound. The price is a surprise and an encouragement. Each volume contains 480 pages. The title is *The New Age Encyclopædia.*

---

In introducing the Rev. Arthur P. Pannell's *Miracles which Happen* (Nisbet; 6s. net), Professor Caldecott speaks of 'Dr. Sanday's recent announcement of his change of attitude to Miracle.' But it is not recent. It must be ten years since he announced the change. And the important point is that he made it in his vigorous manhood and held by it to the end.

Mr. Pannell is after the same mind. But he endeavours to carry the idea a step nearer acquiescence. If the New Testament miracles can be explained naturally, as Dr. Sanday believed, Mr. Pannell tries to show how. His secret is *suggestion.* This, for example, is his explanation of the healing of the Syro-Phœnician woman's daughter: 'Would it not be very probable, nay, almost certain, that the child and all those who were around her, or had seen her in the paroxysms of the disease, were aware that the wonder-working, compassionate Jesus was in the neighbourhood; and that already the child, knowing her mother had gone to seek aid from one who had so seldom failed those who had come to Him, would be expectant, and thus have her mind prepared for the cure to operate before even the mother had asked Christ to help her?'

---

*Five Years' Hell in a Country Parish* (Stanley Paul; 5s. net) is an amazing title. But it is the title of an amazing book. The present Rector of Rusper, a parish near Horsham in Sussex, tells the story of his troubles during the first five years of his residence there. The Rev. Edward Fitzgerald Synnott, M.A., is the Rector. Why the parishioners persecuted him so is a puzzle. From his portrait he is a handsome man to look at: from his book he has both humour and conscience. But what will the parishioners do now, when they read the book?

---

Mr. Coulson Kernahan has written once more against Spiritualism. He calls the new book 'plain speaking and painful facts about spiritualism.' The title is *Black Objects* (R.T.S.; 3s.).

---

Two capital Christmas books for ambitious and observant boys have been published by Messrs. Seeley, Service & Co. Both have been written by

Mr. C. A. Ealand, M.A. One is *The Romance of the Microscope* (7s. 6d. net), the other *Animal Ingenuity of To-day* (7s. 6d. net). Both are nicely illustrated, the 'Animal Ingenuity' volume most lavishly. It is a demonstration to the eye, irresistibly convincing, that in the animal world the struggle for existence is a serious reality.

---

*A Book of Prayer for Students* (S.C.M.; 3s. net), first published in 1915, now appears in a second edition, revised and enlarged.

---

The editor of the numerous books published by the Student Christian Movement is determined to bring us 'back to Jesus.' He knows very well that when we have got back we are only at the beginning. He is determined to bring us back just that we may begin at the beginning. For this was Jesus' own way—'Except ye turn and become as little children'; 'Except a man be born again'—begin at the beginning. And the early disciples began there.

*The School of Jesus*, by Mr. G. R. H. Shafto (S.C.M.; 3s. net), is 'a Primer of Discipleship.' It takes us back to the early disciples, to the place where they began.

---

J. Angell James, R. W. Dale, J. H. Jowett, Sidney M. Berry—that is the succession in Carr's Lane Chapel, Birmingham, is it not? And they are proud of the succession, so proud that they call it 'Chapel' still while all around them the chapels have become churches. They are proud of their present pastor. And they have reason. He has published twenty-three of his ordinary sermons—*The Crucible of Experience* (Allenson; 7s. 6d. net). He has published them as he preached them. It is easy to see the occasion of his people's pride.

And yet what a contrast to James, to Dale, to Jowett. Where is the fervent emotional appeal of Angell James? the full period and convincing argument of R. W. Dale? the intense evangelical penetrativeness of J. H. Jowett? This is wholly different. The topics are of to-day (or say yesterday, for the war is over now); the treatment is a wise man of the world's. But emphasize 'wise'—he is so different from an unwise worldly man. For example:

'When we are told that people are not troubling about their sins to-day it is sometimes taken as a sign that the modern man has intellectually outgrown an older phase of experience. It is far more likely, however, that he has missed something which is essential to all great experience. His easy-going indifference is a badge of mediocrity, not of superiority. He may be calm and self-possessed because he has not seen anything big enough to shake him. A life without a sense of disconcerting depths is merely the other aspect of a life which has never seen the heights. I would venture to say that no man or woman has ever attained anything like greatness of life or achievement who has not said again and again, "Woe is me."'

---

A thoroughly good manual of instruction for Sunday School teachers—instruction in the motives, aims, methods, and manners of teaching—is *The Greater Things of the Sunday School*, by J. Eaton Feasey (S.S. Union; 2s. 6d. net).

---

The Sunday School Union has issued its 'Notes' for 1921. There are three volumes as before. First, *Notes on the Scripture Lessons* (6s. net), a large octavo volume, printed in larger and smaller type, sometimes even in double column, and containing (1) Subject-Studies for Seniors, (2) Notes on the British International Lessons, and (3) Notes on the Primary Lessons. Next, *Notes on the Morning Lessons* (2s. 6d. net), a much smaller book, packed with illustration and idea in the smallest possible type for even excellent eyes. Those volumes are both edited by Mr. J. Eaton Feasey. The third is *The International Lesson Pocket Notes* (2s. net), by Mr. W. D. Bavin. Was the type of the second book the smallest possible? It seemed so till this book was opened. Why is it made up for the pocket? No teacher can read it by the way or in the train, nor can it be snatched at hastily in the class. But it is amazingly clever.

---

Books are expensive in these days, but no one will grudge the price of the fine volume on *The Life of Christ* which Messrs. Partridge have published at a guinea. The author is Mr. G. Robinson Lees, M.A. The illustrations in colour are done by Mr. Frank O. Salisbury, and those in black and white by Mr. T. H. Robinson. There are four of the former and sixteen of the latter.

Mr. Robinson Lees is a writer of books on Palestine, a writer of fresh informing books. We

look for clear vision, local colour, the entrance into the Syrian's mind. And we find it all. But, more than that, we find a certain creative imagination which gathers up the Scripture narrative and its environment into a picture that is vivid and arresting. Take one example: it is not too long.

'Cautious on account of his position, timid in his method of approach, with a dim foreshadowing of a greatness he could not comprehend, Nicodemus came to Jesus by night. From his stately mansion in the city, by the light of the Passover moon, the ruler threaded his way through the dense crowd of transitory dwelling-places on the slopes of Olivet to the temporary abode of Jesus. In the courtesy of Oriental language he addressed Him in the hope of receiving some assurance that he was right in assuming His works were the signs that He had come from God. He accosted Him as if he had been the deputy of a party representing the current opinion of the people; and the collective form of his opening remarks has led some men to believe he was sent by the Sanhedrin to prepare conditions of an agreement on which they might appeal to the nation.

'Our Lord answered him in the plural number, because it was the most suitable reply for the occasion. Nicodemus had identified himself with his associates; Jesus followed his lead and answered in the corporate capacity of Himself and His followers. He invariably dwelt with men who were sincere in their desire for knowledge by taking His stand with them on their platform, on the basis of a mutual understanding from whence, if they were willing, He might lift them into the higher plane of His own life. Even when they hesitated their reluctance was not due to His teaching, but to their lack of appreciation. Having met Nicodemus on the ground of his appeal as a member of a community, He proceeded to reveal to him the fact of individual responsibility. The personal life of a Jew was absorbed in the race; the man was a part of the people; his religion was national; he believed all the promises of God were for the commonwealth, and every member of it was, by the nature of his position, a recipient. Christ came to teach the value of the individual soul, to proclaim a tremendous change as the necessary condition for recognizing it; that without this new movement, which He termed being born again, no one could participate in the true privileges of God's children. Man must be separated from his people, and in his own person realize the fundamental moral principles of the new life, and become convinced by his own vision of its reality, before he could enter into it.'

# Notes on John xi.

By the Reverend Archibald Henderson, D.D., Principal of the United Free Church College, Glasgow.

The interpretation of the whole narrative of this chapter depends largely on the meaning of v.[33]. What caused the deep emotion of our Lord which is described by the words, *ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν*? *Ἐμβριμάομαι* (also in v.[38]) denotes the feeling of anger and indignation. In Mk 14[5], following *ἀγανακτοῦντες*, it implies the expression of such feelings; in Mt 9[30] and Mk 1[43] the great displeasure which it would cause if something were done. As qualified in these verses by *τῷ πνεύματι* and *ἐν ἑαυτῷ*, the indignation is to be understood as expressed not by words but by look or gesture, as on the occasions recorded in Mk 3[5] and 5[39. 40], when He cast forth the 'wailers' in the house of Jairus. One thing that always stirred our Lord's indignant anger was unbelief that rejected His gospel, or opposed its progress, or, by hypocrisy, discredited it (Mt 11[20] 17[17] 23[15], etc.). It was the cause of that indignant displeasure which was now manifest to those accompanying Him. The other much-debated phrase *ἐτάραξεν ἑαυτόν* is more easily explained. It is sometimes taken as synonymous with the foregoing; but the successive aorists, linked by *καὶ*, indicate historic progress. *Ταράσσω* means to stir up, or rouse, as chap. 5[7]; and in this sense it is to be understood here. The evangelist records the

visible change as our Lord, who had seemed passive in sympathy, was by His indignation moved to action—He bestirred Himself.[1] The thought is familiar in the O.T., as in Ps $35^{23}$ $80^{2}$, etc., and Is $64^{7}$. The word occurs in the LXX, Gn $43^{30}$, to describe the overmastering feelings of Joseph which compelled him to seek where to weep. So our Lord's resolve to act found its expression in His immediate question, 'Where have ye laid him?' He was yet without the village in the place where Martha met Him; but now He hastens to the tomb to do that which He had come to do, thereby to vindicate and establish the faith in Him which was assailed, and, by some standing by, was mocked and resented (vv. 37. 46. 48. 53). If these words are thus understood the whole story of this chapter becomes luminous. Some have interpreted them as telling of our Lord's anger and indignation, or even horror, of death and its evil power. But that is inconsistent with our Lord's words about death (v.[11]) as sleep (Mk $5^{39.40}$)—this was His manner of speaking of it. The remark of Westcott (*in loco*) that 'the unbelief or misapprehension of the Jews, and even of the sisters, have not been brought into prominence in the narrative' is surprising. One has only to note the number of times the word πιστεύω occurs to see that it is all about faith (vv.[15. 25. 26. 27. 40. 42. 45. 48]). Why so, if not to meet unbelief?[2] Read with this in view, the whole narrative acquires fresh interest; the opening verses of the story becoming a reverent revelation of the trial and the strength of our Lord's own faith. The questions spring naturally in the heart of every reader, Why did He, who was so 'ready to save,' deliberately delay for two days to go to Bethany? Why, if He could not go, did He not 'speak the word' as He healed the centurion's servant or the nobleman's son, fever-smitten in the distant Capernaum? No doubt it was well for the sorrowing sisters in the end, as, indeed, is hinted at when, after telling of the Lord's delay, the evangelist adds, 'But Jesus loved (ἠγάπα) Martha, and her sister, and Lazarus.'

[1] So we say, of one troubled about a matter, that he spared himself no end of trouble regarding it.

[2] Our Lord's words (v.[40]), which clearly refer to v.[4]—the reply, which He returned, by their messenger, to the sisters' appeal—were, if not a rebuke of unbelief, a reminder that these 'daughters of Abraham' should have glorified God by their faith (Ro $4^{20}$, He $11^{19}$), and not have assumed that death limited His power to make good His word.

The word is emphatic. The sisters' message ran, 'He whom thou lovest'—ὃν φιλεῖς—whom thou hast called 'friend.' They were to learn that Christ was a brother, better than a friend. The words are here contrasted as in chap. $21^{15-17.20}$.

When we look more closely into these verses a deeper and more significant question presses for answer. What is the significance of the Lord's answer to the remonstrance of the disciples against His going back to Judea, where, so recently, He had scarce escaped stoning to death? 'Are there not,' He said, 'twelve hours in the day? If one walk in the day he does not stumble because he sees the light of the world; but if one walks in the night he stumbles because there is no light in it.' He was waiting for light. It was not that He made up His mind not to go to Bethany for two days; but that for those days He waited for light, which He was sure would come, as to His Father's will (see chap. $8^{29}$). When it came He set out, doubting and fearing nothing. As to what His feelings were these days of waiting the evangelist says nothing. The words of v.[4] were evidently spoken when the message from Bethany first reached Him, and were taken by the sisters to mean that Lazarus would recover. But Jesus said not that Lazarus would not die, but that the event—whatever it was—would not only be to the glory of God, but 'that the Son of God would be glorified thereby.' His faith in His Father's love to Him was untroubled by the nearing prospect of His last journey to Jerusalem. Waiting for the guidance of His Father's will, He knew that whatever happened, sufficiency for it would be His even if Lazarus should die e'er He might go to him. The faith He declared a year ago in the wonderful words of chap. $5^{19-23}$ was steadfast. Yet we cannot doubt that these two days of waiting were days of trial for Him who loved these sisters and their brother. There is a note of relief in the words, 'let us go into Judea again.' It was not to be His 'going to Jerusalem,' where His death must be (Lk $13^{33}$), He could assure His disciples that He was going to Bethany to awake Lazarus from sleep—He spoke thus of death, so that His disciples learned to do so also. There is nothing in the narrative to suggest that the indignant emotion He felt was a horror of death and its triumphs. He spoke it so calmly that the disciples answered, 'Lord, if he sleep, he will recover.' He had to tell them

plainly that Lazarus was dead, adding that He was glad He was not at Bethany, so that they would have in their coming experience a great strengthening of their faith in Him. He was not terror-struck by death, for its happening would be to His gladness and His glorifying and to their gladdening too. Surely He did not speak thus of Lazarus' death alone.

However alarming to the disciples the return to the very gate of Jerusalem seemed, there was that note of calm confidence in the Master's words which made even Thomas ready to go with Him, were it unto death.

Then in vv.[20-27] we have the Lord's interview with Martha, and it is all about her faith in Him—an appeal to believe in His power of life—even life eternal. Yes; she has believed, and does believe, that He is the Son of God, the coming One who is all Israel's hope; but, as the sequence shows, she has to experience a proving of her faith which shall be to the praise and honour and glory of her Lord, and her own joy unspeakable (1 P 1[7. 8]).

Vv.[28-34] next relate the deeply affecting story of Mary's sorrow as she poured it out at Jesus' feet—using the very words of her sister, 'Lord, if thou hadst been here, my brother had not died'—not as at all meaning to blame or upbraid Him, but as those sorrowing for their beloved so often do, thinking of how death would not have come had this or that not happened. It is noticeable that our Lord did not speak to Mary as He did to Martha. She was prostrate with grief. Accompanying her were 'many' who had come from Jerusalem to lament with the sisters, and though they may not be classed with the 'wailers' in the house of Jairus, they cannot be regarded as sharing Mary's faith in and love for her Lord (vv.[37. 46]). There was thus present an element not only of unbelief but of hostility to Jesus, an evil influence which would—if it could—persuade Mary and her sister that if He had cared to do so He might have caused that Lazarus should not have died. Unbelief ever roused the holy indignation of Jesus. He found it hard to bear (Mk 9[19]), and now He saw that 'it was time to work,' lest these unbelieving wailers should make void faith in His Word (Ps 119[126]). In vv.[33-35] we have the notes of a spectator. The Lord's displeasure was manifest, and His resolve to act, to answer the challenge of His enemies, and to satisfy the desire of those that hoped in Him.

Visibly He roused Himself to act. As Luther well renders Is 64[7], 'Macht sich auf.' Then He said, 'Where have ye laid him?' and followed Martha to the tomb. There the disciples saw and were amazed as the silent tears fell from His eyes. How near to them He was—how far off from those miserable wailing comforters!

His command to take away the stone from the cave's mouth caused the realistic Martha to ask, 'Why are they taking away the stone?'[1] and to suggest that it was more than too late to do so. Our Lord's reply shows what was in His mind—'Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God.'

The Lord's prayer in vv.[41. 42] reveals the same spirit of faith, and the same need of faith as His one requirement of those for whom He wrought. As He believed, He would have all the bystanders to believe also. He says He had prayed for this. Does He not here refer to His waiting on His Father before He came from beyond the Jordan to Bethany with the assurance that He would wake Lazarus from sleep?[2] He told of this answer to His prayer—as His prayers were always heard—that all should believe that He was sent from the Father, and had not come of Himself. Then, in the faith that the Father would 'do the work,' he summoned the dead to come forth; and he came forth. Vivid as has been the detailed narrative hitherto as only a spectator could have told it, it closes abruptly. We are left to imagine the scene of the restored household, and to wonder what, if anything, Lazarus told.

> Behold a man raised up by Christ!
> The rest remaineth unrevealed;
> He told it not; or something seal'd
> The lips of that evangelist.

Such witness would not have helped faith (vv.[25. 27]).

It is impossible to think that this manifestation of Christ's power over death had no purpose of strengthening the hearts of those that believed in

[1] So in Sinaitic Syrian Text.

[2] Our Lord's 'thanksgiving' not only reveals that power to raise the dead had been asked in prayer for the glory of God in the faith of 'many'—not spectators of the miracle only (vv.[45. 48]); it reveals also that His own faith had passed through conflict and had triumphed—'Father, I thank thee that thou heardest me—*but I knew* that thou hearest me always.'

Him, as they had to hear with growing perplexity His now constant insistence on the nearness of His death. Ought it not to have confirmed their faith in His assurance that He had power to fulfil His Father's commandment 'to lay down his life, and to take it again' (Jn $10^{18}$)? Ought it not also to have warned His enemies that there was nothing they could do against Him though they put Lazarus to death, and Himself also? And still a question haunts us which must be reverently considered—had this incident not some relation to our Lord's own faith in the prospect of death? Was it a light on His way to the Cross? Was it for His strengthening (Lk $22^{43}$) to hold fast as the Father's pledge to Him the words of Ps $16^{7-11}$:

I will bless the LORD, who hath given me counsel;
Yea, my reins instruct me in the night seasons.
I have set the LORD always before me:
Because He is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell confidently.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thine holy one to see corruption.
Thou wilt make me to know the path of life;
Fulness of joy is in thy presence;
Pleasures are in thy right hand for evermore.

Surely it was from Himself the apostles learned the meaning of that Psalm (Ac $2^{25-28}$) as the assurance of His rising again the third day. Does not this constitute the chapter a narrative of our Lord's own faith—its trial, and its source of strengthening to victory?

# In the Study.

## Virginibus Puerisque.

### God's Star.

'We have seen his star.'—Mt $2^{2}$.

WHEN Christmas comes we love to remember the Christ-child who came to dwell among us. We think of what it cost Him to leave His heavenly home and His loving Father. I wonder if we sometimes think what it cost God to send Him? Perhaps a story which I heard the other day may help us to understand it.

During the War those families in America which had sent a son to fight were allowed to put a star in their window. When the light shone inside the room the star showed up.

One evening, just at twilight, a small boy was walking with his father along the streets of New York; and as they walked they were counting the stars in the windows. 'See, Father,' said the boy, 'here's a window with one star, and here's another with two—they must have sent two sons—and here's another with none at all.' They came at last to a break in the houses where the evening star twinkled in the western sky, and the boy whispered, 'Look, Father, God has a star in *His* window. God must have sent a son too.'

Yes, God has sent His Son too. 'God so loved the world, that he gave his only begotten Son.' He gave the very best He had, and He gave it because He loved so much.

Once a famous preacher asked the scholars of a certain Sunday school whether God loved boys and girls when they were wicked. Some answered 'Yes,' but most of them said 'No.' And then the minister told them that if God didn't love them when they were wicked, He could never love any of them at all, because 'all have sinned, and come short of the glory of God.' It was just because God loved boys and girls and men and women when they were wicked, that He sent His Son to save them, that He gave the gift that cost Him so dearly.

That story reminds me of a tale that is told of another famous preacher, the Rev. Mark Guy Pearse. One day he overheard one of his children say to another, 'You must be good or Father won't love you.' He called the boy to him and said, 'Do you know what you are saying, my boy? That is not true; it is not a bit true.' The boy was astonished and asked, 'But you won't love us if we are not good, will you?' And the minister replied, 'Yes, I will love you when you are not good. I love you when you are good with a love that makes me glad, and I love you when you are not good with a love that hurts me; but I cannot help loving you, because I am your father, you know.'

God cannot help loving us, because He is our Father, God could not help sending His Son, because He loved us so much.

So, when you walk abroad in the twilight and see the evening star twinkling in the sky, will you think of the love that made God give His dearly beloved Son; will you think of the Christ who is Himself the bright, the morning star; will you think of the Star of Bethlehem which led the Wise Men of old to the very feet of Jesus?

---

### 'Say Grace.'

'He took the five loaves and the two fishes, and looking up to heaven, he blessed them.'—Lk $9^{16}$.

Did you ever wonder why we 'ask a blessing' or 'say grace' at meals? A blessing is one of the very first prayers we learn. Indeed, we are usually so tiny at the time that we can't say a grown-up blessing, and are taught a special one of our own made up of short words, such as—

'God bless this food,
And make me good.'

or just, 'Thank God for my good breakfast'; 'Thank God for my good dinner.'

I once knew a little girl who was so small that she couldn't even speak, but she understood about a blessing. She watched her father and her mother and her older sisters all bending their heads when food was on the table, and she too shut her eyes tight whilst father reverently said grace. One day, about Christmas time, her mother was preparing the fruit for the plum pudding. The raisins and the currants and the candied peel were laid out on plates on the dining-room table, and just before mother began to stone the raisins she drew Kitty's baby chair up to the table beside her. What was her astonishment when Kitty bent her curly head, folded her little hands, closed her eyes and solemnly said something that sounded like 'M—m—m' over the fruit for the Christmas pudding?

Yes, saying grace is one of the first things we learn. But do you know it is one of the oldest customs in the world? It is a custom we have borrowed from the Jews. The Jews believed in blessings. They believed in blessing people. They believed in blessing food; and by and by the blessing grew into a thanksgiving to God the Giver. The first blessing of food we read about is in the ninth chapter of the First Book of Samuel. There we are told that the people would not eat of the sacrificial meal till Samuel the prophet had blessed it.

Later in their history the Jews became very particular about grace before and after meat. They had quite a number of rules on the subject. The grace which they said before eating bread was very probably the grace which Christ used when He looked up to heaven and blessed the five loaves and the two fishes before dividing them among the multitude. Would you like to know that blessing? The Bible does not give it us, but other Jewish books do, and here it is: 'Blessed art Thou, O Lord our God, King of the Universe, who bringeth forth bread from the earth.'

Besides this grace before meat, there was another to be used before drinking; and there were no fewer than four graces after meat from which to choose. At the feast of the Passover too there were special blessings at certain stages of the meal.

The early Christians continued the custom of thanksgiving at meal times, and so the practice has been handed down from generation to generation; and although we don't have so many blessings as the Jews had, most of us still thank God before meals, and some of us thank Him after meals as well.

Now, sad to say, there are some people who thank God for His goodness *neither before nor after* meals. They simply leave God out. These people remind me of the story of the hungry man who was once taken to a hall where plates were laid for no fewer than 1460 persons. The tables were groaning with tempting food of all kinds, and the hungry man felt his teeth water. 'Would you like a meal?' asked his guide. 'Rather!' replied the man. 'May I sit down?' 'Not till I have told you something,' said the guide. 'These plates stand for the meals you have eaten during the last twelve months. There are 365 breakfasts, 365 dinners, 365 teas, and 365 suppers. You see what a lot of food they amount to; yet you have never thanked God for one of them.'

But there are others who do thank God for His mercies and then immediately start to grumble right through the meal. 'The soup is too hot; the meat is tough; and ugh! they hate milk puddings!'

These people remind me of the little girl who always said as grace, 'For what we are about to

receive, O Lord, make us truly thankful.' But until she grew quite big she thought the words were 'For *quarter* about to receive, O Lord, make us truly thankful.' She imagined she was to give thanks for only the quarter of what she ate. I'm afraid some of us are not truly thankful even for the quarter.

You have heard of Dr. Paton, the famous missionary to the New Hebrides. At one time there was a famine in the islands, and the natives looked forward eagerly to the arrival of the missionary ship, the *Dayspring*, because it brought food. One morning the vessel arrived, and the stores were unshipped and carried to the storehouse. A group of native children watched the scene, and when all the goods had been packed away they asked Dr. Paton if he had forgotten his promise that they should each have a biscuit. Oh no, he had not forgotten, but he had waited to see if they would remember. Of course they had remembered, and would he please open the cask quickly for they were dying for biscuits. So Dr. Paton opened the cask and gave each boy and girl a biscuit. To his surprise they all stood round, but not one of them began to eat. He asked them why they were waiting. They had said they were dying for biscuits, and yet nobody was eating. Did they expect another one? Then one of the oldest said: 'We shall first thank God for sending us food, and ask Him to bless us all.' And so they did, and then they all munched happily God's latest gift.

I somehow think those little black boys and girls could teach their white brothers and sisters a lesson. Don't you?

---

## The Christian Year.

### The Fourth Sunday in Advent.

#### Poverty.

'The poor ye have always with you.'—Jn $12^{8}$.

1. He understood the word 'poor' better than many of us do. For Him it meant not an abstract idea, but a lifelong experience. Each Christmas brings home to the Church afresh the hard, mean, prosaic realities of our Lord's earthly lot. To be born in a barn, and brought up in a cottage, to earn His bread at a labourer's bench, to choose workmen for His familiar friends, to wander without home or shelter, to borrow His very grave at last—this was the life which He chose, who, though He was rich, for our sakes became poor. And even in His acceptance of the spikenard, Christ identifies Himself with man's low estate. It might have been sold and given to the poor. 'The poor?' He seems to say; 'I am the Poor.' He claims in His own Person to be the image and representative of all human need and hardship—just as He felt in Himself the anguish and bore the sin of the whole world. How calmly He said it: *The poor ye have always with you.* Yet even as He spoke He must have realized those multitudes for whom existence is one 'long doing-without, more or less patiently'; He must have seen the vast armies of poverty 'passing in sad procession from the cradle to the grave.' Surely He saw also moral and spiritual compensations which are hidden from us. He who knew what is in man regarded wealth, not want, as one main hindrance and drawback to the soul. He looked upon the state of the humble as actually a privilege in disguise.

2. At any rate our Lord treats the existence of this grim fact, not as a problem, but as an appeal. He assumes and implies that poverty, as such, has a claim for spikenard. And *spikenard we have always with us.* We all possess something costly to communicate, we all have something precious that is worth giving away. Mere money is generally the cheapest of gifts, and the least useful. The poor who have the chief claim on us to-day are not perhaps the destitute; they are the stupid, the ignorant, the weak, the lazy, the coarse, the sensual, the unstable, the forlorn—those folk whom we class consciously as 'inferiors.' Multitudes of them would be unhappy if they were transported into an earthly paradise to-morrow. But so much the more does their moral poverty plead for our sympathy and our devotion. In so far as we feel ourselves richer than they—richer in faith and affection, in energy and patience and self-control—they call for our spikenard. And each of them stands to us in the place of Christ Himself. Though they be idle or dissolute or undeserving, this is the very measure of their claim. Him we have not always; but we have always those with whom He has made Himself one, with whom He bids us deal as though they were He. Our gifts carry virtue only in so far as they are fragrant with the spikenard of the heart.

3. The conventional marriage of religion and respectability was never made in heaven. Mediæval

artists loved to paint a very different bridal—the marriage of Francis and Poverty. The men who gazed at that fantastic picture felt that it expressed in a parable the very genius of the gospel. And it is repeated as often as gifted men and women quietly forgo their position and forget their pleasures, that they may claim kinship with the disinherited and pour out their spikenard on the travel-stained feet of the poor. The aroma of such devotion puts new meaning into our hollow phrases. It proves how that poverty which seems to impeach our faith in God's mercy can serve to strengthen and confirm it. For the gospel remains vague and theoretical to every man who does not lay hold of the mighty truth at his heart—the truth of the redeeming sacrifice of love. It reveals its secret to the man who is overwhelmed by a sense of the evils and sorrows of his race, and who grasps its divine power to succour and to save his fellows. Christian faith flickers and dies away in the breast of the student, the dreamer, the religious sentimentalist. It flames up in the heart of the man who pours himself out for the needy, and spends himself in patient fidelity to unthankful and unstable souls. There is a blessing even in the dreadful fact of poverty, when it pierces us and makes us real.[1]

---

## The First Sunday after Christmas.

### Seeing Jesus.

'Sir, we would see Jesus.'—Jn $12^{21}$.

Jesus has exerted an undying attraction over the minds of the centuries. Whatever position Jesus comes finally to occupy in the minds of free, thoughtful men, a place for Him is assured among the great teachers of the world, which will nearly always be the highest. Every one must realize that there is in His teaching a wealth of meaning which can hardly be matched even in the greatest philosophers. His sayings have nothing of the volume which, for instance, those of Plato have; they cannot be easily made into a system held together by a few dominant ideas. But, for that particular type of aphoristic speech, it measures a considerable quantity, and there seems such a tremendous deal tied up in almost every word. The very form of the teaching of Jesus has helped to secure for it immortality, for its meaning does not lie upon the surface. And yet it is never mere enigma, which one soon gets tired of investigating; obscure symbolism, which we soon conclude means nothing at all. Confronted with a saying of Jesus, all the instincts of the soul are aroused, as if behind its form it detected the savour of its natural food. The teaching of Jesus sets one craving for its secret, not only that we may know it, as one might learn a scientific secret, or gain occult knowledge, but in order that we might find it operative in one's life. We have the feeling that the teaching of Jesus matters—matters for our own peace of mind, matters for the righting of our wronged and ruined society.

1. The first desire that is awakened is, therefore, to discover the *mind* of Jesus, to be able to find the angle from which He viewed life, to get down to the great principles which governed His thinking. Yet whenever we do this we find ourselves baffled; to systematize His thinking seems to destroy half its power.

(1) Take the popular principles of 'the fatherhood of God and the brotherhood of man,' to which some thinkers have reduced His thinking, and how tame it seems beside His own pregnant words.

(2) Or take the idea that all His teaching is by reference to the inner point of view, judging things by their motive, seeing to it that the heart is right; how much this seems to leave out, and when stated thus how much less disturbing than the words He flung about Him like firebrands.

(3) Or take His outlook on social wrong as able to be reduced to the one principle of using no violence to restrain evil, which Tolstoy seizes upon as the centre and core of Christ's moral teaching; it throws a confusing light upon our own institutions, but it seems to produce nothing but wild and academic discussions as to what would happen in a society which dispensed with coercion.

(4) Or take the principle which some have felt to be determinative for His attitude towards moral problems, the principle of regarding sin as injuring only the sinner, and therefore something to be sorry rather than angry about, something from which we should wish to save the sinner rather than punish him for; how merely passive and pathetic this is in comparison with the great passion of Jesus, which was as hot with sorrow as we ever get with indignation.

2. But we must see Jesus Himself. We are bound to feel that there is something deeper in

[1] T. H. Darlow, *Holy Ground*.

Jesus than His mind, profound as that is. He is not mere thinker only; behind His thought there is His personality; and that is the modern quest. We want to see the man, not merely find His mind as recorded in a book; for the teaching refuses to yield the ultimate secret of Jesus. This search is for His 'personality' in the modern sense of the term; that is, for the impression that the whole man makes upon us. For Jesus was more than a teacher; He lived a very active life; He was caught in the swirl of circumstances, and extricated Himself in a most wonderful way. For while in one sense He was the victim of blind circumstance, as tragic as human history can present, it is also perfectly clear that He not only conquered circumstance, in the sense that He triumphed in spite of it; he actually used all the untoward things in His career as the instruments of His purpose, and turned every detail of His terrible defeat into the emblems of His victory.

The modern mind loves to study Jesus in the great crises of His career, and watch His personality as it is revealed in the moments of temptation, difficulty, or even despair. The modern method of studying Jesus is to ignore the details of His life, but to grasp its general outlines, and to fasten attention upon the turning-points of His career, such as the baptism, the temptation, the march to Jerusalem, the agony in the garden. Here we come across an unexpected discovery. It is an extraordinarily human personality that is thus revealed. He feels so intensely; events smite upon Him; He is so temptable, as temptable as any man; He shrinks from pain, shame, and failure, and groans and sweats under the prospect of death. Sometimes concentration upon this aspect alone has produced the impression in superficial minds that Jesus was either cowardly, or else very highly strung, and almost neurotic. But this is corrected by the least attention to facts, because the temptation is so splendidly rejected, the fear is so gloriously overcome; and whatever the dread He had in anticipation, when the end is arrived it is faced majestically. There are some natures which seem superior to either temptation or fear when it is presented to them beforehand abstractly, yet they go down in the actual test without a fight; and though they are brave enough in contemplation of the event, they are utterly undone when suffering is upon them. Jesus is exactly the reverse. He fights the temptation in the desert, feeling it as something desperate, a struggle with wild beasts and against all the wiles of the devil; and then when the actual temptation comes to Him afterwards in His career, there does not seem a moment's hesitation. He weeps and prays in the garden at contemplation of what He has to go through; but once in the hands of His captors, judges, and executioners, He is all dignity and calmness. It is upon the total character and temperament which we call personality that the modern mind fastens, and in this it finds a most extraordinary attraction.

3. But there is another sense in which we wish to see Jesus. We want to see not only what He is, but *who* He is. It is a curious question, and some have declared that it is vain and irrelevant; but it has always been asked, Who is this Christ? Objectors to this question, which they say will only involve us in metaphysics, where we shall lose all reality, tell us that we never ask such questions about Plato or Shakespeare or Darwin or Napoleon or Nietzsche. We do not say, Who is this person? It is meaningless to do so: personality in this sense is unique; it is a special creation. Shakespeare is Shakespeare, and that is an end of it. But there is just the difference: we do ask this question about Jesus.

Many answers have been returned, and they are all of them worth considering. Modern thought is determined to answer the question freely and without reference to the decisions of the past. The modern occultists believe that Jesus is one of the great supernatural personalities who rule the destinies of the human race; but that is a very odd answer; for who are the *other* great supernatural personalities? The answer of liberal theologians is very various, but it hovers round the idea that Jesus is some specially endowed being who has been commissioned by God to carry out certain religious purposes of revelation or redemption. But this is really only the Hebrew Messiah notion in modern form, and it was this very idea that Jesus both accepted and rejected; which, because He could neither deny nor fulfil, He was handed over to death. Other liberal answers content themselves with what in the absence of a theory of divinity amount to adulation or even idolatry.

There is a mass of clear teaching which either directly or indirectly assumes a special relation of Jesus to God and man. The former has been

stretched on proof texts until we are weary of it; but the other is still unspoiled, and is probably unspoilable. Jesus has a strange habit of regarding Himself as integrated in the life of humanity, and has a curious personal concern for men. It comes out in: 'Whoso receiveth a little child in my name, receiveth me'; in the 'inasmuch' judgment; in the weeping over Jerusalem, and in the call 'Come unto me'; to take only a few of those less used as proof texts. Jesus seems to stand in the heart of humanity and call from thence. And that is precisely what gives Him His unfading power. It is the sense that He is not far back in history, but here—wherever humanity is; that He speaks not from a printed page, but from somewhere within the heart.[1]

THE SECOND SUNDAY AFTER CHRISTMAS.

### The World.

'My kingdom is not of this world.'—Jn $18^{36}$.

Although Jesus said this, we are not to conclude that the world is wholly evil. Our Lord did not say that the world is wholly mad or wholly bad, that it means simply nothing or means only ill. He did not hate it, nor did He despise it. He certainly thought and taught that the other world is the only one which it is worth our while to live for; yet He recognized all along the importance of the present world as the sphere in which human spirits are to be disciplined for that other. This world is, in fact, a school or training-ground or gymnasium; 'just a stuff,' as Browning writes, 'to try the soul's strength on, educe the man'; just a great apparatus of drill for eliciting our faculties and preparing us in a thousand ways for our future destiny. 'Call the world, if you please, "The Vale of Soul-making,"' wrote John Keats, in one of his letters. 'Then you will find out the use of the world.' 'How are souls to be made?' he continues. 'How but by the medium of a world like this?' We may, perhaps, liken it to the environment of a boy at college. That school-life is only an episode, merely an introduction to a career; yet how ill-equipped and inefficient the adult man would be, were it not for the class-rooms and playing-fields wherein his powers have been developed! Even so this world is necessary as the scene of our education. Through the gladness, through the sadness, through the work and recreation, through the crowded events and circumstances of our everyday life here, we are being exercised and matured for the fuller, larger, higher, greater life hereafter.

1. Perhaps you will realize this better, if you consider for a moment how the world fulfils its function as the divinely appointed instrument of our spiritual education. Take the world of natural beauty. Have you not proved again and again its power to arouse and stimulate the higher faculties? Those sights and sounds of Nature—the glimmer of the dawn as it breaks over the moors, the green fields sleeping in the noontide sunshine, the hills empurpled at evening, the murmur of the wind amid a forest's endless leaves, the lark's song 'like a waterfall in the sky'—are they not invaluable elements in our spiritual development, refining sense and soul for yet more subtle and sweet experiences? Let no one be afraid of enjoying to the full all this wonderful, glowing universe. For he, without doubt, is more ready for the glories of the other world, who more perfectly appreciates the beauties and splendours of this; and he is the better fitted for the revelation of God hereafter, who has learned even here to say, in the words of the blameless king:

> I found Him in the shining of the stars,
> I saw Him in the flowering of His fields.

2. Or take, again, the world of business. This, too, is a 'school for spirits' that is recognized by our Lord. Mark how friendly Christ was, how sympathetic He was, towards all whom He found engaged in any honourable activity. What a value He set upon work! Why, the pictures of the religious life that are presented in His parables are simply palpitating with the strenuousness of the business world. The merchant, the farmer, the bailiff, and the builder, the servant who trades diligently with his master's money—such are the types with which He illustrated His discourse. He had never a word of blame for the men who were doing their work. He never once rebuked them because they were not employed about something more religious, something more spiritual, something higher; nay, He taught that it is only right performance of the lower that can fit men for the higher. 'If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' Other-worldliness, therefore, does not necessitate the abandonment of our law-

[1] W. E. Orchard, *The Safest Mind Cure.*

ful occupations. God has placed us where we are, and God would train us where we are. Through the special exigencies of each special calling He would develop in each of us just those faculties and powers which will specially be needed for our future ministries. All that He looks for meanwhile in our work is the spirit of consecration.

'Plough, if you are a ploughman,' cries Clement of Alexandria, 'but know God as you plough; sail, if you love seafaring, but call on the heavenly Pilot.'

3. Or take once more the world of human friendship and affection. Here, surely, least of all is it permissible to cultivate an attitude of detachment. It is an awful mistake to fancy that heavenly-mindedness means absent-mindedness in respect of earthly relationships and ties, or that the love bestowed on man is so much love withdrawn from God. Is it not rather the case that all these tender human intimacies are the steps upon which we rise to the supreme passion of the soul, so that the more closely we attach ourselves to those who are made in God's image, the more nearly are we drawn to Him in whose image they are made?

St. Catherine of Genoa, according to the legend, once complained to her Divine Spouse, 'Lord, You bid me love others, and I can love only You.' 'Catherine,' He replied, 'whosoever loves Me, must love those whom I love.' And one of the greatest of the mystics has written, 'Be assured that the further you advance in the love of your neighbour, the further you are advancing in the love of God likewise. . . . Satan himself would not be Satan any longer if he could once love his neighbour as himself.'[1]

---

## The First Sunday after Epiphany.

### The Social Question.

'Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us.'—2 Co $5^{13.\ 14}$.

The social question of the twentieth century is the child of Christianity. The impulse that gave it birth, and the spirit which has nourished it throughout the centuries, came directly from Jesus Christ. There is no consciousness of the social question where Jesus Christ is not known. Pagan Africa and heathen India have the social question, but they have not the consciousness of it. They are not discussing equality of opportunity either before God or before the law, nor are they deeply concerned with the rights of women and children, and the welfare of society.

[1] F. Homes Dudden, *The Dead and the Living*.

Were it not for Christian ideals, which abhor injustice and inequality, we should not be conscious of this question to-day. Injustice and inequality could not long exist in a world where religion taught that all men have equal rights before God, and that every soul is of equal value in His eyes (Jn $3^{16}$). When religious equality became the faith of mankind, there could be no peace until law recognized political equality. Men realize to-day, as never before, that happiness depends upon development, and development upon opportunity. The essence of the social question to-day is the demand for equality of opportunity,—free scope for the development of such gifts as we have. This demand is the logical conclusion of the Christianity of Christ.

And Christianity is the solution, and the only solution, of the social question. This solution is embodied in the three elemental laws of Christianity, namely, the law of regeneration, the law of righteousness, and the law of love.

1. *The Law of Regeneration.*—Through the law of regeneration Christianity changes the nature of man, and ultimately the character of society. It is frequently said that no solution of the social question can be found so long as human nature is what it is, namely, selfish. Jesus Christ recognized this truth when He made regeneration the primary condition for entering His kingdom (Jn $3^{3}$): 'Ye must be born again.' To attempt to solve the social question without regenerating men is absurd. There can be no regenerated society apart from regenerated individuals, men who have been made partakers of the divine nature, the essence of which is unselfishness. Regeneration always precedes reconstruction. It is fatal to attempt to solve the social question of to-day and to forget or ignore the source of all the selfishness and misery of the world, namely, the fact that 'all have sinned and come short of the glory of God.' Splendid work is being done to diminish the sum of human suffering and wretchedness, and we must not underestimate the value of various schemes of improvement, philanthropic, social, political, and industrial. But we must not forget that misery does not come from ignorance alone, and that it cannot be swept away by knowledge. Distress does not come from environment alone, and therefore it cannot be removed by improvement of circumstances. Suffering does not come from poverty alone, and therefore

economic changes will not annihilate it. The root of it lies deeper than these things.

2. *The Law of Righteousness.*—Through the law of righteousness Christianity has given man a new standard by which to regulate his relations with God and his fellow-men. This law is stated in the Sermon on the Mount (Mt 5–7), in the Golden Rule (Lk $6^{31}$), and in the summary of the law (Mt $22^{37-41}$). Christianity is law as well as life and love. Life imparted by regeneration needs development and guidance. The heart may be regenerated, but the head may be ignorant and badly informed. Regeneration merely creates the will to do right; it does not define for man what is right. This is defined for him in the law of righteousness, embodied in the teachings and the example of Jesus Christ. He is the final authority over all life, in its social as well as in its individual aspects. Christ is 'the light of the world' (Jn $8^{12}$), the light of the political world, the industrial world, the intellectual world, the social world, as well as the moral and spiritual world. Christianity has not laid down definite economic rules, or enunciated political maxims, but just as it deals with psychological and ethical questions on broad general principles that are true to experience, so it takes all social problems, economic and political, and looks at them in the light of the eternal verities of the kingdom of God and the divine purpose. Christianity clearly enunciates the principles which make for social welfare, and supplies the strongest and purest motives for disinterested service.

3. *The Law of Love.*—Through the law of love Christianity offers the world an adequate dynamic for solving the social question. You do not make men good by merely telling them what goodness is; nor by setting forth the bitter consequences of wrongdoing. All this is surface work. Christianity offers us not only a power which regenerates, a standard which directs, but a dynamic which impels and empowers us to live the Christian life and apply the Christian law. It substitutes for all other motives for obedience the motive of love (2 Co $5^{14}$): 'the love of Christ constraineth us.' The secret of Christian morality in both its personal and its social aspect is that it changes duty into choice, because love is made the motive for obedience. The special gift of Christianity to men is the gift of a new nature, which is created in righteousness that flows from truth and is impelled by love. To tell men what they ought to do is very little help toward doing it. The glory of Christianity is that it gives the knowledge of what we ought to do, and with and in that knowledge it gives the desire and power to be what God would have us to be, and to do what He would have us to do. By being both law and impulse Christianity offers the world the only dynamic adequate to the solution of the social question.[1]

---

## The Second Sunday after Epiphany.

### The Divine Image.

'Who is the image of the invisible God.'—Col $1^{15}$.

1. The New Testament begins with an account of its ideal for the individual. This account is not a definition but a portrait, the portrait of a historic person, who called Himself significantly the 'Son of Man.' The discussion of the term's meaning has lasted long and still proceeds, but here it is taken to connote two closely connected things—that Jesus of Nazareth was the typical Man, and that He is therefore the natural head of a society whose members seek to be perfect. The proof that Christianity takes Jesus for the ideal Man need not be detailed, for it is the whole New Testament. The method, however, of defining an ideal by a fact, the perfect Man by a historical person, draws with it certain consequences.

It means that the ideal is practicable, for it has been practised. Herein the Christian ideal differs from the dreams of both the philosopher and common folk. The former frankly abandons fact in order to picture the perfect, while the latter relegate their ideal either to the dim past or the dim future—with a tacit condemnation and despair of the present. Christianity urges on every one the historic example of an actual man. It has the Hebrew genius for the practical.

This method also admits an adequate ideal. No principle or set of principles, however versatile, can be as manifold as life. This is true even of the lowliest kinds of life, but much more of the noblest. The only adequate account of any type of life is that life itself. The complete definition of the ideal life, therefore, can only be the actual. Without the historic Jesus, Christianity could at best be only a phase in human history; its ideal could not be final.

[1] J. McDowell, in *Record of Christian Work.*

The obvious objection to the definition of the ideal by the actual is that, however perfect the chosen individual may be, he must still be a particular man, and that the particular cannot be universal. A historic person must belong to a particular race, to a particular time, to a particular family, to a particular class of society, and these circumstances, it will be said, must of course affect his character. How could an Oriental, for instance, ever become the type of the Western world? Or a Jew the ideal of a Russian? Or a peasant of a merchant? Or a man of the First Century of the children of the Twentieth? A single historical person might perhaps be perfect in his particular lot, but it seems impossible that he be the pattern for universal man.

History disproves the argument. The unique quality of Jesus, the character that gives Him the right to the title 'Son of Man,' precisely is that He is universal. It is true that He was a Jew, of the First Century, of the Roman Empire, of the artisan class, of a village called Nazareth, but with Him none of these things were more than what the old logicians called 'accidents.' When the writer of the Epistle to the Hebrews compared Him to Melchizedek 'without father, without mother, without genealogy,' he put in the phrase of the time the truth that Jesus had no limitations as have other men. An Oriental has in fact become the pattern of the Western world, a Jew of the Russian, a carpenter of kings, a man of one age of the men of many ages. The claim of the Church is that the Nazarene's dominion will spread still further, until every man of every race, language, family, caste, clime, acknowledges Jesus Christ as the ideal after whose life he ought to frame his own. The history of nineteen centuries at least saves this claim from folly. Even the enemy of Christianity must admit that it may be so. With a true instinct the Church has kept 'Palm Sunday' as a festival of joy. At first sight its shouts had better been omitted, for where were the acclaiming thousands of Olivet five days later when Calvary befell? But the deep meaning of 'Palm Sunday' was that the heart of man answers to the ideal Man. On that day 'deep called unto deep'; mankind recognized its Head. Missionaries witness that the wonder is repeated wherever Jesus is preached. In every nation men recognize the Man. Later followers of the pageant of Jesus have often, like the first, been false to their ideal, but He remains their ideal; nation by nation, mankind is coming to acclaim Him the Man of men; His particular race, tongue, calling, class, do not count; in Him the particular merges in the universal; Jesus is in the old true sense the 'common' Man.

2. Yet there is throughout the New Testament, often explicit, always implicit, another account of every man's perfection. Its definition is the likeness of God. To trace this it is best to begin with the later Books. 'He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature'[1]; 'Like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy'[2]; '[With the tongue] curse we men, which are made after the likeness of God'[3]; 'Be ye therefore imitators of God, as beloved children'[4]; '[We] have put on the new man, which is being renewed unto knowledge after the image of him that created him.'[5] There is in some of these texts a theoretic flavour, as of a conclusion reached by argument; what grounds had warranted the conclusion?

The Old Testament had taught that man is created in the image of God and that Righteousness is proper to both. This doctrine reached its climax when Paul used of Christianity the phrase 'the righteousness of God.' This ascription, however, belongs rather to Paul's theology than his sociology, and a scrutiny of the context of some of the passages quoted shows that the New Testament reached the idea chiefly in another way. In it man's likeness to God springs from the relation of father and child. The passage quoted from the Epistle to the Ephesians, for instance, bases the imitation of God on this relation—'As beloved children.' So the quotation from First Peter proceeds, 'And if ye call on him as Father.' Several passages in the Gospel now suggest themselves—'Blessed are the peacemakers, for they shall be called the children of God'[6]; 'Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father which is in heaven'[7]; 'Ye therefore shall be perfect, even as your heavenly Father is perfect'[8]; 'Be ye merciful, even as your Father is merciful'[9]; 'And whensoever ye

[1] 2 P $1^{4}$. [2] 1 P $1^{16}$. [3] Ja $3^{9}$.
[4] Eph $5^{1}$. [5] Col $3^{10}$. [6] Mt $5^{9}$.
[7] Mt $5^{45}$. [8] Mt $5^{48}$. [9] Lk $6^{36}$.

stand praying, forgive, if ye have ought against any one; that your Father also which is in heaven may forgive you your trespasses.'[1] While in the Old Testament fatherhood is only a secondary attribute of God, in the New it is primary, and the predominant notion in the Old Testament—that Jehovah was the Father of the Hebrew race—gives way in the New to the idea that He is each Christian's own Father. Both the nature of the relation and the usage of the New Testament require that there follows the likeness of the two. A son is like his father.

If now it be asked in what the likeness of God consists, or in what way the character of the great Father will show itself in His children, the connexion appears between the two definitions of a man's perfection so far named. For three things are clear—that no adequate account can be given of God's character, that man's likeness to God cannot extend to the whole of the Divine nature, and that here again the impossibility emerges of framing a theoretic definition sufficient for life. The New Testament's most frequent term for the Divine character is still Righteousness, but no attempt is made to delimit it. The nearest approximation in the New Testament to an account of Righteousness, the Sermon on the Mount, stubbornly refuses to be reduced to system. It is a description, not of the science of life, but of its proper temper. The only account of the likeness of God as pattern for man in the New Testament is the portrait of Christ. The later Books again express this in theoretic terms—'The effulgence of His glory, and the very image of his substance'[2]; 'Who is the image of the invisible God, the firstborn of all creation'[3]; 'In the beginning was the Word, and the Word was with God, and the Word was God'[4]; 'The only begotten Son, which is in the bosom of the Father, he hath declared him.'[5]

But, earlier than the use of these philosophic phrases, the Christian consciousness had made a significant attempt to express the same thought. While Jesus' favourite name for Himself was 'Son of Man,' His disciples discovered Him to be the 'Son of God.' Whatever else this name meant, at least they saw that He was like His Father. Similarly, it is Jesus' postulate throughout all the controversies of John's Gospel that His adversaries ought to have seen for themselves that He was the 'Son,' the revelation of God—that they ought to have seen God in Him. If there be anything at all in the discourses of this Gospel that belonged to Jesus' own thought, it must include such universal pre-suppositions as this. 'He that hath seen me hath seen the Father'—here is the natural complement of the Synoptic use of 'Son of God.' At the least the Church by the end of the first century had come to think thus of Jesus, and this creed has made Christianity. For it Jesus is at once the ideal Man and the image of God. The sonship of God, likeness to Jesus, Righteousness—these three are but different names for one thing.

3. There is, however, yet another way of putting the New Testament theory of a true man's Righteousness—a way as pervasive of the records as the two already named. When at Jesus' baptism 'there came a voice from heaven saying, Thou art my beloved Son, in thee I am well pleased,' there descended also 'the Spirit' upon Him. The New Testament everywhere teaches that a true man has 'the Spirit.' Not long since such a theory would have been dismissed by many as mere infatuation; 'Spirit' would have been paraphrased as 'influence'; and under this vague term its existence would have been virtually denied. But so unscientific a procedure—albeit perpetrated in the name of science—is no longer possible. To-day's thought has ceased to be contemptuous of everything but materialism, and the Bible's axiom that 'Spirit,' though immaterial, is yet real, meets with better treatment than a scoff.

But even though this were still its plight, it would be impossible to rid the Gospel of the doctrine. The Baptist's prophecy of his greater successor was, 'He shall baptize you in the Holy Spirit'; the hopeless sinner is he who 'blasphemes against the Holy Spirit'; the accused Christian's encouragement is, 'It is not ye that speak, but the Holy Spirit'; what one Gospel calls the 'good things' of the 'Heavenly Father,' another sums in the single gift of the 'Holy Spirit'; Pentecost was at once the Day of the New Mankind and of the Holy Spirit; the Acts of the Apostles is just the Acts of the Spirit; any who 'received the Holy Spirit' had a right to be reckoned Christians, and so true men; Paul connects the sonship of the believer directly with the 'Spirit'; Jesus was Himself 'declared to be the Son of God with power, according to the Spirit of holiness'; in the greatest

[1] Mk $11^{25}$. [2] He $1^{3}$. [3] Col $1^{15}$.
[4] Jn $1^{1}$. [5] Jn $1^{18}$.

of Paul's chapters two definitions of the Christian ideal blend—'For as many as are led by the Spirit of God, these are sons of God'; John makes Jesus stake the future on the 'other Paraclete.' These texts represent all schools of New Testament thought. Indeed, the New Testament is just 'the book of the Spirit.' It is not necessary to repeat the old proofs that in it the 'Spirit of God' and the 'Spirit of Christ' are one, nor to argue that he who has another's spirit and none other is sure to grow really like him. He who receives God's Spirit becomes Christ-like and God-like. This third notion of true manhood is synonymous with the other two.[1]

[1] C. Ryder Smith, *The Bible Doctrine of Society in its Historical Evolution.*

# The Parable of the Unrighteous Steward.

By Frederick Eden Pargiter, M.A., formerly Judge of the High Court, Calcutta; Author of art. 'Puranas' in the *Encyclopædia of Religion and Ethics.*

Sermons and discourses have often been delivered on the Parable of the Unrighteous Steward (Lk 16[1]), but none that I know of has seemed really to fathom his conduct, and I venture to put forward an explanation of it, which some insight into the devious ways of unscrupulous men, gained through twenty-five years' magisterial and judicial experience in India, has suggested. I set out the parable, quoting from the Revised Version with inverted commas, and inserting remarks and comments to elucidate the meaning of the various incidents.

'There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, "What is this that I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward." And the steward said within himself, "What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed."' He had lost his position because of dishonesty and embezzlement, and no one would employ him. He was absolutely 'broke.' The only livelihoods open to him were manual labour and begging. He had led a life of respectability and ease, hence he was physically unable to do manual work, and he could not face the shame of begging. He thought a while and then decided —'I am resolved what to do, that, when I am put out of the stewardship, they (the debtors) may receive me into their houses.'

The account required of him would have shown as income (1) all the money and goods he had received, and (2) all debts of money and goods outstanding due to the estate; and as expenditure (*a*) all payments made rightly by him, and (*b*) the amounts spent that he could not justify or account for and so had wasted (embezzled). He did not, however, apparently trouble himself to go through all his papers and draw out that account fully and correctly, but took a summary course. 'And calling to him each one of his lord's debtors, he said to the first, "How much owest thou unto my lord?" And he said, "A hundred measures of oil." And he said unto him, "Take thy bond (Greek 'writings,' that is, 'account'), and sit down quickly and write fifty." Then he said to another, "And how much owest thou?" And he said, "A hundred measures of wheat." He saith unto him, "Take thy bond (account) and write fourscore."'

He asked all those who were in debt to the estate to say how much their several debts were, and each one made his admission. Their admissions may have been correct or may have been understatements, but this question is immaterial, because he did not dispute over that and just accepted them as accurate. (If their admissions were understatements, this does not alter the following exposition, but only aggravates his and their conduct.) Instead, however, of taking from them their personal accounts accordingly, he proposed to them to write out that they owed less than they admitted. He thus offered each debtor a substantial reduction of liability. He himself was 'broke,' yet it still lay in his power to do them a seemingly good turn, and his proposal suggested to them that he was taking upon himself the liability for the difference between what they

admitted and what he told them to write down—an extra liability (besides his own embezzlements) which mattered nothing to him, because he was ruined in any case, whatever the amount of his defalcations. To them his proposal looked like a handsome and advantageous offer, dictated by magnanimously friendly feeling on his part. They naturally did not refuse that relief, and so falling in with his proposal (which the word 'quickly' suggests that he rather hurried them into, without giving them time for reflexion) they wrote out their accounts, falsely understating their debts.

The full significance of his conduct comes out when we examine the position he had thus created. He had induced all the debtors to write out and sign false and fraudulent accounts. They had thus put themselves into his power, and he could use his power to serve his own ends, that is, he could blackmail them. If they should try to resist his demands, he could hand them up to the lord for false and fraudulent acts, and not only would they be liable to be punished criminally, but also their characters would be blasted. They had all joined in a wholesale scheme of fraud and involved themselves in his defalcations. He could thus live upon them thenceforward. He could oblige them to receive him into their houses and support him. He had turned his own ruin into a means of deliverance for himself. By conduct that seemed so generous on his part and so advantageous to them he had inveigled them into a position that was disastrous for them and beneficial to himself.

His lord came to know somehow or other what he had done. 'And his lord commended (praised) the unrighteous steward because he had done wisely (astutely).' He praised the steward's astuteness, and no wonder, for the scheme was an extraordinarily clever piece of rascality, a masterpiece 'of unrighteousness.' One cannot but admire the steward's amazing ingenuity, while reprobating his utter villainy. Certainly 'the sons of this world (those who live only for this world or age) are for (or towards) their own generation wiser (more astute) than the sons of light'—because they are bound by no scruples. They not only possess all intellectual faculties equally with the sons of light, but they can also use their faculties in unprincipled ways wherein the latter cannot compete with them.

# A New Edition of the Syriac New Testament.[1]

By Professor A. R. S. Kennedy, D.D., University of Edinburgh.

The issue of the first complete critical edition of the New Testament in Syriac is an important event in the history of Biblical scholarship. The Peshitta, it is true, can no longer be described, as it was by Westcott, as 'the earliest monument of Catholic Christianity,' while as an aid to the textual criticism of the Gospels it must now give first place to the 'Old Syriac,' as represented by the famous codex from Mt. Sinai and the somewhat later Curetonian manuscript. Still, the Peshitta, or Syriac Vulgate, remains an important historical witness to the text of the New Testament as read by all branches of the Syrian Church, and is the gateway through which the student must pass to the study of the older version, and indeed of the whole body of Syriac literature.

To appreciate the importance and value of the new edition it is necessary to recall briefly the history of the more outstanding previous issues of the Syriac New Testament. The *editio princeps*, as is well known, was prepared by the scholar and statesman, J. A. Widmanstadt, Vienna, 1555, from a MS. brought from the East by a priest, Moses of Mardin.[2] Of the fairly numerous editions that followed, the Syriac part of the Paris Polyglot (1645) is noteworthy both as the *editio princeps* of the Old Testament Peshitta, and as giving for the first time certain of the New Testament books which are lacking in the Canon of the Peshitta, viz. the Apocalypse and the four minor Catholic Epistles, 2 Peter, 2 and 3 John, and Jude. These had been published a few years previously at Leiden by Le Dieu and Pococke respectively.

[1] *The New Testament in Syriac.* 7s. 6d. London: British and Foreign Bible Society, 1905–1920.

[2] A detailed account—probably from the pen of Dr. Gwynn—of the preparation of this edition was given in the *Church Quarterly Review*, for July 1888, pp. 262 ff.

The Paris text of the whole New Testament was reproduced in the more familiar London polyglot of Brian Walton (1657). Since Walton's day the more important issues have been the highly prized edition of Leusden & Schaaf (Leiden, 1708), reckoned by the latter in his preface as the thirteenth edition of the Syriac New Testament, the British and Foreign Bible Society's edition of 1816, edited by Dr. Samuel Lee, and the handy Nestorian edition of the American Society (New York, 1886). The feature common to all these editions is the fact that their text is based on a very few MSS. of the Peshitta, and these on the whole not the oldest.[1]

This brings us to the first edition of any part of the Peshitta to be prepared by a well-equipped scholar, familiar with the best existing MSS., the *Tetraeuangelium Sanctum juxta simplicem Syrorum Versionem*, edited by the late Rev. G. H. Gwilliam in 1901 for the delegates of the Clarendon Press. The great advance over all previous editions is evident from the fact that it is based on a collation of no fewer than forty-two manuscripts of the Peshitta, some of them dating from the fifth and sixth centuries.[2] It contained, in addition to a carefully punctuated text and a select critical apparatus, a Latin translation, really a revision of Schaaf's rendering. Its appearance was greeted by scholars at home and abroad as making an epoch in the study of the Peshitta.

This brief retrospect would be incomplete without a reference to two valuable publications of the erudite Syriac scholar, the late Rev. John Gwynn, D.D., of Dublin University. These are (1) a new edition of the Apocalypse (1898) from a MS. now in the John Rylands Library, Manchester, which was proved to contain the later version known as the Philoxenian, and (2) an edition of the same version of the four minor Catholic Epistles, based on a score of MSS. (Text and Translation Society. London, 1909).

Coming now to the new edition issued by the Bible Society under the direction of its accomplished Editorial Superintendent, the Rev. Robert Kilgour, D.D., we find that, like Cæsar's Gaul, it may be said to consist of three parts. The first is a reprint of *The Fourfold Gospel* issued by the Society in 1905, which in its turn—by permission of the delegates of the Oxford Press—was a reprint of Gwilliam's text without the critical apparatus and other notes. The acknowledged excellence of this text of the Gospels has been already emphasized. The third part is also a reprint, containing Gwynn's critical text of the four minor Catholic Epistles, and of the Revelation as given in the two works referred to above. The second part, therefore, comprising the rest of the New Testament books—Acts, James, 1 Peter, 1 John, and the Pauline Epistles, including Hebrews—alone is new. The text of these, according to Dr. Kilgour's preface, 'follows a critical revision of the Peshitta originally undertaken by Mr. Gwilliam, for the Clarendon Press, as a completion of his edition of the Gospels (1901) and prepared on similar lines.'

After Mr. Gwilliam's death in 1913 the task of collating the MSS.—some of which were additional to those consulted for the Gospels—was completed by a brilliant pupil of the present writer, the Rev. John Pinkerton, B.D., who, to the great loss of Biblical scholarship, was killed in action near the Struma on 1st October 1916. The work, as has been indicated, has been done on the lines laid down by Mr. Gwilliam; the prominent features of his text of the Gospels, such as the marks for the hard and soft 'begadkephath' letters, are retained, and of course the text only is given. It is to be hoped, however, that the Clarendon Press may be able to utilize Gwilliam's and Pinkerton's collations for a future companion volume to the former's Tetraeuangelium.

It is a matter of legitimate pride that the first absolutely reliable text of 'The Queen of Versions' should be given to the world by the premier British Bible Society. And not only New Testament scholars are in the Society's debt, for every branch of the Syrian Church in the Near East and in India—Nestorian, Jacobite, Maronite, and the rest—has now at its service a cheap and convenient text of the 'New Covenant of our Lord Jesus Christ,' to give the Syriac title of this new edition.

It only remains for the Society to complete its revised edition of the Peshitta Old Testament, of which the Pentateuch appeared in 1914 under the editorship of Professor Emery Barnes, 'adjuvantibus Carolo W. Mitchell, Iohanne Pinkerton.'

[1] It is only fair to add that the text has been transmitted with extraordinary care. The variants in the existing MSS. are few and unimportant compared with those in MSS. of the Greek text.

[2] It may be noted here that, mainly as the result of the researches of Professor Burkitt, scholars are now generally agreed in connecting the Peshitta version of the N.T. with the activity of Rabbula, bishop of Edessa, 411–435 A.D.

# Contributions and Comments.

## 'Virgins' in Rev. xiv. 4.

This is the only place where the word παρθένοι occurs as a masculine. The versions translate it by 'virgins.' These 'virgin-men' (παρθένοι) are accorded special privileges; they are the first-fruits, and in constant attendance on the Lamb. If the reference is to *men*, then there is an implied disparagement of the married state. Swete in his commentary would understand the whole text symbolically, a forced method of interpretation. Anderson Scott (Century Bible, *Revelation, ad loc.*), on the other hand, takes the text literally, but would read it as written subject to what is said in other canonical books about marriage, and sees in παρθένοι a glorification of asceticism. The ascetic idea is rather strange to be associated with the warrior bodyguard of the Lamb.

I venture to suggest that light is thrown on this text from uncanonical apocalypses, as is the case indeed with reference to many other texts of our Apocalypse. In the Book of Enoch there are special punishments for those angels which had 'defiled themselves with women.' The expression occurs in Enoch $12^4$. See Enoch $15^3$ $19^1$. The παρθένοι are those angels which had *not* so 'defiled themselves with women.' This view of the text obviates the other alternative that he (assuming St. John the Apostle wrote Apoc. and the 4th Gospel) who had witnessed the marriage in Cana of Galilee (Jn $2^{1\text{-}11}$), and speaks of the marriage of the Lamb Himself (Apoc. $19^7$ $21^9$), could write down words in disparagement of the state of marriage.

T. Isaac Tambyah.

*Penang, Straits Settlements.*

## Matthew xvi. 24.

Macarius in his Fifth Homily is dealing with the difference between Christians and men of this world. In paragraphs v. and vi. (Migne, *P.G.* vol. xxxiv. pp. 497–502), he compares the glory and pomp of an earthly king with the unspeakable glory of Christ, the True and Eternal King. To attain such a great glory we ought to disengage ourselves from all love of the world and draw back from every earthly clog—though this is not easy even with so great a reward in prospect. He then quotes Mt $16^{24}$ as follows:—

> Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν χαίρων καὶ ἀκολουθείτω μοι.

This agrees with Westcott and Hort and Tischendorf (8th edition), except (1) καθ' ἡμέραν which is found in the parallel passage Lk $9^{23}$, where it is attested by various MSS., but not by D and some others, and (2) the striking addition of χαίρων. This variant is not attested by any MSS. authority or by any other Father. It seems, however, to bring to a triumphant conclusion all that Macarius has said above. The Christian takes up his cross: he takes it up καθ' ἡμέραν: nay more, he takes up his daily cross gladly, exultingly, almost light-heartedly—χαίρων.

A. M. Coleman.

*Marston Green.*

## Dr. Field's Old Testament Revision Notes.

Transcribed from the Author's MS. by the Rev. John Henry Burn, B.D.

VI.

Numbers $30^{6\text{-}8}$. Render: 'But if she should in any case marry, while her vows are upon her, or ought that she hath rashly uttered with her lips wherewith she hath bound her soul; and her husband hear *it*, and hold his peace in the day that he heareth *it*: then . . . she hath bound her soul shall stand. But if her husband disallow her in the day that he heareth, then he shall disannul her vow which is upon her, and that which she rashly uttered with her lips, wherewith she hath bound her soul: and the Lord shall forgive her.' הָיָה לְאִישׁ is not 'to be married' (ὕπανδρος εἶναι), but 'to contract marriage.' See ch. $36^3$, Ru $1^{12}$.

Numbers $35^{17}$. Render: 'And if he smite him with a great stone.' Heb. 'with a stone of the hand'—that is, a stone filling the hand; in Greek χερμὰς = λίθος χειροπληθής. I have restored the Greek word to Aquila on Job $38^{38}$ for the Syriac

ﻞﻴﻠ, *filia manus.* Arab. Polygl. *lapide pugillari.*

NUMBERS $35^{20}$. Render: 'lying in wait.' Or, 'of set purpose.' Graeco-Ven. *ἐν προθέσει.* And in v.$^{22}$: 'without lying in wait.' Or, 'without intending it.' Graeco-Ven. *ἐν οὐ προθέσει.*

NUMBERS $36^{3}$. Render: '. . . the inheritance of the tribe of those to whom they shall be married.' LXX: *τῆς φυλῆς οἷς ἂν γένωνται γυναῖκες.* On with הָיָה לְאִישׁ see note on ch. $30^{6-8}$.

DEUTERONOMY $4^{12}$. Render: 'but saw no form [*μορφή*, Sym. and Graeco-Ven.]; only a voice.' The *zeugma* might be retained here and 1 Co $3^{2}$: 'I gave you milk to drink, not meat.'

DEUTERONOMY $4^{19}$. Render: 'shouldest be seduced to worship . . . hath assigned . . .' And in ch. $29^{26}$: 'which he had not assigned unto them.' Dathe paraphrases here: 'quae Jova ab aliis quidem terrarum orbis nationibus *ut numina coeli concedit.*'

DEUTERONOMY $21^{14}$. Render: 'thou shalt not exercise dominion over her.' So the Greek *κατακυριεύειν* (which seems to come nearest to the meaning of the Hebrew תִּתְעַמֵּר) is rendered Mt $20^{25}$ ('lord it,' R.V.). 'In Gn $1^{28}$, where the LXX have *κατακυριεύσατε αὐτῆς*, the Samaritan version has עמרו עליה' (Gesenius).

DEUTERONOMY $28^{57}$. Render: 'and toward her afterbirth.' Or, 'and that on account of her afterbirth.' But this sense seems to be precluded by the continual repetition of בֵּין; and there is no reason why the 'evil eye' should not be represented as glancing from the *object* to the *subject* of envy; looking upon the one with malignity, and upon the other with gloating.

DEUTERONOMY $29^{19}$. Render: 'to destroy the watered *land* with the thirsty.' A proverbial formula, expressing the same idea as in Gn $18^{23}$: 'Wilt thou also destroy (תִּסְפֶּה) the righteous with the wicked?' The subject is the noxious root before mentioned. The feminine adjectives are most naturally accounted for by supplying 'land,' as הַיִּבָּשָׁה, *ἡ ξηρά.* On הָרְוָה compare גַּן רָוֶה, Is $58^{11}$.

DEUTERONOMY $33^{5}$. The marginal renderings that I have suggested ['bars' for 'shoes,' and 'rest' for 'strength'] are rather more probable; but not so much so as to prevail (against nearly all the Ancient Versions) to eliminate from the English Bible a text which is so deservedly popular.

JOSHUA $6^{26}$. 'Sware' is sufficient. It was not the people then present, so much as their posterity, whom the oath (or curse) would affect.

JOSHUA $9^{4}$. The marginal version [*i.e.* in R.V.] should be adopted in the text. It is quite certain. Not 'most' but *all* the Ancient Versions in Walton read ד not ר. And it is against all probability that such forms as הַיְצַטַּיָּר and הַיְצַטַּיָּר, both *ἅπαξ λεγόμενα*, should occur in the same narrative within nine verses. Moreover, their assuming the character of ambassadors did not prove that they came from a far country. [With reference to this note Dr. Aldis Wright (the Secretary of the O.T. Revision Company) wrote to the transcriber as follows: 'We were bound by our rules to carry every change in the text by a majority of two-thirds, and it commonly happened that what the majority preferred had to be relegated to the margin because the votes in favour of it were not two to one. We were fiercely attacked for occasionally putting the variations of the LXX into the margin, and I think we went as far as we could prudently go in that direction.']

JOSHUA $11^{5}$. The version 'assembled themselves' (adopted at first Revise) rather anticipates what follows: 'and they came and pitched together'; which would be avoided by rendering 'made an appointment.'

# Entre Nous.

## SOME TOPICS.

**Giving.**

'One day in Manchester,' in the depth and utmost stress of the war, a soldier who had lost an arm was standing with a friend of mine, when some one joined them. "Well, old man," said the newcomer, "this war has taken it out of you. I see you have lost an arm." "Oh no," replied the fine fellow, "oh no, I *gave* it!"'[1]

[1] Dr. John A. Hutton, in *The Proposal of Jesus.*

### The Bible.

The Chief Rabbi (Dr. J. H. Hertz) has, through the Oxford University Press, published *A Book of Jewish Thoughts* (4s. 6d. net). It is as exquisite in selection as in publication. Dr. Hertz divides his quotations into departments. Their titles are of interest: 'I am an Hebrew'—'The People of the Book'—'The Testimony of the Nations'—'The Voice of Prayer'—'The Voice of Wisdom.' After each quotation are given the name of the author and the date of the book. Fuller notes are added at the end. We shall transcribe a complete page. Its title is 'The Bible and Democracy':

This Bible is for the government of the people, by the people, and for the people.—JOHN WYCLIF, *in Preface to first English Translation of the Bible*, 1384.

Throughout the history of the Western world the Scriptures have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the Magna Charta of the poor and of the oppressed; down to modern times no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and in Leviticus; nowhere is the fundamental truth that the welfare of the State, in the long run, depends on the uprightness of the citizen so strongly laid down. . . . The Bible is the most democratic book in the world.—T. H. HUXLEY, 1892.

Where there is no reverence for the Bible, there can be no true refinement of manners.—F. NIETZSCHE.

---

### Communication with the Dead.

The Rev. C. T. Wood, M.A., Fellow and Dean of Queens' College, Cambridge, has written a book on *Death and Beyond* (Longmans; 4s. 6d. net). Mr. Wood is a believer in universal restoration. Like Mr. Emmet in the volume of essays entitled *Immortality*, he is most troubled with the Parable of the Sheep and the Goats, and he sees no way with it but to suggest Apocalyptic imagery. He is also a believer in communication with the dead—a matter dealt with in other books this month—and gives three examples. This is the best:

'I knew a girl, young, self-willed, and headstrong, whose conditions of life brought her into exceptionally frequent and strong temptation. Her mother was the saving influence; but the time came when she died. Some time after her death, the daughter, defiant as she was of God, told me, "The one and only thing that keeps me straight is mother's presence. She is with me often and often: and for her sake I can't go wrong."'

---

### A Suffering God.

In his book entitled *Historic Christianity and the Apostles' Creed* (Longmans; 5s. 6d. net)—a book which contains two different sets of addresses which together make a unity, for 'through both the divisions of it there runs the one thought: Christianity is a religion rooted in history, its supernatural character evidenced in the facts of its origins, its oldest creed testifying to this, its essential, nature'—Mr. J. K. Mozley has a wise and useful word about the conception of a suffering God, now so popular.

'The doctrine of the suffering God is untrue, and therefore un-Christian, whenever the suffering is regarded as anything except the result of the free action of the divine will, and of those conditions which depend finally upon the way in which God has exercised His will in creation. However we think of God suffering, we must think of Him as suffering because He wills to suffer, even as He suffered in Christ. The feelings of God cannot be the result of the working of some external force or attraction which God is unable to resist. The divine sympathy is never detachable from the divine will. God freely gives us all things, as He freely gave us His Son. And it is of incomparably less moral and religious importance that I should believe that God is now suffering with my sorrows and pains than that I should believe that I mean so much to God that He gave His Son to die for me. And of the latter I can be sure, as I cannot be sure of the former. It is impossible for me to understand how God suffers with me, and I know that, in any case, suffering must be an entirely inadequate description of that relation of God to myself which means God's will directed towards me; but in the death of Christ I can see God's will concentrated for me and my salvation, and to rest on that is to rest on the securest thing in existence. Even from the point of view of human needs, I believe that in the long run the need of security goes deeper than the need of sympathy.'

### The Walnut Shell.

A sign of the times is the foundation of a John Clifford Lectureship. It means that Dr. Clifford has come to his own and World-Brotherhood is coming. Dr. Clifford himself was appointed first lecturer. He lectured on *The Gospel of World Brotherhood according to Jesus* (Hodder & Stoughton; 3s. net). The lecture was delivered at Newcastle-on-Tyne in September.

They call Dr. Clifford an Octogenarian. He survives it. This book is as fresh and vigorous as anything he ever wrote; it is as instinct with hope. Let us quote the last paragraph:

'Hidden away in a small walnut shell, says a beautiful Arabian story, a diminutive fairy tent was carried by a young prince to his father. First they put it in the council chamber, and it grew till it spread its covering over the king and his senators. Away they carried it to the courtyard, and again it spread till the king and ministers, family and servants, and all the household stood beneath its welcome shade. Next they took it to the plain beyond the city where the multitudinous army was encamped, and marvellous! again it lengthened its cords and strengthened its stakes and spread out its canopy over the far-extending host. It was flexible to every need, expansive to every requirement. Each new demand was met by the display of new and larger capacities. So Christianity came in the contracted shell of Judaism, but burst forth on the day of its appearing over Parthians and Medes, dwellers in Mesopotamia, Jews, and proselytes of every land. Then Peter set it up in the house of Cornelius, and it extended its wonderful awning over all the Gentile world till it sheltered "saints in Cæsar's household," strangers scattered abroad, soldiers and senators, masters and slaves, old men and children. The Greek, in his subtilty, enquires and then accepts its covering; the Roman, in his haughtiness, persecutes and then honours it; the barbarian, in his ignorance, wonders and then adores; men everywhere find it full of the limitless energies of Christ, filled with inexhaustible resources and capable of an expansiveness as broad and deep and high as the growing needs of the human race.'

---

### 'This man receiveth sinners.'

Srinagar, the capital of Kashmir is on the Jhelum, and the Jhelum is in flood. The flood sweeps on. Many houses are overwhelmed, and being built of mud simply drop into the water. 'Those who have been wise are on the hills or in boats. Those who have been unwise are up trees or on the roofs of the houses, calling loudly for help to the passing boats. Among those who are unwise and calling for help is a party of sweepers, the lowest caste of the community. There stand several families, men, women, children, dogs, and hens, hustled together on the roofs of their mud dwellings, which are gradually crumbling away piece by piece into the flood. There are numbers of boats passing, but none will go to their help. Why? Because they are only sweepers, outcastes. The women may tear their hair and weep, and the men cry aloud, but it does not bring boats. Fortunately for them one of the mission school boats, looking for jobs, happens to come their way and at once goes to their rescue. They can only take a few at a time, so they make several journeys, and thus rescue the whole lot of sweepers. As they take these low-caste people along, they meet many boats the inmates of which curse them for defiling their caste, but our fellows enjoy their curses and give them cheers instead. A boat in any flood is of value, but a boat with a crew above caste in a Kashmir flood is priceless.'

The illustration is found in a book called *Character Building in Kashmir* (C.M.S.; 3s.), which has been written by the Rev. C. E. Tyndale-Biscoe, M.A., Headmaster of Srinagar Boys' High School. The era of dull missionary books is over. This is a most entertaining and invigorating narrative. Mr. Tyndale-Biscoe knows what education *should be*; and he is strong enough to see that it *is*, even in Srinagar.

---

### A Sudden Splendour.

The Rev. David M. M'Intyre has written a devotional commentary on the First Epistle of John, though he does not call it a commentary, but modestly, 'Some thoughts on holiness as it is described' in that Epistle. Now the First Epistle of John is the epistle of love, and so the title of the book is *Love's Keen Flame* (Glasgow: John Smith; 6s. net). It is at once a scholar's book and a mature Christian's entrance into the mind of the beloved apostle. And these two—scholarship and spiritual sympathy—make the commentator.

It is illustrated at every turn, and that luminously. For example:

'Frederick Tennyson, dispensing in the church of Kirkby Wharfe the Sacrament of the Lord's Supper, saw the wine in the chalice flash and glow. Bending over it, he saw mirrored in the shining cup the face of the Lord. A burst of light behind him had flung upon the sacred symbols the glory of the great window, on which were portrayed in rich colours the scenes of the passion of Christ.

"At the Lord's Table waiting, robed and stoled,
Till all had knelt around, I saw a sign!
In the full chalice sudden splendours shine,
Azure and crimson, emerald and gold.
I stoop'd to see the wonder, when behold!
Within the cup a Countenance Divine
Looked upwards at me through the trembling wine,
Suffused with tenderest love and grief untold."

So, in these days of achievement and devotion there may have come to many, through the dim blazon of the thorn-encompassed Head, a "sudden splendour" kindling our grey lives in the glory of sacrifice.'

---

**A Diary.**

The surprise of the season is *The Diary of Opal Whiteley* (Putnam; 7s. 6d. net). Viscount Grey of Fallodon tells the story. A child, whose father and mother were dead, was received into the family of a lumberman called Whiteley and given the name of Opal. She was utterly misunderstood and abominably treated but found comfort in a diary. The diary was written 'on scrap-paper of all sorts—in large part on wrapping-paper and strips torn from bags once containing butcher's meat and given her by a friendly neighbour. When she was over twelve years old, a foster-sister, in a tragic fit of childish temper, unearthed the hiding-place of the diary—a hollow log in the woods—and tore it into a thousand fragments. The work of years seemed destroyed; but Opal, who had treasured its understanding pages, picked up the pitiful scraps and stored them in a secret box. There they lay undisturbed until, after many adventures, she happened to come to the Atlantic office to talk about a publication of a very different character. The editor learned her story bit by bit, and, growing interested, asked her to telegraph for the box, which, since she had left the lumber-camps, and her home had been broken up by the death of Mrs. Whiteley, had been stored in California. It came, with its myriad fragments, and since then the diarist has spent each day piecing it together, sheet by sheet, each page a kind of picture puzzle, lettered on both sides in coloured chalks, the characters, printed with a child's unskilfulness of hand, nearly an inch high.'

She called her pets by the names of famous men and women, and the puzzle is: Where did she learn these names?

This is how she and the fairies understood one another:

'When the more works was done, I went in a quick soft way to the woods. I made little hops over the bushes—the little bushes—as I did go along. I went along the path until I came near unto the way that does lead to the big old log where is the moss-box. I hid behind a tree when I was almost come there. I so did to wait a wait to see if the fairies were near about. I had not seeing of one about the moss-box.

'I looked looks about. I looked looks about the old root by the log. I turned a big piece of bark over. Under it was something between two layers of moss tied up with a pink ribbon. I felt glad feels. When I did untie the pink ribbon around the moss, there was lots more of pink ribbons. They did have little cards, and the little card on a nice long piece of pink ribbon said, "For Thomas Chatterton Jupiter Zeus." Another card on a more long piece did say, "For William Shakespeare." Another card on a more short piece did say, "For Lars Porsena of Clusium." And there was a ribbon for Brave Horatius and Isaiah and Elizabeth Barrett Browning and for Mathilde Plantagenet, and there was more.

'I did take them all in my arms and I did go to the mill in the far woods. I so went to show all those pretty pink ribbons to the man that wears grey neckties and is kind to mice. I did show him all the cards that was on them. He was glad. I had seeing of the glad light in his eyes. He and I—we do believe in fairies. Near him to-day was working the man of the long step that whistles most all of the time. He is a man with an understanding soul. When Brave Horatius did get his leg hurt the other day, this man did wash it and mentholatum it, and he wrapped his handkerchief in rounds around it. Brave Horatius has likes for him, too.' Brave Horatius is a sheep dog.

We take the book as it is given. Is it genuine? 'A hae ma doots.'

## NEW POETRY.

### H. W. Shrewsbury.

Under the title of *Brothers in Art* (Epworth Press; 10s. 6d. net), Mr. H. W. Shrewsbury has published a volume of studies in the work of Holman Hunt and Millais. He has reproduced in photogravure one-and-twenty of their paintings, and has given his interpretation of them. He has given his interpretation both in prose and in poetry. And, as interpretation, the poetry is as good as the prose. Here is the sonnet on Holman Hunt's 'The Finding of the Saviour in the Temple':

Well may your keen and searching glances bend,
White-bearded rabbis, on this beardless boy,
Whose daring words and face lit up with joy
Your own dead creeds, your own cold hearts transcend.
Too high for you His soaring thoughts extend,
Too deep th' inquiries in His eager lips;
Ye question Him, His burning zeal outstrips
The vain traditions ye would still defend.

Even His mother fails to comprehend
The thoughts that glow in these far-seeing eyes;
'My Son! My Son! Oh, wist Thou not,' she cries,
'What fears for Thee beset our journey's end?'
And strangely answered her that Boy of boys,
'And wist not ye'—His smile her hurt destroys—
'My Father's business every hour employs?'

---

### William Stebbing.

Mr. William Stebbing, M.A., Hon. Fellow of Worcester College, Oxford, is a fine classical scholar and an accomplished translator of classical poetry. In *Some Masterpieces of Latin Poetry* (Fisher Unwin; 7s. 6d. net) he has 'thought' into English verse and published some passages from the poetry of Catullus, Horace, Tibullus, Propertius, and Ovid. A fair test of his success would be this from Catullus. Its title is

### A Grave.

O'er lands and waters many have I passed,
To kiss the tomb wherein thy urn is laid;
That thy ashes may have from me their last
Dues, and may hear the last sad farewell said.

Hear? No more than they can answer; and yet—
Dumb though they are, and deaf, 'tis in my pow'r
Thus to tell my soul I do not forget
All I lost by ill chances of an hour.

'Old-world these my offerings?' cannot tears,
A Brother's, float them to the world beneath?
Cannot love scale barriers, space and years?
Cry, 'For ever Hail!' in the teeth of Death?

Remember, and to greet him? I? how well!
But he? In Lethe bathes he even now.
Who I that hail him am he could not tell;
His eyes the dust sealed, thrown upon his brow.

---

### Will Foster.

Half Mr. Foster's volume is occupied with a dramatic poem called Isabelle. That poem gives the book its title—*Isabelle, and Other Poems* (Grant Richards; 5s.). The smaller pieces are mainly nature and love lyrics, but near the end are a few which touch the War. This is one:

Ah, which shall claim triumphant fate
Amid the battle-flags unfurled?
Shall he who seeks to dominate
Or He who seeks to save the world?

Ye meek ones, rally to His side,
Ye gentle, put stern armour on!
Who for the world once greatly died
That savèd world now calls upon.

Lose not an hour; the braggart foe
As his already claims the day!
Arm swift and let the proud fool know
They best can fight who best can pray.

---

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

One of the most astonishing things in the New Testament is the identification of Jesus of Nazareth with Jehovah. It is so astonishing that the ordinary reader does not receive it. The name of Jehovah does not occur, for, being counted too sacred for pronunciation, it had gone out of use. The word 'Lord' is used instead. And it is easy enough to accept the word 'Lord' as applied to Jesus, without seeing that it is the name of God.

---

But if it is astonishing to the ordinary reader, it is more astonishing to the scholar. For the scholar in some measure realizes what it meant to a Jew of the time to give the unspeakable name of the God of the Old Testament to a human being, to a man who had 'come out of Nazareth.' That the name 'Jehovah' itself was not used made no difference; the name 'Lord' carried all its awfulness. We sometimes say, or hear it said, that the early Christians did not realize what they were doing when they accosted Jesus with 'my Lord and my God.' No careful student of early Christianity says so.

---

How were they able to do it? After many centuries of surprise we are now in a position to understand. The way was opened for them by the Books of Testimonies. The discovery of one of these books within the last year or two has given us the key to the mystery.

The Books of Testimonies were selections of passages from the Old Testament. They were made for the purpose of convincing the Jews that Jesus was the Messiah. They were the first of all the Christian writings, preceding the Gospels and even the Epistles. And when the Epistles and the Gospels came to be written, these Books of Testimonies, and especially one Testimony Book which seems in time to have superseded all the others, were used as the authority for finding the events of the life of Jesus foretold in the Old Testament, and for identifying Jesus Himself with the Old Testament Jehovah.

---

There is a passage in the Epistle of Jude. In the Authorized Version the surprise of it is completely disguised. It is disguised also in the text of the Revised Version, but comes out of its disguise in the margin. The passage is the fifth verse. Read it according to the Revised Version margin: 'Now I desire to put you in remembrance, though ye know all things once for all, how that Jesus, having saved a people out of the land of Egypt, afterward destroyed them that believed not.'

---

A month ago in The Expository Times, Professor Souter spoke of the amazing versatility of Dr. Rendel Harris. He spoke also of his equally amazing genius for discovery, and suggested that in the future one of the greatest of all the

present generation's contributions to Biblical learning would seem to be his discovery of the Odes of Solomon. With deference, but decidedly, we assert that of greater significance than that is the discovery of a Testimony Book on Mt. Athos. If Dr. Rendel HARRIS did not make the actual discovery of that book, he certainly discovered and declared the importance of it. In the second part of his *Testimonies* (Cambridge University Press; demy 8vo, pp. 150; 12s. net) he discusses the passage in the Epistle of Jude.

---

He has no doubt that 'Jesus' is the correct reading. Not simply because it is the more difficult reading. The canon of textual criticism which says, of two readings take the more difficult is, like fire, a good servant but a bad master. He prefers the reading 'Jesus' because it has excellent authority from the manuscripts, and especially because it is entirely in accord with the thought of primitive or Palestinian Christianity.

---

The Rev. Hubert SHEARS, M.A., Queen's College, Oxford, has written a book on *The Gospel according to St. Paul* (Parker; 7s. 6d. net). It is a book hard to read. And if it were not for its first paragraph there are few who would take the trouble to read it. But in that paragraph Mr. SHEARS makes a statement which is so revolutionary and yet so reasonable that the reader finds it necessary to proceed.

---

The statement is that to St. Paul sin was not what we mean by sin, but wholly different. To us sin is due to disobedience and incurs guilt. To St. Paul it was due to ignorance or immaturity and did not incur either guilt or condemnation. God simply passed it over—'winked at' it, in the audacious metaphor of our English Version. 'The times of this ignorance God winked at; but now——'

---

'The times of this ignorance' were for the Jews the period from the Creation to the delivery of the Mosaic Law; for the Gentiles the whole history of the world up to the preaching of the Christian Gospel. When St. Paul speaks to Jews he says, 'Where there is no law there is no transgression,' and therefore no sin in our sense. When he addresses Gentiles, as at Athens, he says, 'The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

---

St. Paul's argument to the Jews is that where there is no law there is no transgression, and where there is no transgression there is no guilt. But is not transgression sin, and sin transgression? Transgression, says Mr. SHEARS, is sin, but sin is not transgression. That is to say, the word which we usually translate 'sin' (ἁμαρτία) does not mean transgression. It cannot mean transgression until there is a Law to transgress. Now from Adam to Moses, says the Apostle, there was no Law. It was only when the Law came and was transgressed that sin became transgression. And in order to declare the difference he uses another word for the sin that was commuted after the Law came. He calls it παράβασις or παράπτωμα, transgression or trespass.

---

From Adam to Moses, then, there was no trespass or transgression. There was only sin, that is, error, 'missing the mark.' If men did wrong they did it not against God, who had given them no Law as yet, they did it rather against themselves. And whatever penalty it involved fell on themselves by the constitution of the world; it did not involve guilt or punishment. Only when the Law came and sin was turned into trespass could men be guilty before God and deserve His righteous judgment.

---

The penalty which fell on men in the period from Adam to Moses fell on them through the

constitution of the world and of man. Not, however, through their original constitution. The world was created 'good.' And man was created 'very good.' There could be no penalty then of any sort. But to the first man was set, not a law covering conduct, but a single command, 'Thou shalt not eat of it.' That command Adam disobeyed. He therefore to that extent was guilty of transgression. And he suffered for it.

---

He suffered exclusion from Paradise and he suffered death. Exclusion from Paradise was the immediate punishment for his sin of disobedience. Death was its remoter consequence. And death passed upon his descendants.

---

Thus death 'reigned' even from Adam to Moses, because of Adam's transgression. No one else transgressed, however, and therefore no one suffered otherwise than this penalty of death, due to the new state of the creation which Adam's transgression had brought about. There was sin, but it was of ignorance and therefore was not 'reckoned.' Listen to three verses of the fifth chapter of Romans: and then to Mr. SHEARS'S interpretation of them—'Therefore, as by one man sin entered into the world, and death by sin, and so death passed unto all men for that all sinned;—for until the law sin was in the world, but sin is not reckoned when there is no law. Nevertheless death reigned from Adam to Moses, even over them that did not sin after the likeness of the transgression of Adam' (Ro $5^{12-14}$).

---

That is the passage. This is the interpretation. 'St. Paul looked upon the period from Adam to Moses as one in which there was no law, and consequently no transgression. Yet there was sin, and there was its physical penalty death in which it reigned; but the sin was not "reckoned." Most remarkable are the words, "those that did not sin after the similitude of Adam's transgression." In the case of Adam, St. Paul recognized *transgression*, the violation of a distinct command, "Thou shalt not eat of it." And he held that that one act involved the race in sin and death ($5^{12}$), but not in transgression ($5^{14}$). The transgression ended then and there. Its effect remained as sin, moral disease leading man astray in the absence of any revelation of the right way. And the sin reigned in death even over those who were not involved in the guilt of the transgression. Thus the words, "those that did not sin after the similitude of Adam's transgression," apply to the whole human race in the specified period; their purpose is to shew that sin in its original unconscious, unintentional phase brought death in its train even when it was not "reckoned" in the sight of God, even when there was no law to make it something more than sin. Mankind were suffering from a deadly disease of which they were wholly ignorant, and were to remain ignorant until the revelation made to Moses first brought man face to face with his true condition and involved him in that guilt of *transgression* from which he had been free hitherto both in God's sight and in his own.'

---

Now, if throughout the long period from Adam to Moses there was no guilt in the world and no condemnation, why was the Law given? Would not the world have been better without it? Would it not at least have been an easier place to live in? So apparently thought the translators of our Authorized Version, and so thought the Revisers after them. But so thought not St. Paul.

---

Our translators, Authorized and Revised, made the Apostle say that the Law was given *because of* transgressions. How that could be, when there were no transgressions as yet, it is hard to see. What St. Paul said was that the Law was given *for the sake of* transgressions (χάριν is the word). And that can mean only this, that the Law was given by Moses in order that sin, unconscious and therefore guiltless, might become transgression, conscious disobedience and therefore guilt in the sight of God.

---

Does it look like theological beating of the air?

It is the thought of St. Paul and worth considering. Is it not the thought of the whole of the New Testament? How could God bring home to men the fact of sin, without a Law to test their conduct by? And how could the sinner remain guiltless, when once a Law was given? And how could grace and truth come by Jesus Christ, as St. John says they did, if the Law had not first been given by Moses?

The comparison of one religion with another, once the preserve of the opponents of Christianity, is now become so popular that it cannot be kept out of the pulpit. As it was with the historical criticism of the Old Testament, so is it with the comparison between Christianity and the other religions of the world: the time has come when it must be handled in the ordinary exposition of the gospel. And everything depends upon the handling.

The amount of attention given to it need not, should not, be very great. But whatever is said about it must be said with authority. That authority comes from two sources. First, an accurate knowledge of the subject, giving confidence to the speaker. And next, an assured conviction that there is in Christianity an essential, fundamental, unconquerable superiority over every other form of religion.

An accurate knowledge of religion can be gained only by study. A conviction of the superiority of Christianity may be obtained by the recognition of a single outstanding fact. Christianity alone of all the religions of the world is an ethical religion—that is the fact.

Look at it. It is mighty as truth itself and prevails. A book has been published with the title of *Personal Religion and Politics* (Murray; 6s. net). The author is Canon W. H. Carnegie, Sub-dean of Westminster Abbey, Rector of St. Margaret's, Westminster, and Speaker's Chaplain of the House of Commons. The title of the book is too narrow for its contents. Canon Carnegie's purpose is to show, not that the religious man is a politician, but that he is a moral man—as moral as he is religious and as religious as he is moral.

And he can be so only if he is a Christian. 'For while it is true to say that the Christian morality is distinguished by its supernaturalism, it is equally true to say that the Christian religion is chiefly distinguished by its moralism. It stands indeed unique in this respect. In it alone, or rather in the great spiritual movement of which it is the consummation, do we find the religious sense and the moral sense developing side by side in intimate and increasing interdependence.'

It is not so elsewhere. 'In every other great religious movement of which history bears record religion and morality parted company at an early stage, and thenceforth pursued independent careers. And their separation in the long run proved disastrous to both. Religion deprived of its moral expression and field of activity soon evaporated into otherworldly quietism, or atrophied into ceremonialism, or degenerated into superstition. Morality deprived of its religious setting and sanctions quickly hardened into conventionalism, or became the cult of secluded cliques to whose teachings the mass of men paid small heed.'

How does Canon Carnegie account for the difference? He goes back to Moses. 'I am sufficiently old-fashioned,' he says, 'to believe that the account which has come down to us of a special revelation of God's will unfolded on Mount Sinai in the terms of a code of moral enactments is founded on historical fact; that behind it lies some unique occurrence altogether transcending the ordinary laws of mental and moral development.' But he does not insist on that view of it, and he does not need to insist on it. For, 'the fact itself cannot be gainsaid that in the life of the Hebrew people alone the religious and moral strains were from the first intermingled, and that they developed in increasing interdependence.'

Hebraism consummated itself in Christianity. Now Christianity is Christ. And the moment we look at the character of Christ we see religion and morality living and working together in indissoluble unity. The Roman centurion recognized it: 'I also am a man under authority.' Jesus Himself recognized it and that at the very beginning: 'Wist ye not that I must be about my Father's business?' The recognition of Father carried with it the recognition of duty. 'My Father' and 'my Father's business' were inseparable.

Here, then, is a test of the superiority of Christianity over every other religion, a test that is clear, comprehensible, convincing. And here also—for we cannot have the one without the other—is a test of the Christian. To know the Father, with us as with Christ Himself, is to be about the Father's business.

What is the business of the Father? We find it in our own day, in our own land, at our own door. We find it in this form, in that form. To those who are living at this time in Scotland and the North of England it appeals most openly, most undeniably, in the form of resistance to the traffic in strong drink.

When the Royal Commission on Liquor Licensing Laws made its report, men and women who had not looked into the matter were startled into at least a momentary uneasiness. There were eight representatives of 'the Trade' on the Commission. Every one of them signed the Majority Report. And that Report contained the following sentence: 'It is undeniable that a gigantic evil remains to be remedied, and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation.' If, then, we call on the Father, who without respect of persons judgeth according to every man's work, how are we meeting our obligation in respect of this gigantic evil? Are we saying to those who call us Christians, 'Wist ye not that I must be about my Father's business?'

A man may plead that he does not see it. He does not see that this is such a gigantic evil. If he does not see it let him take the opinion of the leading representatives of the liquor trade. They are not likely to have given their names to an exaggeration of it. But where is he living who does not see it? Let him walk down the chief street of one of our cities on a Saturday night. He will see it then. Let him choose by preference the night after the declaration of the poll where the result has been 'no change.' He will see it then.

Did the Bishop of Durham do as much as that?

On the eve of the polling in some of the largest cities in Scotland a Sunday newspaper came out with a statement by Dr. Hensley Henson, the present Bishop of Durham. It was a short statement, but 'the Trade' recognized the value of it and spread it over a complete page of the paper. This was the statement: 'Prohibition cannot be reconciled with the tradition of Christianity, or with the teaching and example of Christ.'

Dr. Henson means prohibition of the drink trade. Read the sentence again and change one word in it. 'Prohibition of the slave trade cannot be reconciled with the tradition of Christianity, or with the teaching and example of Christ.' So it was said when the struggle was at its height for the abolition of slavery. And among the rest there were bishops who said it. What do we think of the saying now?

And yet it had more appearance of truth than Dr. Henson's utterance. What claim has he to make such a statement? There is a superficial understanding of certain of Christ's words and acts—such words as 'The Son of Man came eating and drinking,' and such acts as the turning of water into wine—which has already done mischief enough both to Christ and to Christianity. It is time that men in the position of Dr. Hensley

Henson began to consider what these words and acts really signify.

It is time to see that Christ's method of teaching was not to lay down a separate rule for every event. Muhammad attempted some such impossibility. But even Muhammad's regulations cover only a small part of life's experiences. What Christ did was to lay down one rule which should cover every experience; and then to leave us to apply it to each particular experience as it comes.

The rule was this: 'Thou shalt love thy neighbour as thyself.' It was not new. Long years before it had been given to the Hebrew nation. But He put new life into it. More than that, He put new life into His followers, making it possible for them to apply the rule when the opportunity arose, even though it cost them something to do it.

And His example agreed with His teaching. One day He was present at a wedding when the wine went done. The people may have been poor, or more guests may have arrived than were expected. It was an extremely embarrassing situation for the bridegroom, who had to supply the wedding feast. In our country the shame would have fallen on the bride. What did Jesus do? He applied His own rule. Out of love for His neighbour He turned water into wine.

Why did He not bid them drink water? Simply because drinkable water was not to be had. The water that He turned into wine was there for purifying purposes. It was because of the scarcity of drinking water that wine was the common drink of the country.

But if the drinking of wine had been a 'national degradation' the case would have been altered. What would He have done then? We can see by what St. Paul did when a smaller matter became a serious question in his day.

It was not a question of drinking; it was a question of eating. In St. Paul's day it was customary for food to be taken into the temples and laid out before the idols. After a time it was removed and distributed among the poor. Many of the Christians were poor, and they did not like to eat the food that had been offered to idols. St. Paul himself had no difficulty. To him an idol was nothing. But when he found that other Christians were troubled about it, he said that for their sakes he too would abstain from eating it: 'If meat make my brother to offend (that is, to feel that he is not doing right), I will eat no flesh while the world standeth, lest I make my brother to offend.'

Is that more than was to be expected of him? Is it more than Christ would have done? Where did St. Paul learn to think of such a thing? Where did he find the spirit to do it?

But the Bishop of Durham may answer, and for a moment one may think that he is entitled to answer, that his statement was not of the right of any man to do as he pleased for himself, his statement was that no one has the right to compel another man to do it. His words were '*Prohibition* cannot be reconciled with the tradition of Christianity, or with the teaching and example of Christ.'

Dr. Henson was himself at one time Sub-dean of Westminster Abbey and Rector of St. Margaret's. Will he listen for a moment to his successor? 'As Christ drove the money-changers from the Temple, so His Church is bound to use all her influence to drive from public life men who sully its fountain springs by unclean practices.' Those are Canon Carnegie's words.

If there is one thing that has come clearly out of the elections in Scotland it is that the issue lies between 'no licence' and 'no change.' Throughout the whole country the vote for 'limitation' has been nearly negligible. And it must be so.

The writer of these Notes once went over a distillery in the north of Scotland, on the invitation of the distiller, in order to see the various processes in the manufacture of whisky. When a certain vat was reached, the distiller drew particular attention to it. 'That,' he said, 'is the place where the good grain is turned into poison.' 'It is considered a pleasant way of taking poison.' 'That may be,' he answered; 'it is poison all the same.' 'Yet you sell it?' 'Yes,' he said, 'I sell it; I do not drink it, however; if other people drink it, that is their business; I have nothing to do with that.'

---

Is it poison, then? That is no longer in dispute. Just because it is poison its sale is regulated by Act of Parliament. And if the sale is regulated, that is prohibition. It is partial prohibition. All that remains is to consider, to consider carefully and in the light of Christ's commandment (which the distiller had for the moment forgotten), whether partial prohibition is enough.

---

The present writer spent his ministerial life in two country parishes and in a great city. Soon after he went to one of the country parishes he was visited by one of the farmers. His eldest son, he said, had given way to drinking, and he wondered if the new minister could do anything with him. But it was too late. In a few months he died a drunkard. It was the minister's first funeral in the parish.

The family had consisted of the old man and two sons. The younger son was working on the farm—a large and prosperous farm. He was a fine-looking young man, well educated, most unselfish and most gentlemanly. Every year the Sunday School picnic was held at that farm, and the farmer's son was the secret of its invariable success. His way with children was wonderful.

---

The old man called again. His second son was drinking. The story does not need lengthening. It is common enough. One thing, however, is worth mentioning—the fight he made. Of his own accord he went to an institution for some months. Last week he died.

---

Now the point is this. What would partial prohibition have done for those young men? They got their liquor in the neighbouring town. Suppose that all the licences in that town had been withdrawn except one, yet, when the craving was on them—a craving, let us remember, caused by the poisonous nature of the drink—they would have gone and found what they wanted in the one licensed place remaining.

---

No doubt there still remains the other remark of the distiller: 'That is their business; I have nothing to do with that.' Does the BISHOP OF DURHAM agree?

---

# William Sanday and his Work.

BY THE REV. ALFRED PLUMMER, D.D., FORMERLY MASTER OF UNIVERSITY COLLEGE, DURHAM.

## First Paper.

THE death of Dr. Sanday is the greatest loss which the cause of Theology, in its widest and highest sense, has sustained in the present century; and it will be some time before those who are best qualified to estimate its magnitude will be able to do so with full judgment and accuracy. Nevertheless, one who keenly feels the loss and has large knowledge of the facts may be allowed to make some contribution towards such a result. Sanday's death may be looked at from two opposite points of view. On the one hand, it may be said that, after half a century of almost ceaseless study and production, he passed away without having written a page of what was to have

been the great work of his life, a critical life of Christ, or of the by-work which was to have preceded or accompanied it, a Synopsis of the Four Gospels. The project of the life was widely known as his, and not many years ago the University of Oxford granted him a dispensation for a year from the duty of lecturing, to enable him to get on with it. He read much and thought much; but there was no other fruit beyond this continuation of the long course of preparation. The Synopsis, in which he was to have had the skilled help of the Rev. W. C. Allen, author of *St. Matthew* in the 'International Critical Commentaries,' was advertised for some years in the volumes of that series. That also was never really begun. Of these projected works we shall never see either, or know more than certain details which are found in the numerous works, very varied in size and subjects, which he has produced on his road to the unreached goal.

On the other hand, it may be said that his life's work is complete; that he has taught to all who are teachable, that is, all who love the truth better than their own preconceived ideas, the way in which the truth must be sought, and the spirit in which controversy must be conducted, by those whose chief aim is not mere victory in argumentative logic, but the truth which makes one free. In short, we seem at the outset to have got down to the situation which Bishop Westcott sometimes regarded with so much satisfaction—'the bed-rock of a contradiction.'

We need both statements in order to get a clear and well-balanced impression; but it is the second of the two that will guide us with most sureness towards a just estimate. The first tells us of the treasure which we have not got, and which we can never obtain in the shape in which he would have given it to us. The second reminds us of what we have got; and it may become a priceless and enduring possession.

Let us suppose the cases to be reversed. Let us suppose that, on the one hand, we had got the Life of Christ and the accompanying Synopsis in the form in which he had hoped to give them to us; and that, on the other, we had none of the by-products which he has hammered out for us in his conscientiously laborious and far-seeing preparation. In that case we should be incalculably the poorer. Excellent as the final result would have been, had he been able to reach it, it could not have taught us what these by-products can teach us. It would have shown us the large measure of truth which he had been enabled to reach; but we should be able to see only very imperfectly the routes and methods by which he had come to his conclusions. And, after all, the conclusions would have been his and not ours. As it is, it is precisely the routes and methods which we find so abundantly illustrated in his lavish output; and they teach us, if we make a right use of them, how to reach satisfactory conclusions for ourselves. Years ago, when he was at Durham, an undergraduate would come to him with some Biblical or doctrinal problem and ask him for a solution, adding, by way of excuse for troubling him, 'You see, sir, we look to you to tell us what to think about these things.' Then he would reply, 'No, my dear fellow, I am not here to tell you what to think. I am here to help you to think things out for yourselves.'

The insight, patience, and honesty with which he selected these routes and followed these methods were no doubt mainly the outcome of his own personal gifts and constitutional directness of character. But he owed something to the high quality and exceptional variety of the society in which at different periods of his life he moved. In the dedication of his second book he has told us of the influence of his old Headmaster, Dr. Pears of Repton. At Oxford he was in turn a member of five different Colleges. He matriculated as a commoner at Balliol. Thence he gained a scholarship at Corpus, where he took a First Class in Classics, and soon afterwards (1866) became a Fellow of Trinity. After a short period in the country living of Barton-on-the-Heath, in which he began to publish, he became Head of Hatfield Hall at Durham. The Ireland Professorship brought him back to Oxford, where he was elected to a tutorial Fellowship at Exeter College. Somewhat later, promotion to the Margaret Professorship made him a Canon of Christ Church. Thus at different times, during fifty years of University life, he was an intimate member of six different societies, five at Oxford and one at Durham. Add to this the series of addresses which he delivered in the United States and at Cambridge. Mention must also be made of the Seminar which met at his house in Christ Church once a fortnight during term time. Among its members were Sir John Hawkins, G. A. Simcox,

W. E. Addis, W. C. Allen, W. Temple, and others. Besides all these opportunities of being in constant touch with many of the best scholars among his English-speaking contemporaries, he secured for himself by his amazing industry a knowledge of what had been written in Germany during the past century, and was appearing there and in Switzerland and in France year by year, which was absolutely unrivalled. A list of the foreign works and pamphlets to which he refers, and from which he often quotes largely, in his numerous works, would be a surprising document. Bound together in three or four hundred volumes they have been deposited at Queen's College.

All this refers to work produced down to the time of his resigning the Margaret Professorship and becoming Emeritus Professor. Even then he did not cease to work, although he confessed to a lack of energy. In conjunction with Dr. Burney and the Rev. C. W. Emmet he began a series of notes on the Lectionary. Those who know *The Psalms Explained*, by the same three writers in the series of 'Tracts on Common Prayer' (S.P.C.K.), will know how valuable *The Lessons Explained* is likely to be. Shortly before his death, Dr. Sanday wrote to the present writer in high praise of Dr. Burney's contributions to this work.

To a very considerable extent Sanday succeeded to the position which Dean Church, from the time when he was simply 'Church of Oriel,' held in the Church of England. In neither case was the position sought by the men who held it; it came to them unsought, and perhaps undesired. And it came to them because they had so many valuable qualities in common—candour and lucidity, dislike of exaggeration and unreality, respect for scientific method and exactness, sympathy with intellectual and religious difficulties. Both lived through times in which weaker minds were thrown into a panic through the encroachments which science and Biblical criticism seemed to be making on the Christian faith, and in which even the stronger ones were in perplexity as to how the respective claims, which seemed to be antagonistic, were to be reconciled. During all the troubled time between 1841 and 1890, Church was a kind of stay and standard for perturbed Churchmen. This was the period of commotions about Tract 90, the Gorham Case, *Essays and Reviews* (a title, by the way, which Church himself had anticipated), Colenso, Irish Disestablishment, and the appointment of Temple to the see of Exeter, to say nothing of Darwin and Huxley. In all these times of ecclesiastical tumult Church never lost his head or his courage, and his calmness spread to others. Many a puzzled mind found a resting-place in the thought, 'I will wait and see what Church thinks about it.' Even before Church died, Sanday was beginning to take a somewhat similar position, chiefly with regard to what seemed to be attacks on the Bible, involving denials of the inspiration and trustworthiness both of the Old Testament and of the New. The essays in *Lux Mundi* and many similar criticisms had shown that much that had hitherto been believed to be true respecting the Bible could not be believed any longer. The Reformers had set it up as an infallible authority to take the place of the mediæval doctrine of the infallibility of the Church; and it was demonstrated in various particulars that the Bible was not infallible. The disastrous superstition of its verbal inspiration, involving the doctrine that every statement contained in it must be literally true (a doctrine still believed by some excellent persons), was disproved again and again; and some were dreading, while others were drawing, the monstrous conclusion that the Bible was consequently worthless as a vehicle of religious truth. Sanday was among the foremost to show that this monstrous conclusion did not by any means follow. This he did in *The Oracles of God*, 1891, and the Bampton Lectures on *Inspiration*, 1893, and elsewhere. He showed that, if there was some loss in parting with the traditional Bibliolatry, there was far more gain in spiritual power. There was gain in truth, in security, and in reality. It would henceforth become less and less possible to make private and perverse interpretations of Scripture and split up Christendom into petty and eccentric sects according as individuals accepted or rejected these perverse interpretations. And he was so large-minded and fair and conciliatory, as well as so obviously well-informed, that many of the disquieted came to rely on him as an earlier generation had relied on Church. 'Let us wait and see what Sanday has to say about it' was now the attitude of many. This fact is fully recognized by Mr. R. A. Knox with characteristic flippancy in *Some Loose Stones*, 1913, previous to his retirement into the Church of Rome: 'We have to be reassured by a yearly statement from Dr. Sanday,

comparable to the weather report, as to "What we may still believe."' Roughly speaking, Sanday has been in the front rank among those who have taught us that the Bible has been given to us, not to save us trouble, but to save our souls. It does not supply us with infallible science or infallible history, subjects in which we have to find our way by our own industry and intelligence, but with infallible principles, in following which we can guide our footsteps according to the Reign of God in this world, and look forward hopefully to enjoying His more complete Reign in the world to come.

Sanday's intimate friend, Professor C. H. Turner, has rightly said in *The Church Times* of 24th September, that a most marked quality in him was 'his capacity, one might almost say his genius, for friendship.' Perhaps few persons now living could say this with greater authority—the authority of prolonged experience. And it is most true. Among the friends who have passed away may be mentioned Edwin Hatch, H. F. Pelham, and above all Robert Moberly. Those who were with him when Moberly was on his death-bed are not likely to forget the intensity of his anxiety while life still lingered, and of his grief when it fled. Among those of his friends who are still alive, Dr. Headlam, his colleague in the monumental Commentary on the *Epistle to the Romans*, holds a prominent place. There have been and are many others. In order to be among his intimate friends it was by no means necessary to hold much the same views as himself. In some respects the differences between him and Moberly were profound, as regards not only certain conclusions, but mental attitude. This fact, so far from causing difficulty, was regarded by himself as an advantage. He said that Moberly's mind supplied just those elements in which he felt that his own mind was defective; between them there was all the more prospect of reaching the right balance. This remark is eminently characteristic. In discussions he was always anxious to understand thoroughly, and do full justice to, the other side,—always ready to yield when the other side seemed to be the better. Opponents could scarcely have a more considerate or more chivalrous adversary. In discussions with Moberly it was a great joy to him when, by different routes, they arrived at approximate conclusions.

It is remarkable how early in life he grasped the principles on which the work which has been so distinguished in amount and quality was to be conducted. In the Preface to his first publication, *The Authorship and Historical Character of the Fourth Gospel* (Macmillan, 1872), he points out that 'there is no limit to the efficacy of scientific method, if it is but faithfully and persistently applied,' and predicts immense progress in the whole position of Theology, 'if we could but concentrate upon theological questions a small part of that activity which is devoted in this country to practical pursuits.' This prophecy has been abundantly fulfilled, and Sanday himself has had a large share in producing the fulfilment. He suggests that historical or critical questions should be taken one by one, with a view to reaching some conclusion respecting each, or at least seeing how far a definite conclusion is attainable. When plenty of these facts have been scientifically ascertained, there will be sure ground for a general gradual advance. His first work is a contribution towards this end. It is an attempt, in one important particular, 'to institute a searching examination of the documents, so as to discover their true nature and value.'

Thirty-seven years later he said of this 'youthful production' that he was not ashamed of it, but that at the present time (October 1909) it would be 'very much out of date.' That need not mean that even now it has entirely lost its value. At any rate that is not the view of second-hand booksellers, who sometimes ask sixteen shillings for it. No doubt there are some positions in the book which half a century of criticism of the Fourth Gospel have rendered less tenable, or even untenable, and which Sanday himself has either abandoned or restated with less certainty. But there are some, and those important ones, which he has continued to maintain, and with no less firmness; *e.g.* that the beloved disciple, or *possibly* some one who was most intimate with him and could write in his name, was the writer of the Gospel; that the traditional belief that the beloved disciple was the son of Zebedee, one of the Twelve Apostles, has been shown by Dr. Drummond to be a tenable and even probable hypothesis; that chap. 21, with the exception of the two last verses, is an appendix added by whoever wrote the preceding chapters; and that the First Epistle of St. John is also by the same writer. On all these points one may follow him with satisfaction, and

on most of them with conviction; all the more so when we find a critic so thorough and so unbiassed by tradition as Dr. Percy Gardiner declaring that the Fourth Evangelist 'regards himself as commissioned to give to the Church the testimony of an eye-witness of the events which he records,' and that his Gospel is 'professedly historical and in parts full of genuine historic tradition,' and that 'we have much reason for believing that the Gospel was written by a disciple of John the Apostle,' also for believing that chap. 21 and the First Epistle are by the Evangelist, whoever he may have been (*The Ephesian Gospel*, pp. 53, 61, 65, 74, 79, 83).

In the two volumes of his *Via Media* (1877), Cardinal Newman, who may certainly be regarded as one of the most consummate controversialists of the nineteenth century, crosses swords with himself and endeavours to answer the arguments which he had urged against the Church of Rome forty years earlier, when he was a member of the Church of England. Of course Protestants might be suspected of being prejudiced; but not a few critics of this apologetic work were of opinion that on various particulars the attack of the Anglican was superior to the Roman defence. Somewhat similarly there are one or two particulars in which quite friendly critics are inclined to think that the position which Sanday took in his first work is stronger than that which he thought that he was compelled to take in his latest ones, especially with regard to certain miracles. In 1872, respecting the Miracle at Cana, he wrote: 'The miracle may have, and probably has a symbolical meaning; but if so, this must not be laid to the account of the Evangelist and in no way invalidates his testimony. The description is throughout that of actual occurrence. The details on which stress is laid are not those which lend themselves to allegory. . . . These considerations strongly tend to make us believe that the miracle in connection with which they occur is real' (pp. 51, 52). Respecting the Feeding of the 5000 he wrote: 'Those who look upon the question of miracles as foreclosed on *a priori* grounds are compelled to violate all the canons of historical evidence, or else to fall back upon rationalizing expedients that are considerably more incredible than miracles. . . . I feel compelled to believe in the truth of the general narrative—because of its consistency, because of its marvellous and transcendent originality, because of the utter impossibility to account for it either by conscious or unconscious invention' (p. 126). Respecting the Raising of Lazarus he wrote: 'I prefer to abide by the ordinary canons of historical evidence; and if we confine ourselves to these, the evidence for miracles is abundant and conclusive. Not least so is it with reference to the Raising of Lazarus. An unbiassed reader coming to this narrative and putting its miraculous character for the moment out of sight would naturally conclude that it was history of a very high order, and that it bore all the marks and signs of having been written by a person who had been present at the occurrence himself' (p. 182).

It may perhaps be admitted that the criticism which has accumulated during the last forty years would require somewhat more moderation in tone in the judgments just quoted. But in substance they still hold, and have not yet been proved to be erroneous. If they do not amount to proof, neither do the arguments by which we are urged to discredit them. It is by no means certain that the distinction drawn between miracles which are *supra naturam* and miracles which are *contra naturam* is real; and if it is not, then the reason for rejecting the latter class, while we accept the former, falls to the ground. But this subject must be left for a future paper.

# Literature.

## *DENNEY.*

Sir William Robertson Nicoll has published a selection of the letters received by him from Dr. Denney during a friendship of more than a quarter of a century's duration. *Letters of Principal James Denney to W. Robertson Nicoll, 1893–1917*, is the title (Hodder & Stoughton; 8vo, pp. xliii, 270; 7s. 6d. net).

It is a book to be read at a sitting—however long the sitting. To know Denney and to know the books and men Denney discusses is to be

more than interested in it. What does it do for Dr. Denney himself? Professor Robert Mackintosh has written a book on the Atonement in which he says of Dr. Denney: 'That imperious theologian reminds a reader constantly of the Gladstonian temperament and temper—so preternaturally clear in seeing what it sees; so impatiently contemptuous of those who dare to observe anything which the Master-mind had not detected.' Is that the Denney of the letters? Take this on Professor Kirsopp Lake: 'I enclose one or two reviews, including one, a little longer than so short a book usually gets, on Lake on the Resurrection. We have enough and to spare of the kind of man who splits the world into two unrelated sections called historical and spiritual, but mostly they do not quite realize what they are doing.' The odd thing in Lake is that he has some perception of it, yet does not seem to mind. "To think that he should know what he is, and be that he is"—it is a spectacle, if not for men and angels, for philosophers and Christians to wonder at.' Take this on Professor Sanday: 'I enclose a notice of Sanday's book, which I found here when I came home. It was an evil hour for Sanday when he took Moberly and Du Bose for philosophers, and now that he has gone in for William James and Myers he is past praying for.' Those are the short, sharp decisions that give colour to the 'imperious theologian' idea. But there are other decisions than those.

On the Person of our Lord, Dr. Denney was to the very end feeling his way, and this book shows that he knew it. 'I dread ways of putting the Catholic doctrine of the Trinity, which do nothing but challenge contradiction. "Jesus is God" seems to me one of these provocative ways, and therefore I avoid it. It has the same objectionableness in my mind as calling Mary the mother of God.' Yet Dr. Denney accepted the Fourth Gospel, and with it Thomas's 'My Lord and my God.'

The editor has a fine appreciation—frank and emotional. But he will allow us to say that the very best thing in the book is the section entitled 'Memories of a Student.' This is written by Professor James A. Robertson of Aberdeen. Its sanity, its simplicity, its loyalty, its very language—all are excellent. Read this description of a single scene: 'I remember very vividly how, once, in the class, he was warning us solemnly against the employment of sarcasm in the pulpit. "Sarcasm," says Carlyle, "is the language of the devil." A pause, while the lips hesitated, moving with the burden of a momentarily suppressed aside. Then he let it go: "And one might almost say it was Carlyle's mother tongue." The class laughed unrestrainedly; subsided; then was swept by a second wave of merriment. The Professor's own gravity collapsed—one of the few times, almost the only time, he descended, in the class, from the academic pedestal. He laughed very self-consciously. It was a witty stroke in itself; but in the very act of condemning sarcasm, he had been detected perpetrating a sarcasm himself—"hoist," by his own hand, "with his own petard."'

---

## *NORTHERN RHODESIA.*

Three of the most valuable books in the study of Religion are entitled *The Tshi-speaking Peoples of the Slave Coast*, *The Ewe-speaking Peoples of the Gold Coast*, and *The Yoruba-speaking Peoples of the Slave Coast*. All these books were written by Lieut.-Col. A. B. Ellis, and they are in constant use. Now there will be added to them a fourth book, entitled *The Ila-speaking Peoples of Northern Rhodesia* (Macmillan; 2 vols., illustrated; 50s. net). The authors are Edwin W. Smith and Andrew Murray Dale.

The new book has the immediate and manifest advantage over Col. Ellis's volumes, that it is illustrated. It is illustrated profusely and expensively. And the illustrations are not merely ornamental. They are selected for their scientific value. Every plate makes more intelligible, and of course more easily remembered, the description of person or custom, of implement or edifice, which is given in the text.

The authors have worked, and for the most part written, independently. But they have consulted one another throughout. This opportunity of consultation is another count in their favour. But the most agreeable feature of the book, and the most scientifically valuable, is the sympathy they have both had with the natives among whom they did their work. They write for experts in anthropology, but—'At the same time we wish to say that we have studied the Ba-ila, not as curious zoological specimens, but as fellow men and women; our interest in them is far from being

academic. We have devoted some of our best years to their improvement. We believe them to be a people of great capacity, who with sympathetic, patient, firm guidance may advance very far. And in writing our book we have had our successors in view, whether magistrates or missionaries. They will take up their labours at a more advanced point than that at which we could commence ours; we trust their success will be proportionately greater than ours. It is a doctrine commonly enough taught in these days, but (if we may assume the preacher's gown for a moment) we would like here to emphasise its truth on all who follow us. We would say to them: learn to look at the world through the eyes of your people, make their language and ways of thinking as much as possible your own, saturate yourself in their folklore. If your studies in preparation for your present task have had to do with law and theology, let your mind now be given to the people, and study them with an ardour equal at least to that you gave to your professional studies. And withal, do not forget that these Ba-ila are flesh and blood and soul as you and we are. It is to help you and so help the Ba-ila that we have chiefly written this book.'

There was a time when such an avowal would have been taken as a confession of incompetence. Now, however, it will be reckoned for righteousness. We have passed that evolutionary stage in the study of any subject at which the utmost distance and detachment was considered to be necessary for the most accurate results.

But we must enter the book. The fourth part (there are five parts in all) deals with Religion. The first chapter of that part deals with Dynamism. What is Dynamism? 'In the earlier chapters of this book we have used the words magic, magical, as convenient expressions for the mysterious elements in life; but we prefer not to use the words in this connection. And that for two reasons. They are ambiguous in meaning, and they appear to convey the sense of something inferior, illicit, bad. Nor for similar reasons do we use that other term so commonly employed in descriptions of African races: Fetishism. We prefer the word Dynamism, because the beliefs and practices we wish to include under it have not necessarily any evil intention, and because it expresses simply what we believe to be the nature of their belief and practice—the belief in, and the practices associated with the belief in hidden, mysterious, super-sensible, pervading energy, powers, potencies, forces. We may call them what we please; there is no need to be more definite than the Ba-ila are themselves; the more vague the name we give to the dunamis the nearer we shall come to the Ba-ila conception. We may call it X, or use the word Od: the name does not matter, as long as we recognise the existence and nature of the belief itself.'

That paragraph should be enough to enable any one to see how great the distance is between the old ideas of native religion entertained, not only by missionaries but by the best accredited scholars, and the new understanding and attitude.

But again: The X (or the Od, if a word is better than a letter) pervades everything. 'Usually it is quiescent. In itself it is neither good nor bad; it is amoral, neutral; but it can be tapped by people and turned to use—to evil use or good according to the intention of the person who uses it. The *banganga*, *basonzhi*, and *balozhi* are those who have the secret of manipulation. The *banganga* can draw out the forces contained in various plants and other things and put them to beneficent purposes, as in curing the sick and making amulets and talismans; or to maleficent purposes, as when they provide the warlock with death-dealing drugs. The *basonzhi* can tap the forces, and by their means look into the future and discover things unknown; they are uniformly beneficent in intention. On the other hand, the *balozhi* draw on these mysterious energies to plague and destroy their fellow-men.

'The only thing in civilisation which we can compare with this conception is electricity. We are to imagine all things charged with something as mysterious and pervasive as electricity. Like electricity, it can be utilised for legitimate ends: but it is a perilous thing to mishandle. For any rash or ignorant person to come into contact with a live wire is, as we know, dangerous. And, we suppose, a person could be so charged with electricity that he would be a danger to any one touching him. So in the minds of the Ba-ila is it with this immanent energy.'

---

## *BERGSON.*

If all the philosophers were as easily understood (and as well worth understanding) as Henri

Bergson, how pleasant, and surely how profitable also, would be the reading of philosophy. But the volume of lectures and essays which Professor H. Wildon Carr has translated, is the easiest and the most immediately instructive of all the books by Bergson which have been published in this country. Its title is *Mind-Energy* (Macmillan; 8vo, pp. x, 212; 10s. net).

In the very beginning of the book the translator arrests our attention by announcing a revolution in physics and in psychology. 'A revolution' is Professor Wildon Carr's own word: 'A revolution has overtaken the general concept of the nature of physical reality. This is due to the development of the electro-magnetic theory of matter. In modern physics we may say that the old concept of stuff has been completely displaced by the new concept of radiant energy.'

'An analogous change,' he then says, 'has gradually meanwhile pervaded the whole science of psychology. In recent years we have witnessed the opening up of a new and long-unsuspected realm of fact to scientific investigation, the unconscious mind. The very term seemed to the older philosophy to imply a latent contradiction, to-day it is a simple general description of recognized phenomena. Just as a dynamic concept of physical reality has replaced the older static concept in the mathematical sciences, and as this has long found expression in the term energy, so a dynamic concept of psychical reality has replaced the older concept of mind which identified it with awareness or consciousness, and the physical analogy suggests energy as the most expressive term for it.' In other words, the older psychology studied consciousness, the newer studies unconsciousness.

But to Bergson. The essays are independent, but every one of them touches a living issue. Life and Consciousness, the Soul and the Body, Psychical Research, Dreams, Recognition, Intellectual Effort, Brain and Thought—these are their subjects. On Dreams he is explicit. The mind is loose, off the hinge, there but not regulatively there, and so any sound will send it off on any representation. 'I dream that I am on a platform, addressing an assembly. A confused murmur arises at the back of the auditorium. It increases. It becomes a muttering, a roar, a frightful tumult. At length there resounds from all parts, bursting out in regular rhythm, the cry,—Out! Out! At this moment I become suddenly awake. A dog is barking in a neighbouring garden, and with each Wow! Wow! of the dog the cry Out! Out! seems to be identical.'

Bergson is in sympathy with psychical research, and he believes that in that way, or in some other way, we shall yet become certain, scientifically certain, of the fact of immortality. 'If there be a beyond for conscious beings, I cannot see why we should not be able to discover the means to explore it. Nothing which concerns man is likely to conceal itself deliberately from the eyes of man. Sometimes, moreover, the information we imagine to be far off, even infinitely distant, is at our side, waiting only till it pleases us to notice it. Recollect what has happened in regard to another beyond, that of ultra-planetary space. Auguste Comte declared the chemical composition of the heavenly bodies to be for ever unknowable by us. A few years later the spectroscope was invented, and to-day we know, better than if we had gone there, what the stars are made of.'

---

## *SLAVERY AND AFTER.*

Mr. Stephen Graham is a traveller. He has travelled over many lands, and, as a traveller should, on his feet. Latest of all he has travelled over the Southern States of America. He travels with a purpose, not for pleasure, though he enjoys travelling, but for instruction—for our instruction who cannot travel. And he has, beyond most of his contemporaries, the power of imparting his instruction. He can write with unfailing interest and even charm.

He has travelled over the Southern States of America in order to be able to tell us about the coloured inhabitants of those States. *Children of the Slaves* he calls them and his book (Macmillan; 8vo, pp. 315, 12s. net). He has heard, we have all heard, rumours of ostracism, injustice, even lynching—of lynching on the increase, of the year 1919 as one of the blackest—and he went to find out what truth there is in these rumours.

It is an uneasy story he tells. 'Throughout the whole of the South it is impossible to eat or drink with a coloured man or woman.' He quotes examples of injustice of all sorts—distressing enough some of them. But he finds compensations, and even the negroes themselves find compensations. He listened to a negro orator. The orator said:

'A coloured man has got to be much more careful in this country than a white man. He'll be more heavily punished for the same crime. If he gets into a dispute with a white man he's bound to lose his case. So he won't get into the dispute. (*Laughter.*) Where a white man gets five years' imprisonment the Negro gets put in the electric chair. Where the white man gets six days he gets two years. If a white man seduces a coloured girl she never gets redress. If the other thing occurs the Negro is legally executed, or lynched. What is the result of all that inequality? Why, it is making us a more moral, less criminal, less violent people than the Whites. Once at a mixed school they were teaching the black and white boys to jump. The white boys jumped and the black boys jumped. But when it was the black boys' turn the teacher always lifted the jumping-stick a few inches. What was the consequence? Why, after a while, every coloured boy in that school could jump at least a foot higher than any white boy.'

The tales of lynching are terrible. What is the solution of the problem? 'The colour issue will never be settled by all Negroes becoming Whites. It seems clear also that it cannot be solved by all men becoming mulattoes. There seems to remain just one obvious solution, and that is in distinct and parallel development, equality before the law, and mutual understanding and tolerance.'

Perhaps the abolition of slavery was a mistake? Perhaps it was not. You go and read Stephen Graham on that. And then apply it to the present problem.

## *THE COMTIST CALENDAR.*

Messrs. Macmillan have issued a new, revised and enlarged, edition of *The New Calendar of Great Men* (8vo, pp. xxiv, 708; 30s. net). It contains biographies of the 559 worthies of all ages and nations in the Positivist Calendar of Auguste Comte. It is edited by Frederic Harrison, S. H. Swinny, and F. S. Marvin.

'The book was first published in 1892, having been projected in 1883 by the Newton Hall Committee, to illustrate the general theory of historical development put forth in various works by Auguste Comte. His entire scheme of Sociology is based on a sense of the unity of human evolution. And with a view, he has told us, to impress visually on the public mind a general conception of the Past, and to revive the sense of continuity in the ages, he published in April 1849, a sheet which he described as the *Positivist Calendar*, "or concrete view of the preparatory period of man's history." It was avowedly provisional, intended specially for the Nineteenth Century, and for Western Europe. Therein he arranged a series of typical names, illustrious in all departments of thought and power, beginning with Moses and ending with the poets and thinkers of the first generation of the nineteenth century. The greatest names were associated with the months; 52 other great names with the weeks; and one worthy was given to each day of the year, less important types being in many cases substituted for those in Leap Year. There are in all 559 names of eminent men and women in this Calendar, distributed into four classes of greater or less importance; they range over all ages, races, and countries; and they embrace Religion, Poetry, Philosophy, War, Statesmanship, Industry, and Science.

'The present volume is a collection of condensed biographies of all the 559 persons thus selected as types of the general advancement of civilisation. Each biographical notice varies in fulness according to the importance of each name. The main object has been to give an estimate of the effective work of each, and his contribution to civilisation—the facts of the life being stated sufficiently to explain the place he occupies in the sum of human progress.'

The author of each biography signs the biography with his initials. There are sixteen authors, including the three editors; and it is noticeable that ten of them are dead. The best known are Professor Beesly, Professor Desch, and Sir Godfrey Lushington. One of the contributors, Mr. G. P. Macdonell, M.A., died in early manhood. Had he lived he would probably have been as well known as any of them, so at least his ability and industry gave promise.

## *COLUMBA.*

There has been some important work done on Columba recently, but a thoroughly modern and attractively written life was only made all the more conspicuously necessary. The book that one felt the need of has been written by Miss Lucy Menzies—*Saint Columba of Iona: A Study of his*

*Life, his Times, and his Influence* (Dent; 8s. 6d. net).

Miss Menzies does not appear to have had any particular kind of reader in mind, wisely believing that all readers enjoy good writing even though all are not able to appreciate honest research and accurate delineation. It is the man or woman therefore who knows the subject best who will find the fullest enjoyment in the book, but by many others it will be remembered as their happy introduction to one of the very finest men and one of the very fairest enterprises in the history of Christianity.

Miss Menzies brings out clearly one important fact—the fact that Columba's Christianity was an amalgam of Christianity and heathenism. 'Celtic heathenism,' she says, 'was not uprooted, it was only modified, and as there was no violent upheaval, many heathen practices were carried over into the Christian Church: the Christians altered the point of view which governed them, the sign of the Cross "sained" them and they were thus adapted to the new faith. As Columba appropriated the places of worship the Druids had used, it seems probable that the lands and property of the Druids ultimately fell into the hands of the Christian missionaries who supplanted them. When a Highland chief was convinced that the Christians had more power and knowledge than the Druids, and when he adopted the Christian as his adviser, he would naturally make over to him any lands or moneys the Druid had held in respect of his office. And so with spiritual things: the Christians fell heir to many practices and rites of Celtic heathenism.'

Then follow examples. Take one example: 'Offering the gods gifts of food was a common way of craving their favour, and this pagan custom persisted long into Christian times. At Iona till the end of the eighteenth century, on the midnight before Maundy Thursday, the *Great Gruel* was thrown into the sea at Machar, that the sea in return might cast up sufficient sea-weed to manure the land for the ploughing. "As day merged from Wednesday to Thursday, a man walked out into the sea up to his waist and poured out the offering of gruel, chanting his incantation:

> O God of the sea
> Put weed in the drawing-wave
> To enrich the ground,
> To shower on us food."

Then all the people took up the tale, singing the stave.'

---

## *THE RELIGIOUS CONSCIOUSNESS.*

Dr. James Bissett Pratt, Professor of Philosophy in Williams College, has published a psychological study of *The Religious Consciousness* (Macmillan; 8vo, pp. viii, 488). From the beginning to the end of the book he is considering whether or not psychology as a science can account for all that is known as religious experience. And he could not be occupied with a question that is more serious. For we are coming more and more to rely upon our experience as the proof for us of the being and attributes of God; and if that experience is a mere matter of brain disturbance, where is our confidence?

What answer does Professor Pratt give? His answer is that psychology is really not a science. Let it say what it chooses to say about nerves and notions, it does not know enough about the human being to say anything with certainty. It is a wonderful admission from a professional psychologist. His words are worth recording:

'The "Laws of Psychology" can hardly be stated explicitly without a wink, and I sometimes feel that modern psychologists are in much the same predicament as the augurs of Cicero's time. For there is an undeniable chasm, not only between mathematics and the physical sciences, but also between physics and psychology. And there are many philosophers and psychologists — and it would seem a steadily increasing number of them—who believe that there is a reason for this chasm. For in the opinion of these thinkers the object which psychology studies is in nature essentially different from the object of the physical sciences. Psychology, in fact, seems to be a mixture of two sciences, or to have at least a two-fold subject-matter. It is in part a description of certain psychical processes which are directly connected with certain physiological processes and which therefore obey the laws of the bodily mechanism; and it is also *a description of the way in which persons usually think and act.* Such a view of the task of psychology is, I confess, not the orthodox view in most psychological circles, but it is a view held by many individual psychologists and philosophers, and one which (whatever else may be said of it) is essentially empirical, undogmatic, and close to the facts.'

'May it not then perhaps be,' he adds, 'that the mystics are the seers of our world, and that whenever

they open the eyes of their souls, the Eternal Light pours in; and that though we blind ones learnedly describe, generalize, and explain their experience by regular psychological laws which take account only of the psycho-physical organism, still the light is really there and the mystic apprehends it directly, even as he says? This question is not for psychological discussion. But I think we may say at least this much: that while the psychology of religion must have a free hand, and while it is hopeless to look to it for a proof of anything transcendent, nothing that it can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of a living God.'

## *FIJI.*

The islands in the Pacific which together go by the name of Fiji are inhabited by many races. For after their discovery, and especially after the discovery of sandal-wood in them, still more after the discovery of a way of exporting good sugar from them, they were invaded by men of all varieties of race and character. The natives would not work: somebody had to do the work instead.

Now 'these new classes of residents thus introduced have never in any way tended to amalgamate with the Fijians, who remain apart in their own, often remote, villages; and at best furnish a few temporary hands for coconut cultivation and similar congenial jobs—always of a temporary character.'

Are they good for nothing, then? Listen. When the war broke out Fiji was in imminent danger from the German Pacific squadron, 'and, despite the fact that all the white folk who could possibly get away, rushed across to Europe, every effort was made to improvise defences. The Natives were at least as eager and anxious to help as any other class of the population; it was comparatively easy to keep them in the islands for home defence, though it was by no means their own wish not to repair to the "homeland," as they too had come to regard England, for service there; but they poured out their money, to an astonishing extent, and helped in every other possible way. And as soon as volunteers had been called for, for a native labour corps to go "home," the response was so great that selection was the only difficulty. And those who were selected, distinguished themselves, according to the military authorities under whom they served at home, not only as the best workers of any body of natives that came home, but also as the best behaved, and the most amenable to discipline.'

Miss Agnes Gardner King went to Fiji for health. Being of an inquiring mind and an artist, she collected enough about the Fijians (the real Fijians) to make a book and illustrate it. The illustrations are quite unique—an occasional full-page sketch, more often a little bit in the midst of the type—always individual, interpreting. She could not speak Fijian, but she had with her one who had lived her life among the people and had an entrance into their homes and their hearts. The book is *Islands Far Away* (Sifton; 8vo, pp. xxvii, 256; 18s. net).

Of her stories the most terrible is that of the village which offended a great Chief, and was condemned to extinction. One house was taken every year. The inmates were clubbed and eaten, the house was burned. Year after year, one every year, and only one house escaped. Miss King got the story from a woman who had lived in it.

And now? Do not pretend to be able to speak about the worthlessness of Missions till you read this book. The author of it was just as others who hear of missions as a far-away fancy of some good people—they are really good people, are they not?—and then she came, saw, and was conquered.

She saw that the native Christian pastor has some work to do: 'Suddenly I was startled by the very barbaric sound of the beating of the "lali," the famous wooden drum of Fiji, which in the old days used to summon the people to the horrible cannibal feasts. I had seen the drums lying in the village; they looked like great pig-troughs, hollowed out of a tree trunk, and I had been told what they were, but had never heard them till that night. The dull, penetrating half-musical thud sent a shiver down my back, and I looked round to see what was to happen. The people in the room had all assumed reverential attitudes, and were quietly waiting. Presently the leaves at the door rustled and a tall figure stepped in. It was the native missionary, who with the rest of the people had been away at the funeral feast. He was dressed in a clean white shirt and sulu, and was a handsome, well-made man, very dark and with bushy hair, but with a singularly sweet expression. He raised his hand in benediction, and the

people bowed devoutly. Then he squatted on the floor among us, and the whole company joined in singing, in Fijian, the hymn—"Abide with me"—and never did the beautiful old hymn seem more beautiful. It was sung in parts, with perfect precision, the rich voices of the men blending in sweet harmony with the clear, ringing voices of the women and boys; I felt I should like to listen to it for ever. The native missionary then read a portion of scripture and offered a prayer, the people all kneeling with their foreheads on the ground. After another hymn had been sung he went away as silently as he came, and entered the next house. He goes round thus to each house, and this beautiful little service takes place every night. No worship has ever impressed me so much, though I have heard fine music with well-trained choirs in many of the world's most famous cathedrals, where great preachers have expounded the Word of God. This simple service touched a deeper chord.'

---

## *THE PHILOSOPHY OF FINE ART.*

Whatever we may think of Hegel's theory of the State—and the practical result of it in the War has made us think rather meanly of it—we cannot withhold our admiration from the thorough way in which he works it out. He works out his theory of Fine Art as thoroughly. And although we may be not one whit surer that it will stand in the evil day, there has as yet been no sufficient test put upon it to make us refuse our admiration to the theory itself.

Hitherto, indeed, the great obstacle has been the difficulty of comprehending it. Any philosophical student who gave the time to it could perceive the grandeur of its outline. But the immense proportions of it, and the difficulty of the language used to express it, have been enough to let it

> Sink into the depths without a groan,
> Unknelled, uncoffined, and unknown.

It is true, Professor Bernard Bosanquet, our only remaining out-and-out Hegelian, translated the introduction some time ago, an introduction which 'covers summarily the whole range of the fine arts—symbolic, classic, and romantic art; architecture, sculpture, painting, poetry, and music; showing the manner in which the same problem was dealt with in different ages and with different vehicles of expression.' But it is to the honour of Mr. F. P. B. Osmaston, B.A., that he has had the patience to translate into English the whole of Hegel's *Vorlesungen über die Aesthetik*, and it is to the honour of Messrs. Bell & Sons that they have issued the translation in four attractive volumes with the title of *The Philosophy of Fine Art* (crown 8vo, pp. xxii, 405; xiii, 401; xv, 430; xix, 356; 25s. net).

It is translated well. And that word 'well' has a weight to carry. Who would have translated it better? Some one who knew the common tongue of Hegel's countrymen as well as the philosophical language of Hegel? Mr. Osmaston knows the philosophy and the philosophical language. And he has never considered time or strength ill spent which at last gave him a closely approximate meaning of a difficult passage in a closely approximate English rendering.

As we read the book we read the footnotes also. They are not long, and they are not numerous. But they are essential. For again and again in a footnote the translator lets us share his perplexity and reconsider his rendering. 'By *Witzigkeit* I presume Hegel means oddity and funniness of every kind—perhaps "humorous eccentricity" would interpret it.' The sentence is: 'The configuration of sculpture must, however, entirely proceed from the pure spiritual energy of an imagination and thought that denudes its content of all the haphazard features of personal life and bodily presence; it must have no leanings for idiosyncracies, or any place for the mere emotion, desire, and variety of accidental impulse and pleasantry.'

And then occasionally, in a footnote, Hegel is corrected by his translator, and the correction will stand. In one place Raphael is contrasted with the earlier Italian painters as somewhat 'inferior in depth, power, and ideality of expression, while he surpasses them in the technique of his craft, in the beauty of vital grouping, in draughtsmanship and the like.' On which Mr. Osmaston footnotes thus:

'The above passage is open to criticism. Hegel hardly makes allowance for the fact that the defective technique, so far as it is defective, of the earlier masters, was mainly due to their state of knowledge. Art was, in a certain aspect of technique, in its infancy. Moreover, to compare Dutch landscape with that of Bellini or Raphael is to compare things that are each unique of their

kind and not comparable. Their aim was entirely different. In such pictures as the San Sisto Madonna of Raphael, the great Crucifixion of Tintoret, or the Entombment of Titian it is quite impossible to maintain that the earnestness of conception is in any way inferior to the technique, although we have no doubt a different degree of conviction expressed by Fra Angelico. And the classical landscape of Titian or Tintoret is of its type supreme.'

## *FRENCH CIVILIZATION.*

'If patriotism had no other basis but physical geography, if it meant only the love of the land that our eyes have seen, then parochialism alone would be justified. Why should the Lorrainer care for Gascony, with its alien soil and sky? In primitive times each "pays" was a self-contained community, with its internal circulation of men, products, and money: there are traces of this purely local economic activity even to-day. As late as 1789 each province was as anxious to remain self-supporting as the great military nations of our own times. Centralization, and its corollary specialization, have greatly diminished the originality, harmony, and completeness of local life. A "pays" is no longer a miniature nation. Vidal de la Blache, at the close of his survey of the French "pays," confesses that it gives a picture of the France of yesterday rather than of the France of to-day. Railroads and national markets have obliterated minor physical boundaries. And the national frontier itself has long been outgrown. Take industrial cities at random—Lyons, Rouen, Roubaix—each drawing its materials from distant parts, or sending its finished products to the end of the world: economically, they are in France rather than essentially French. It took a thousand years to turn France from a congeries of "pays" into a genuine nation. But the same process which created the nation is at work beyond the nation, and cannot be reversed. Just as Hurepoix, Gâtinais, Vexin, Beauvoisis, Valois, were consolidated into Ile-de-France; just as Ile-de-France, Béarn, Alsace, Corsica, Brittany, were slowly welded into France; just as inevitably have the nations already surrendered in all but in name their separate existence, and the larger unit is only waiting for our formal recognition. Such is the lesson that geography will teach us, if it be studied as a dynamic science.'

That progressive paragraph is taken from a fine volume on *French Civilization*, by Albert Léon Guérard (Fisher Unwin; 8vo, pp. 328; 21s. net). It stands before, though it was published after, the same author's *French Civilization in the Nineteenth Century*, for its period is 'from the Origins to the Close of the Middle Ages.' It is a well-written book, and well arranged, and we believe it is reliable. From the quotation made one can see how truly patriotic M. Guérard is, and how enlightened a patriot. But we must strengthen its strength with one other quotation from a later page, for this is one of the deep things of to-day. 'The ideal of French civilization is therefore to subdue instincts, to conquer prejudices, and to enthrone reason in their place. But it is obvious that such an ideal transcends the limits of France. Thus did the French Revolution proclaim "the Rights of Man"; thus did Victor Hugo, the most popular of French poets, and the most patriotic, hail the coming of the Universal Republic, in which France would gladly lose herself; thus, at a supreme moment in the nation's history, did M. Clemenceau, the incarnation of France's fighting spirit, exclaim: "France, of old the soldier of God, then the soldier of Humanity, and ever the soldier of the Ideal!" "Nationalism," in the narrower sense, is in France either a fossil or an importation; the truest Frenchman is he who follows most fearlessly the pioneering tradition of his race, and proclaims himself a citizen of the world.'

If any man should leave the Bible and take his text from some other book, that man seems to be the Rev. Herbert Snell. He finds *Parables in Great Books* (Allenson; fcap. 8vo, pp. 171; 5s. net)—in Browning's 'Pippa Passes,' in Sienkiewicz's *Quo Vadis*, in George Eliot's *Silas Marner*, in Stevenson's *Jekyll and Hyde*, in Balzac's *Atheist's Mass*, and elsewhere; and in every book he finds the parable a text for a sermon which is certainly worth reading and must have been worth listening to.

Do not miss seeing Maurice Hewlett's last book. Last?—no, latest. He has much to say about old age and retirement, but he is not so old who can write so feelingly. We have interrupted ourselves in the reading of it. For it is a book of short essays—prose poems the reviewers call this writing

now. And there is all the virtue of poetry in the sketch of Tom Moore's wife Bessy, all the penetration in the criticism of Mr. Clutton-Brock's definition of the Kingdom of God, and all the imagination in the story of the Crystal Vase. The title is *In a Green Shade* (Bell; crown 8vo, pp. xvi, 171; 6s. net).

'Now, then, comes the question: Can the high in heart become poor in heart, or the high-minded humble themselves? If it is hard for the man rich in goods to enter the Kingdom of Heaven, is it not still harder for the man stored with knowledge? How are Mr. Clutton-Brock and the Hibbert Lecturer to become as little children? How will Mr. Wells manage it? He, too, is in the stream, splashing about and apparently enjoying himself. But you may call an invisible God an invisible king, if you please, and yet be no nearer the heart of the matter. A change of definitions will not do it. And what of Sir Oliver Lodge and Sir Conan Doyle? Are their outpourings symptomatic? I don't myself think so. They are concerned with a future life, whereas those who seek a common religion will take no account of life at all, past, present, or to come, once they have found the Kingdom of Heaven. Those eloquent and (I trust) sincere gospellers are agog to dispel that sense of loss which besets us just now. It is not that we fear death so much, but that we miss the dead—and no wonder. Hence these prophets crying Lo here! and Lo there! That they have reassured many I know well, that they have baffled others I know also, for they have baffled me. My puzzle is that, with evidence of authenticity difficult to withstand, the things they can find to report are so trivial. The test of a revelation I take to be exactly the same as the test of a good poem. It doesn't much matter whether the thing revealed is new or not. Is it so revealed that we needs must believe it? Relevance is to the point, compatibility is to the point. But when Sir Oliver Lodge's medium puts whisky and cigars into the mouth of the dead, we don't laugh: it is too serious for that. We change the conversation.'

---

A real, and easily understood, interest is felt in a book with the title of *William Honyman Gillespie of Torbanehill* (T. & T. Clark; 8vo, pp. 464; 5s.). For here is a life-story, well told, of a man who gave his life to one object, and in spite of all discouragement marched breast forward to the end, believing it to be (as it is) the highest purpose to which any man could give his life. What was it? It was just Milton's: to justify the ways of God to man—the method being simply to discover what God is. 'The Argument, a priori,' as he called it, is here in this handsome volume, condensed by the editor Mr. James Urquhart, F.S.A. (Scot.), and commended by Professor H. R. Mackintosh. But more than the Argument is the man. It is a gain to the optimist, a reproach to the pessimist, to make his acquaintance.

---

Every writer with any sense of moral responsibility has to write about the War and what we should do now. Professor Hugh Black has written his book. *The Cleavage of the World*, he calls it (Hodder & Stoughton; crown 8vo, viii, 279; 6s. net). Of the War itself, its cause and its conduct, he has decided opinions and he expresses them decidedly. He lets off neither Kaiser nor common people. And he does not understand the Christianity which has already forgotten their evil deeds. But he is at his best on the ethical issues now before us. Writing in America, and in the first place for Americans, he has to say something about democracy. He says it well. We have already passed, he says, beyond Lincoln's definition of democracy. We have passed beyond any political definition. 'The only democracy worth considering is that which looks forward to a world of persons, each with the right and opportunity to become all that true manhood may mean. It looks to a social state where each member will be guaranteed a chance to make the contribution of his complete self. Instead of being the end of the individual, it will really be his true beginning. The ideal to which the movement looks is the kingdom of God.'

---

Professor A. H. McNeile's little volume on *Self-Training in Meditation* has been published in a second edition, enlarged (Heffer; 2s. net).

---

The Rev. James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Pa., has written a book on *The Personality of God* (Macmillan; $1.75). And being written by Dr. Snowden, the book is at once scientific and popular. For after long experience he can write for a whole nation more easily than a good preacher can speak to a whole congregation.

And then he has knowledge enough to know what he does not know. He does not know whether God or man has personality. But he knows that he knows enough about the personality of God and man to live by—to live for God and live for man. For—'Few of our results are of any other degree of assurance, and only in mathematical demonstrations do we reach absolute certainty, and even this is doubted by some thinkers. All our practical conclusions rest on probability of greater or less degree. And such knowledge answers our practical purposes, and we act upon it with full confidence. We may not demonstrate the personality of God so as to put it beyond the doubt of skeptical or thoughtful minds, but we may reach it along many converging lines of probability which meet in a focus of faith that becomes a practical assurance and guidance in action.'

---

A severely scientific book on *The Psychology of Childhood* has been written by Naomi Norsworthy, Ph.D., and Mary Theodora Whitley, Ph.D., both of Columbia University (Macmillan; 8vo, pp. xix, 375). Professor Norsworthy and Professor Whitley are not instructors of the foolish or teachers of babes. Their instruction is more evidently addressed to 'them that are perfect' in this matter of education. And their demand is that education should be based on a thorough, even a prolonged, study of child nature.

And what is child nature? Is it not one thing at one stage of childhood and another thing at another stage? It is. They admit it. They emphasize it.

'From about three to seven or eight there are definite evidences of creative imagination. It is characterized by the fairy-tale element, its disregard of the possible. It is fantastic, and the flights of fancy in which children of this age indulge are comparable only to the night dreams of adults. As they grow older, between ten and thirteen perhaps, most children become more matter of fact. Their productive imagery loses its fanciful characteristics and becomes more bound by the laws of the possible. The imagery of children of this age is more practical, of value as it accomplishes results; it still has a large share in their plays, but it tends to be more purposeful. It is objective rather than subjective, realistic rather than fanciful. During adolescence, a new element is added in the intensity of the emotional life of that period. The imagery now takes on many of the characteristics of the first period, though the content of the imagery is different; it is no longer of the fairy-tale type, but has to do with the youths' and maidens' own doings, ambitions, accomplishments, and plans. It is highly subjective, for the adolescents always hold the centre of the stage in their dreams. The element of fancy, and the joy in the imagery for its own sake make it like the early period rather than the intermediate one, but it may be termed idealistic, since persons and human relationships are of prime concern rather than mere miraculous occurrences. This is pre-eminently the age for day-dreaming. True, it appears earlier, especially with sensitive, lonely children, but at this age almost all indulge in it. Dr. Smith's investigation in the "Psychology of Daydreams" emphasizes the frequency and the absorbing power of this type of mental life. As the period of adolescence passes, the swing of the pendulum is again away from the fanciful, emotional type of imagination to the practical. The adolescent type now passes altogether with most people, though some individuals never grow away from it at all; yet the average adult is so pressed upon by the demands of a practical world that his imagery, to fill his need, must measure up to the requirements of life.'

---

Another excellent book in 'The Heritage of India' series is *A History of Hindī Literature*, by F. E. Keay, M.A. (Oxford Univ. Press; 2s. 6d. net). How many men besides Mr. Keay could have written it? To the student of Hinduism it will save endless research and uncertainty.

---

Mary E. Monteith is a spiritualist, and *The Fringe of Immortality* (Murray; 6s. net) is a book in favour of spiritualism. But it is not a book of the crude materialistic kind, quoting endless events which have no significance except to show the gullibility of *homo sapiens*. It is an effort to state the theory of psychic phenomena, to co-ordinate them with other forms of experience, even to give them a scientific foundation. Psychism is the modern form of mysticism, we are told. 'The private and personal phenomena of mediæval mystics from a divine source is replaced by a private and personal revelation in modern psychics from a lower source—that of discarnate individuals.

This is the keynote of the mysticism of to-day. It is more human; it has more direct bearing on the needs of common humanity. At the same time, the modern and personal side called psychic revelation is a good step lower than the aspirations of the mystics whose sole aim was communion with God. It need not necessarily be inferior as regards motive, but it is as well to recognize that the desire to attain communion with a discarnate spirit of our own order is not divine aspiration.'

---

The Rev. J. R. Cohu, M.A., is still a young man but he has written many books. He began soon. He says himself that he began too soon. In a preface to the latest book, *The Bible and Modern Thought* (Murray; 8vo, pp. xi, 341; 16s. net), he says: 'In 1908, I published "The Old Testament in the Light of Modern Research." Troubled and perplexed by the moral and intellectual difficulties of the Bible, I had found much light poured on its pages by the writings of, *e.g.*, Robertson Smith, Driver, Wellhausen, etc., and, with a convert's zeal, I wanted to help others in their perplexity. Reviewers were unduly kind, the book was on 'popular' lines, the edition soon sold out, and I was pressed for another. I refused, because an eminent and friendly reviewer had meanwhile sent me, at my request, a long list of *corrigenda* which opened my eyes. I resolved to suppress the book, devote ten years to further study, and then rewrite it on entirely new lines. I wish it to be clearly understood that, although this book covers the same ground and bears a similar title, the whole subject is so differently treated that the two works have nothing in common and might well have been written by independent authors.'

Well, that is candid. If the second-hand booksellers see it they will look out for copies of 'The Old Testament in the Light of Modern Research,' and offer them at a fancy price, marked 'out of print and very scarce.' And the copies will be bought. But our business is with *The Bible and Modern Thought.*

Now, if Mr. Cohu does not always write accurately, he does always write clearly. You begin a book of his and you read it to the end. Whenever he thinks you may weary of facts and figures he throws them down to the bottom of the page. It is probable that we can obtain a good idea of the Bible (according to the interpretation of moderate critics like Driver) from the easy reading of this book as surely as from the painful study of any number of learned introductions. But we must not be done with it until we have returned on the footnotes. For a clear and acceptable explanation of the names of God read the note on page 101. And then for an utterly unacceptable and amazingly erroneous note on the theology of the Apostle Paul turn to page 218. This is the note:

'St. Paul's indictment of the law is biased, yet essentially true in idea. He saw Jews making a legalism, which did not suit *his* temperament, the one way to heaven; and Jewish Christians making Christ *plus* the law God's one way of salvation; *i.e.* James, Peter, etc., found "Moses and the Prophets" their true spiritual meat, as Christ implies in Lk. xvi. 29. No! Paul retorts: It must be the one or the other. "If righteousness come by the law," even in part, "then Christ died in vain." Salvation is of "grace," God's pure gift, *not at all* man's own achievement by "works of the law." The tendency of all reformers is to exaggerate. We can no more take *au pied de la lettre* Paul's sweeping denunciation of the law, his old creed on which he had turned his back, than we can unreservedly take Luther's denunciation of Rome. The colours of the pictures are too strong, the values distorted, and give a false impression. The Twelve and Christians of 160 A.D. (2 Pet. iii.) found Paul "hard to be understood," so do many of us to-day. His misinterpreted creed led to abuses, even immorality, *e.g.* Antinomian Christians took his "faith without works" literally, and acted accordingly, and so do some to-day.'

---

Mr. Eric Robertson, M.A., Fellow of the Punjab University, has been studying the Bible for himself, and he has come to conclusions about it which are sufficiently satisfying to his own heart and conscience to encourage him to write a book. He calls it *The Human Bible* (Nisbet; 8vo, pp. xiii, 431 and chart; 15s. net).

The title tells a tale. It is the human element in the Bible, both in the Old Testament and in the New, that has attracted Mr. Robertson. No doubt that is quite the contrary, even the contradictory, of the attitude of the writers of the Bible; for to see God in all history and in all life was their only aspiration. But Mr. Robertson is neither a Jew nor an early Christian. He is an

after-the-war Indian official, who believes in the Bible, and believes that to fulfil its mission now it must be taken out of the hands of the 'orthodox theologians' and put into the people's hands, as a human book, the most human and helpful book in the world.

For 'orthodox theology has strenuously served its ages, but is not adequately serving this age: nor will it, without vast change, serve any future age, so far as we can see. Modern criticism has done much in a short time; it has purged our vision for the Bible's meaning; but it does not advise; it does not draw us with the cords of a man to a Son of Man. Criticism is not, therefore, to be blamed. It faithfully lays down the sifted materials on which it worked so patiently. It is a duty for all believers of "honest and good heart" to accept the position of to-day's advanced Christianity with the reinforced conviction that Jesus's gospel is the highest fact within human experience. Humanity, and therefore the Son of Man, must be recognised as nobler than either theology or criticism has been able to acknowledge them. They are to be apprehended in their relation to the universe only in terms of the Eternal Spirit of which they are part. Suffering, self-sacrifice, are to be frankly received as the lesson and explanation of our place in evolution. The awfulness of the love of truth looms upon the age with the force of religion speaking in authorised terms of science. Self-sacrifice is not to be supposed as an individual's readiness to sink self to secure hedonism for others. Self-sacrifice is fidelity to the creational aim of mankind, a pressing forward, a "doing without" in order to know more, an aiding by example, in the quest of soul-expression for the world, a hearty resolve to teach nothing suspected by the teacher to be false, a search for that happiness Godward which sits easy to material pleasures. When fathers and mothers can gather the children round their knees and use the words of Jesus to illustrate, from the native intuitions of all God's young ones, these elements of our inheritance, there will grow up more men and women than ever before, with unirritated, unshakeable faith in God and Man.'

---

*Visions and Beliefs in the West of Ireland* collected and arranged by Lady Gregory: with two Essays and Notes by W. B. Yeats (Putnam; 2 vols., crown 8vo, pp. 293, 343).

The Essays by Mr. Yeats are on 'Witches and Wizards and Irish Folk-lore' in the first volume, and on 'Swedenborg, Mediums, and the Desolate Places' in the second. Of the two, the first is the more relevant. The second essay is an exposition of Swedenborgianism, with which Mr. Yeats has considerable sympathy, together with a historical sketch of the rise of modern Spiritualism, with which he has some practical and more literary acquaintance, but not quite so much sympathy: 'Today while the great battle in Northern France is still undecided, should I climb to the top of that old house in Soho where a medium is sitting among servant girls, some one would, it may be, ask for news of Gordon Highlander or Munster Fusilier, and the fat old woman would tell in Cockney language how the dead do not yet know they are dead, but stumble on amid visionary smoke and noise, and how angelic spirits seek to awaken them but still in vain.'

The Notes are, in the first volume, very full and very valuable. The first note of all is quite an essay, on 'The Faery People.' 'One hears today in Galway, stories of love adventures between countrywomen or countrymen and the People of Faery—there are several in this book and these adventures have been always a principal theme to Gaelic poets. A goddess came to Cuchulain upon the battlefield, but sometimes it is the mortal who must go to them. "Oh beautiful woman, will you come with me to the wonderful country that is mine? It is pleasant to be looking at the people there: beautiful people without any blemish; their hair is of the colour of the flag flower, their fair body is as white as snow, the colour of the foxglove is on every cheek. The young never grow old there, the fields and the flowers are as pleasant to be looking at as the blackbird's eggs; warm and sweet streams of mead and wine flow through that country: there is no care and no sorrow upon any person; we see others, but we ourselves are not seen." Did Dame Kettler, a great lady of Kilkenny who was accused of witchcraft early in the fifteenth century, find such a lover when she offered up the combs of cocks and the bronzed tail feathers of nine peacocks; or had she indeed, as her enemies affirmed at the trial, been enamoured with "one of the meaner sort of hell"?'

But the book is Lady Gregory's. How did she come to gather these tales? Mr. Yeats says: 'Some fifteen years ago I was in bad health and

could not work, and Lady Gregory brought me from cottage to cottage while she began to collect the stories in this book, and presently when I was at work again she went on with her collection alone till it grew to be, so far as I know, the most considerable book of its kind.'

---

The Committee of the Religious Tract Society has brought up to date its *Biblical Atlas and Scripture Gazetteer* (12s. net). The maps have been redrawn by Henry Courtier, F.R.G.S., the introductions have been revised and enlarged, and the references have been made much more copious and precise.

---

Under the title of *Forms of Oratorical Expression and their Delivery* (Simpkin; 10s. 6d. net), Mr. J. N. Ruffin, B.A., has published a dictionary of figures of speech, with illustrative quotations. It is an amazing gathering of queer words. Opening a page at random we find 'Catachresis,' 'Catacosmesis,' and 'Charientismus.' Further on, 'Epanalepsis,' 'Epanaphora,' 'Epanodos,' 'Epanorthosis,' 'Eperotesis,' and 'Epidiorthosis,' follow one another in alphabetical order.

First there is the derivation of the word, Greek words being sometimes given in Greek letters, sometimes not; next, the meaning; and finally examples are offered of the use of the figure. But the monotony is occasionally interrupted by an account of some orator and his oratory, to which in some cases is added a portrait of the orator.

Take a short (and therefore not very representative) example:

'Diplasiasmus: Greek *dia*, double, twice, two; *plasso*, to mould, fashion; is a figure of words by which the orator makes a repetition of a word or name for the sake of emphasis. An immediate repetition with added emphasis: "O swallow, swallow, flying, flying south."—Tennyson. Also a repetition after one or two words intervening: "Again and again"; "On, Stanley, on."—Scott.'

---

Professor Vernon Bartlet writes an Introduction to Mr. Godfrey E. Phillips's book on *The Ancient Church and Modern India* (S.C.M.; crown 8vo, pp. xiv, 140; 4s. net). He writes enthusiastically: 'I feel it a deep satisfaction to be allowed to commend it to the attention of the youth, in particular, both of India and of English-speaking lands, as a picture loyal in intention to truth as such, wherever found, competent in its knowledge of the essential facts, gracious in spirit to all men and their cherished convictions, and therefore entitled to be read with respect and attention as the best thing of its kind at present within reach anywhere.' He also writes wisely. For he knows the historical situation as few men know it, and he has read this book in manuscript. So here it is, for the student of the Early Church instructive, for the Indian Missionary's equipment necessary, for all enjoyable. With no little skill the author selects the essential things and always with his eye on India. Of Gnosticism he says: 'The chief danger from the whole Gnostic movement was that the Church might become a Theosophical Society offering enlightenment to an esoteric circle, instead of a Church of Christ offering redemption to all mankind. It was such men as Irenæus who saved the situation by their insistence upon Christ's historical personality as the basis of all Christian thinking, to which the whole of it must be related, and by reference to which the whole of it must be justified.'

---

The latest additions to the 'Helps for Students of History' are *A Guide to Franciscan Studies*, by A. G. Little (S.P.C.K.; 1s. 6d. net); *The Latin Orient*, by William Miller, M.A., LL.D. (1s. 6d. net); and *Ecclesiastical Records*, by Professor Claude Jenkins (1s. 9d. net). And to the Texts for Students is added *Itinerarium Regis Ricardi*, by M. T. Stead (1s. 9d. net).

---

To his series, *The Minor Prophets Unfolded*, Canon A. Lukyn Williams, D.D., has added Nahum, Habakkuk, and Zephaniah (S.P.C.K.; fcap. 8vo, pp. 59; 2s. 6d. net).

---

Out of *A Short History of Russia*, by A. R. Ephimenko, Professor in the Higher Academy for Women at Petrograd, before the War, you may learn all you need to know of the past of that mighty land in order to appreciate its situation in the present. And you may learn it pleasantly. For the book has been translated into English very skilfully by Mr. Herbert Moore, M.A. (S.P.C.K.; crown 8vo, pp. xi, 158; 6s. 6d. net). The illustrations will be useful; the maps are indispensable.

---

'The essential doctrine of monophysitism is the

assertion of the absolute numerical unity of the person of Christ. It carries to extremes its denial of the dual personality maintained by the Nestorians. All vestiges of quality were banished from His being; there were not two persons: there were not even two natures. There was in Christ only the one nature of God the Word.' Thus does the Rev. A. A. Luce, M.C., D.D., define the heresy on which he has written the volume entitled *Monophysitism Past and Present: A Study in Christology* (S.P.C.K.; crown 8vo, pp. 142; 7s. 6d. net). The subject is of living interest. We are in the centre now of a great controversy over the Person of Christ — a controversy of no less momentousness that it is being conducted with less fuss and fury than of old. The investigation made by Dr. Luce is thorough and broad. He takes thought, will, and feeling separately and shows that Christ possessed them all. The monophysites had to explain the signs of them and explained them away. But Christ had them, and has them still, and so He is the true man as well as the true God.

---

The Donnellan Lectures for 1920 were delivered by the Very Rev. J. Armitage Robinson, D.D., Dean of Wells. Their subject was *Barnabas, Hermas, and the Didache.* They are now issued by the S.P.C.K. (in crown 8vo, vii, 119) at 6s. net. Few scholars in any land are so well equipped for such an exposition as Dr. Robinson. And yet even he has missed an opportunity. Both Barnabas and Hermas used the Testimony Book, and their use of it solves some problems and rectifies some mistakes, but Dr. Robinson has not thought of it. Instead of supposing that in his complicated quotations the Shepherd culled a bit from St. Paul, a bit from St. James, and a bit from somebody else, it is simpler to believe that he used the Book of Testimonies, the very same book as St. Paul and St. James, for their own purposes, had used before him.

---

To their series of 'Ecclesiastical Biographies' the S.P.C.K. editors have added a biography of *Walter de Wenlok*, Abbot of Westminster, by the Right Reverend Ernest Harold Pearce, Litt.D., F.S.A., Bishop of Worcester (8vo, pp. 236; 12s. net). It is such a study as only Deans have leisure for, and since Dr. Pearce was removed from his sub-deanery at Westminster and sent to a bishopric he has had to be content with less detail (and more delight to his readers) than if he had had the key of the Abbey in his pocket all the time. 'More delight,' for this is a more gossipy book, and probably a less bulky book, than the author once intended it to be. The man and his times are both made to live before us, and that is enough.

---

It is now generally admitted, even by Cambridge scholars, that Westcott somewhat side-tracked theology for a time by giving so imperious a place to the Incarnation. But the Rev. Herbert A. Watson, D.D., is one Cambridge man who does not make the admission. To him, as to Westcott, the Incarnation is all-determining. To it all previous revelation goes, out of it all subsequent knowledge flows. And he seeks to make his own faith ours by associating the Incarnation with personality—the very subject of greatest interest, both philosophically and theologically, at the present time. He has written a truly great book, a book with all the weight of learning and firmness of faith of a day when theology was indeed the Queen of Sciences, on *The Incarnation and Personality* (S.P.C.K.; 8vo, pp. 221; 9s. net).

There is not only scholarship and assurance in the book, there is fresh thought and suggestiveness. Have you, for example, noticed this point? If you have, has it carried you all the way?—'Many of the parables are descriptions of the kingdom of heaven, in its inclusiveness, its value, its discriminating quality, its persuasiveness. But it is not simply as a society that it is considered, for it is distinctly compared to a person. If anything could clinch the intention of the Christian religion, it would be this characteristic of the parables, that they compare the kingdom of heaven to a *man*, who does this or that. And that calls attention to the principle of life that is enunciated in Christianity, the idea of personality. God is not a force, He is a personal activity, He is a Person in activity. When He comes into contact with humanity, even in a society, He stamps His character upon it, He expresses Himself within it as a personality. That is His communication of living power, that is His communication of life.'

Keeping to the Parables, notice another thing. We have been taught to ignore the details of a parable and seize upon the one clear lesson. Dr.

Watson reminds us that in the case of the only parables which our Lord explained, the Sower and the Tares, He explained every feature separately. Then he says: 'One purpose of our Lord's parabolic teaching is said to appear in the differentiating process which that form of teaching sets up. It serves as a test of character, because it separates those who understand from those who do not understand. It even develops the power of understanding, and makes dulness of understanding still more dull. We are to take understanding in a spiritual rather than an intellectual sense. Now the Incarnation appeals to the spiritual sense rather than to the intellectual, for it is above all in the spiritual world that the relation of man to God has full effect. And yet here the less important details have their value. For we see in the life of Christ that nothing is passed over. In His dealings with humanity He did not neglect even the hairs of the head. He had so raised life as to give every part of it its value, because it has a meaning. He has encouraged us to find out its meaning. As S. Peter learnt, He made nothing common. The Incarnation was penetrating as well as condescending, inclusive as well as considerate. And the meaning of life that it has drawn out is this, that all things work together, that there is no break in the chain, that comparison means the relation of the actual to the real, that all experience is religious experience.'

# The Teaching in Parables.

By the Reverend Arnold Brooks, M.A., late Rector of St. Andrew's, Edinburgh.

St. Matthew xiii. 10–15, 'And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'

St. Mark iv. 10–12, 'And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.'

St. Luke viii. 9, 10, 'And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.'

The disciples differed from the multitude in the intelligent interest which they showed in the teaching of Jesus. This interest manifested itself in their desire to know why Christ taught the people in parables, and also in eagerness to have the moral lesson of the parables explained to themselves. This twofold quality of mental alertness and keen humility entitled them to receive the higher truth. Such truth can be given only to those who exercise their intelligence and are willing to confess their ignorance. The multitude, on the contrary, through their wilful and stupid indifference to spiritual things, were in danger of losing, through lack of exercise, the very faculties through which alone the mysteries of the kingdom could be appreciated. They had made themselves incapable of receiving spiritual truth, which came with immediate and direct appeal to conscience and will and mind. Therefore for them interest in higher things had to be awakened through the

medium of stories dealing with familiar life. We must remember that the teaching in parables represented, not the first stage of Christ's ministry, but the second. The method of direct appeal had been tried and had failed. The multitude had neither eyes nor ears nor mind for spiritual truth. 'Therefore speak I to them in parables: because they seeing see not; and hearing hear not; neither do they understand.'

So far my comment has been concerned with St. Matthew's account. When we turn to St. Luke a striking difference at once appears. The dimness of vision, dullness of hearing, and bewilderment of mind which are represented in the first Gospel as being the reason why Christ taught the people in parables, are in the third Gospel regarded as being *the intended result of that very teaching itself.* 'But to others in parables: *that* seeing they might not see, and hearing they might not understand.' The 'because' of St. Matthew is changed into the 'in order that' of St. Luke.

Now this constitutes a real difficulty. We can understand the change of method involved in parabolic teaching as being due to the wilful blindness of the people to religious truth, as first preached by Christ in its own intrinsic beauty. But how can the parabolic teaching itself be intended to produce blindness? How can the Light of the world desire His teaching to result in darkness? That is the question which we must now attempt to answer.

At the root of all religion lies a sense of the unknown, a feeling of mystery, a consciousness of new horizons. The quiet, consistent pressure of routine tends to stifle that noble curiosity about the meaning of life which is the distinctive prerogative of man.

> 'Custom lies upon us with a weight,
> Heavy as frost and deep almost as life.'

The manifold distractions, the engrossing interests of life, make the Ideal seem to be only another name for the unreal. Men become blind and deaf and indifferent to the direct appeal of the spiritual world. Such was the condition of the multitudes as described by St. Matthew; the condition which made Christ change His method of instruction. There was one hope left. Could the people be made to see that even in things with which they thought themselves to be familiar, *there was still something to be learnt?* Could a feeling of mystery be elicited by a story dealing with common life and ordinary occupations? Was it possible for actual ignorance to become a consciousness of ignorance. Such a felt darkness would beget a sense of wonder, a desire for knowledge. That might mean the renewal of religion. The Parables were meant to make the people see that *things familiar* held a hidden meaning, that they were still in darkness, where they had fancied themselves to have full light. 'I know all about the work of the sower. I have watched him year by year.' Then the thought would come, '*Why* does the Rabbi tell us this old story? There must be something more to be known.' Such might be the reflections of the ordinary hearer after listening to the parable of the Sower. The possible rebirth of religion lay in that one word '*why*.' For the next step to consciousness of ignorance would be the desire for knowledge. And that would be followed by asking the great Teacher to explain the parable. So the man might become a disciple. For, as we have seen, the characteristic difference between the disciples and the multitudes lay in this one thing: that the disciples were conscious of their ignorance, and came to Christ for knowledge.

I have tried to make clear the point of view of the third Gospel, which describes the teaching in parables as intended to produce blindness. The reason we have seen to be this. The parables dealt with familiar things. When men are in the dark in matters which they think they know well, they cannot help becoming conscious of their ignorance. That is the first step towards knowledge.

One further difficulty remains to be considered. This is contained in the final words of St. Mark's account of the teaching in parables, 'but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; *lest at any time they should be converted, and their sins should be forgiven them.*'

The italicized words constitute a grave moral difficulty on the ordinary interpretation. For Christ apparently declares that the final purpose of His parabolic teaching is to *prevent* the attainment of salvation. This, of course, is frankly incredible. There is an important difference between this passage and the similar words in the first Gospel, where the wilful rebellion of the

people, their refusal to hear the Divine message, are the supreme obstacles to their conversion.

I would venture to suggest that in both the first and second Gospel a new translation may be found by altering the punctuation. A full stop should be put after the words 'their eyes they have closed' in St. Matthew, and after the words 'and not understand' in St. Mark. The sentence following should be taken as an independent question, the subjunctive being deliberative.

The passage in St. Matthew would then read as follows:

μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν,
καὶ τῇ καρδίᾳ σύνωσιν καὶ ἐπιστρέψωσιν;
καὶ ἰάσομαι αὐτούς:

'Is there a chance of their seeing at any time with their eyes, and hearing with their ears, and understanding with their heart, and turning to me? And I shall heal them.'

Similarly the last words in the passage of St. Mark would read as follows:

ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίγνεται ἵνα
βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν
καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν·
μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς;

'But to those without, all things are done in parables in order that seeing they may see and not perceive, and hearing they may hear and not understand. Is there a chance of their turning to me at any time, and of their sins being forgiven?'

It seems to me that the new translations given above make the whole passage in accord with the character of the Master. In the first Gospel the contrast between the subjunctive and future indicative is emphasized by this new punctuation and rendering. 'Is there a chance of their ever ... turning to me? And I will heal them. The certainty of Divine mercy is assured if once men turn to God. What is expressed in St. Matthew is implied in St. Mark. The Lord has compassion on the multitudes. Personal religion implies consciousness of ignorance, desire for knowledge, willingness to turn to the great teacher. These feelings Christ desires to awaken in men who have lost the power of direct response to Divine Truth. So Christ adapts His method of instruction to their capacity, and seeks, as I have tried to show, to awaken in them the sense of ignorance in familiar things. Why does He so deal with men?' *On the chance that they may turn to Him.* That is all that is needed; everything else will follow in due time.

# In the Study.

## Virginibus Puerisque.

### 'Follow me.'

'A little child shall lead them.'—Is $11^6$.
'Jesus said unto him, Follow me.'—Mt $8^{22}$.

A CARAVAN does not always mean a house on four wheels such as gypsies live in. Travelling in Africa one finds that out. There are parts of that continent quite without roads as we understand them, and you would find no use for a railway time-table. The only route to the interior is by what is called a 'trail,' a path no wider than the sheep tracks of the Scottish hills.

It is so narrow, and has such tall grasses on each side—sometimes they are as high as thirteen feet—that it gets blocked very easily. But the African has his own ways of managing long journeys over those 'trails.' It is no uncommon thing to see as many as a hundred men, women, and children wriggling along under his guidance in Indian file. He has been heard to call his winding procession a 'crocodile,' but its proper name is a 'caravan.' I dare say you think that to be in a caravan like this would be great fun; but if some morning you had a chance of asking any of the white people how they liked it they would confess to feeling rather uncomfortable. The tall grass is covered with dew, and the travellers get drenched with it. What do you think the big black African does to make things more comfortable for them? He seizes upon some of the wee native boys who are perhaps not more than three feet high and pushes them on ahead to dry off the dew on their naked bodies.

The little 'dew-driers,' as they are called, don't object to their task. They take it as a matter of course; and the doing of it gives them a certain standing with their own folks. In their eyes they become budding heroes. One very diminutive specimen was seen to go straight up to his mother and give her a smack on the face. Instead of being very angry, she was quite proud, and, turning to her companions, said, with a smile, 'What a splendid warrior he'll make.'

We think and speak of such children as having no moral backbone, but in the little pioneer of the 'trail' there may be grit that children brought up in Christian homes might well envy.

Once a missionary tried to get a very tiny specimen to eat fish. The little fellow was very hungry, but according to the ceremonial laws of his tribe he dared not touch fish. He set his teeth firmly—they were his first ones—and defied all entreaties. Young as he was he knew the meaning of 'Thou shalt not,' and he could 'play the game.' If one day this little black child should become a Christian, he will be in earnest in trying to become like Jesus Christ, and he will never be afraid to confess Him. The negro knows a good man when he sees him. He likes to listen to preaching; but even when he is staring at the missionary, he may be wondering if he lives what he preaches. They are often disappointed. Once after a sermon telling them about the crucifixion of Christ, a negro stood up and said, 'You white men were a bad lot to go away and kill the Best One like that; we blacks only kill criminals, and then far from being ashamed of what you have done you come across the seas to tell us you did it.' When I read that, the little dew-drier—the pioneer of the trail—came into my mind. One day he, like many of his brothers, may become an elephant hunter. Elephant hunting will take him away into lonely and dangerous places. If he is a Christian he will think about God then, and come back to tell his old friends that he has seen Him.

One elephant hunter had a great story to tell. 'I came across a town, a village,—villages,' he said; 'there were men, women, and boys and girls. I let my elephants escape, and I stayed to tell them about my Great Friend.' That was being a true missionary. There was love in his heart and the spirit of the little child.

Another got a hold of the Gospel of John. He read, but could not understand. One day, however, the words 'Follow me!' struck home; it came to him like a language he knew. Afterwards, when he told his experience, he said, 'I was startled to find that Christ could speak my language out of the printed page, and what he said was "Follow me."'

Perhaps he had once been a 'dew-drier'—a pioneer, and could understand what the 'trail' to the Heavenly Jerusalem meant.

---

### Walking in White.

'They shall walk with me in white; for they are worthy.'—Rev $3^4$.

Did you ever notice how often the word 'white' is mentioned in the Book of Revelation? If you take the trouble to count you will find it occurs no fewer than nineteen times. We read there of a white horse and white horses, and of a white cloud and a white stone. The head and hair of Christ are said to be white, and so is the great throne of judgment. Then over and over again we are told of white linen, white robes, or white raiment, and our own special text speaks of 'walking in white.'

I wonder what John was thinking of when he spoke of 'walking in white'? Well, perhaps he had a picture in his mind at the time, the picture of a Roman triumph. Some of you know what that was, and you too can make a picture of it in your mind. A triumph was the welcome home given to a victorious general by the people of old Rome. On that day the victor, crowned with laurel and seated in a chariot drawn by four horses, went in solemn procession through the city to the capitol. In front of him were the senate, the magistrates, the musicians, the spoils, and the fettered captives; and behind him followed the victorious army. It was a great day for him, and it was a great day for Rome. It was a general holiday, a day of rejoicing; and in honour of the occasion the citizens all wore the white toga, the white robe that was kept for religious ceremonies and special occasions. You see, white was not only, as we count it, the emblem of purity and innocence, it was also the emblem of victory and triumph.

And so John gave the few faithful Christians in the town of Sardis this message from Christ: that because they had been true to Him, because they had remained pure and holy amidst many

temptations to sin, they would walk with Him in white. They would share Christ's triumph. They would wear the white robes of heaven.

Now I wonder how we—you and I—may, like the faithful few in Sardis, become worthy to walk with Christ in white. Long ago—yes, and not so very long ago either!—some men imagined that in order to become worthy to walk with Christ in white they must keep themselves apart from the world; they must live a life of penance and prayer to God, shut away from all the world's sins and sorrows. They hoped by so doing to keep themselves pure and holy.

Now that is one way of trying to become worthy; but it seems to me a very foolish way; and I can tell you a better. How do I know it is better? I know it is better because it was the way of Jesus, and surely He was the purest and holiest that ever walked this earth. Yet all the years of His busy life He moved as a man among men. He shared men's sorrows and He rejoiced in their joys. He healed their sickness and He helped in their troubles. Where He was most needed, there He was found. He was not afraid to mix with those whom the proud Pharisees called 'sinners' or 'unclean.' He was not afraid to dine with the publicans or to touch the lepers. He ever went about doing good. And if we try hard to copy *His* way, then one day He will say of us too, 'Ye shall walk with me in white; for ye are worthy.'

Shall I tell you a story I heard the other day?

Once upon a time a little pilgrim found herself on the road to heaven. She was given a fine white robe to walk in, and she knew that only if she kept it spotless would the gates of the golden city open to her. Very carefully she picked her steps, for the way was both rough and muddy. But as she went on she was horror-struck to find that not only was it rough and muddy, but it was actually built of pilgrims who had fallen in the march and who lay bleeding and unheeded in the mire. Presently one of these unhappy creatures cried to the little pilgrim 'Help! Help me up for Christ's sake!' The little pilgrim was about to stoop, when suddenly she remembered her white garment. 'No, no,' she exclaimed, 'I daren't. If I touched you I might be defiled.' And she passed on. But even as she passed on she was aghast to see that the edge of her white robe was stained with scarlet. At every step she took the stain spread till at last her whole garment was scarlet. 'What have I done?' she cried. But there was no reply save the moans of the fallen pilgrims.

In despair she turned back, 'If I cannot keep my robe white,' she said, 'at least I can help a lost sister.' So she knelt down on the dreadful road and put her arms tenderly round the poor pilgrim who had craved her aid. By exerting all her strength she managed to pull the fallen one out of the mire; then hand in hand, with downcast eyes, the two passed on together. At last, sad and ashamed, they reached the golden gates. No hope had they of entering, for the robe of the one was scarlet, and the robe of the other was filthy rags. But, just as they reached the gates, lo, a miracle!—the scarlet robe of the one and the filthy rags of the other turned in a moment to robes of dazzling white—white so dazzling that even the angels could not look. And the gates of heaven fell back.

## The Christian Year.

### Septuagesima.

### The Social Question.

'Bringing every thought into captivity to the mind of Christ.'—2 Co $10^5$.

From the Christian point of view, the social question is primarily one of the spirit, and not one of system. Whenever organized Christianity has forgotten this truth, and has sought to define the social question in terms of system, political, industrial, or social, it has failed and has brought discredit upon religion. The Church which identifies itself with any particular theory of political action is courting a new source of division, which can only serve to increase her difficulties. Such a Church will gradually be absorbed in a party organization, and become a mere political caucus. And so, from the Christian point of view, we say that the social question is a question in human relationships. In a word, viewed in the light of Christianity it is simply a man's answer to God's question to Cain: 'Where is thy brother?' It is man's response to the second commandment: 'Love thy neighbour as thyself.' It is an effort to answer the Lord's Prayer: 'Thy kingdom come.' It is the application of the Golden Rule to all activities of life.

In view of these facts, what is the duty of the

Church toward the social question? We answer that it is fourfold.

1. *To give leadership to the thought of the social movement.* Let it not be forgotten that the social question is primarily one of social thought. It is a philosophy before it is an activity. The modern Socialists have seen this, and hence they have spent their lives in seeking to mould the thought life of men. They have been social teachers rather than social workers in all our great centres.

We cannot expect to have a society based on Christian principles so long as our social philosophy is made by anti-Christian philosophers and materialistic socialists. The times are appealing to the Church to capture the thought of the social movement, to proclaim that there is not a thought worth considering in philosophy, an ideal in ethics, a principle in sociology, or a program in practical reform, that is not found in Christianity. The most urgent appeal of the times to the Church is to 'bring every thought,' social, political, ethical, and religious, 'into captivity to Christ Jesus.' The industrial organization of society has attained, in the thought of our times, an importance which has never before attached to it. The urgent secular questions of the day are the questions of wealth and poverty, of luxury and want, of capital and labour, of peace and war. These all combine to create a strong demand for a social expression of the gospel of Jesus Christ, and this demand creates an obligation from which no Church bearing the name of Jesus Christ can consistently escape.

2. *To give leadership to the conscience of the social movement.* The most imperative need in the social awakening is to Christianize the conscience. It is evident that the development and application of the moral and religious ideas of our times have not kept pace with industrial and commercial progress. Conscience is aroused but perplexed, and the need exists for emphasizing in a more definite way the obligations of the different elements of society each to the other.

The Church needs to teach with stronger convictions that men cannot live to themselves alone, and that they must not pursue their own gain in disregard of the rights and the welfare of others. With clearness and without hesitation the Church must affirm as the principle of social practice the fundamental teaching of Jesus. 'Whatsoever ye would that men should do unto you, even so do ye also unto them.'

The social awakening is asking for guidance on the ever enlarging questions of corporate and social duties. If the conscience of this movement can be made and kept Christian, the social movement will be kept Christian. The times are looking to the Church to provide standards that will make the conscience of the social movement Christian. The Christian standards for conscience are found, of course, in the New Testament. They must be interpreted and applied, and the Church is the appointed agent for this work. New moral questions are up to-day. Men are asking: 'Has Christianity moral standards for the corporate as well as for the personal life of men?' The standards of personal morality are fairly well fixed and accepted, but not so with public and social morality. President Hadley of Yale has said: 'The present evil from which society is suffering is not so much one of character as one of misunderstanding. We are suffering not so much from bad morals as from defective ethics.'

3. *To give leadership to the activities of the social movement.* Never before were so many people concerned with the amelioration of social conditions and social ideas; never before were there so many movements for human welfare. If these people and these movements are to be kept Christian, the Church must be ready and willing to lead them. The Church must not only teach and inspire; it must actually lead every movement which aims to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of Christ.

There is a grave danger just now that the Church may lose her place of leadership in social activities. Already we are hearing about 'scientific charity,' 'practical education,' 'moral reform,' and 'ethical revival.' The phrases in themselves are not necessarily antagonistic to the Church, but as used by many to-day they are. Many social workers discount the Church as an agency in social service, notwithstanding the fact that most of them belong to the Church.

Because the Church is in danger of losing her hold on these great human activities which legitimately come under her sphere of work, the Church should lead them. The primary function of the Church is to bring every individual and every department of human life into conformity with

the law of love, the law of God. Exactly what the Church must do at any particular time or any particular place may, of course, vary. It must depend upon what is most needed at the particular time and in the particular place, in order soonest to establish the kingdom of God.

4. *To give leadership to the spirit of the social movement.* No one will question that the nature and influence of this movement will be made by the spirit that dominates it. Society has a right to look to the Church for leadership of the spirit which animates the social awakening. The Church, more than any other organization, has been charged with the responsibility. The real issue of the day is one of spirit rather than one of system. Shall the social movement be Christianized or commercialized? Shall Christ lead it, or shall Antichrist? These are the most important questions confronting the modern world. The future character of civilization as well as the future influence of the Church is involved in these questions.

If the social movement is to be Christianized, if it is to be led by Christ, the Church must give leadership to the spirit of it. Christ's expectation for society can be realized only through the proclamation by the Church of the gospel which tells of His sacrifice for mankind, combined with the manifestation of the spirit of that sacrifice in the life of His disciples. The social movement can be made Christian only as it is filled with the spirit of the cross. The law of social service, 'Each for all, and all for each,' will be a dead letter unless reinforced by the love which the cross expresses. To fill the social movement with the cross, in the New Testament meaning of it, is to set in operation the mightiest force in the universe for the regeneration of sinful human nature and the redemption of sinful human society.[1]

---

SEXAGESIMA.

**Incarnation and Imitation.**

'Be ye followers of me, even as I also am of Christ.'—1 Co 11[1].

The famous work of devotion entitled *On the Imitation of Christ* and the oft-repeated term 'the Christ-like life' suggest the possibility of making the Incarnation a practical method of life. While it is true that the Incarnation is a unique fact, it is also true that we are made in the likeness of God. There is therefore no presumption in striving to complete that likeness. The principle of the Incarnation is that there is an affinity between the Divine and the human, so that there is no suggestion of Christ's having achieved the impossible. What He did is not a contradiction in terms. St. Paul is the great champion of imitation: he claims it as his own method, and he recommends it to those whom he is persuading or has begun to persuade. 'This is my commandment,' says our Lord Himself, 'That ye love one another as I have loved you': this is a clear recommendation of imitation. Now the fundamental virtue of the Incarnation is the principle of love. 'God so loved the world that he gave his only begotten Son': Divinity combines with humanity in the spirit of love. 'We love,' says St. John, 'because he first loved us.' It has been shown that the Incarnation is the elevation of humanity nearer to God. Our aim, then, is to be that we may raise our humanity still nearer to God, so far as that is possible to human effort. To do this, we have first of all to form some conception of God. The first conception may be of His greatness, His superiority to us, His distance from us. If that conception is preserved, we may get the idea of worship, but we do not get Christianity. For Christianity is nothing, if it does not add the idea of God's immanence to the idea of God's transcendence. And that implies nearness. The first disciples did not spend so much time with their Master without possessing that idea of nearness. They asked Him questions, which is always a sign of the sense of accessibility. When the Word became flesh, the idea of accessibility was suggested. God had drawn nearer to man, therefore man might draw nearer to God. One incentive to imitation, then, is the feeling of God's accessibility and the practice of it.

1. One form of the practice is *prayer*. The word 'prayer' suggests request: we ask God to supply a need that we feel. But the value of prayer lies in its attitude and its process rather than in its definite result. Prayer is the attitude of man to God. Just as in the Incarnation humanity is drawn nearer to God, so in prayer the worshipper begins at least by putting himself in God's presence. He cannot expect to get all that he asks for, indeed he does not always know what is best for him, and he may even be inclined to ask for what he desires rather than what is for

[1] J. McDowell, in *Record of Christian Work*, xxxix. 704.

his real good, but at least he shows that he believes in God's presence, which is the foundation of religious belief. The Word who became flesh constantly maintained this intercourse between God and man, for it was this that constituted His nature. We, in the practice of prayer, are imitating that intercourse, and we are encouraging our religious sense on the model set up by Christ. Thus prayer may be really used as another name for worship, of which the highest form is the Holy Communion, for in that service we combine thanksgiving with request, and make our offering to God in a form sanctioned by His own command. Here, even more explicitly, the human and the Divine are combined, the Divine presence and the human offering of self. Here God is accessible to us in a form of His own providing, here He gives us our daily bread.

2. Another point of imitation is *sacrifice*. To become man God yielded up certain manifestations of Divinity, without conceding one iota of the Divine essence. Becoming man, He subjected Himself to temptation, and even to the negation of Divine knowledge, to the cares and privations of human life, to the agony, spiritual and physical, of death. We, on the side of humanity, have our sacrifice to make. We have to learn by suffering. It is not easy for us to subject our will to God's, but in the light of the Incarnation we may learn to see our way clear. What we endure is not worthy to be compared with future glory, but it is worth while in view of that future glory. It is an imitation that falls infinitely short of the original, but it is a proof of sincerity, an assurance of reality. It contains obedience and love, both conspicuous in the original. If the Good Shepherd received also the name of the Lamb of God, it is fitting that He should guide His sheep in His own way of sacrifice.

3. Yet another point of imitation is *persistence*. All human efforts justify their beginning only by their continuance. There is no possibility of deserting a purpose that has been deliberately planned. Its preparation is the measure of its accomplishment. Wherefore we faint not (because of the manifestation of life which has been revealed to us), but, even if our outward man is being destroyed, yet our inward man is being renewed day by day. The Divine life predominates over the human, the spiritual over the material, the eternal over the temporal. The process advances as it is maintained, and in the imitation of Christ the personality is preserved by deliberate loss.

4. The crowning point of imitation is *love*. God so loved the world, and Christ so expressed the love of God, that love is the only answer to the great act of love. It is an imitation of motive even more than of act. There are actions that confer good on others and actions that involve loss to oneself, which lose the good and waste the loss because they express no loving motive. They are of the letter, not of the spirit, they do not rank as Divine reflexions or satisfy even human standards of value. But, when we act up to the best that we know, contributing to it all the wealth of our nature and character and life, then we do as Christ did, we give because we love.[1]

---

SHROVE SUNDAY.

**Righteousness and Love.**

'In him was life.'—Jn $1^4$.

It has been said that the two fundamental notes in both the teaching and life of Jesus are righteousness and love. They are struck with equal clearness in His revelation of God and His revelation of the meaning of human life. They are also the two outstanding needs of the world in which we live.

1. Firstly, Righteousness. There is no more searching moral standard than that which Jesus taught. His demands do not spare men. Tender as He was in His dealings with those who failed, He never fell into that false tenderness which would lower the standards of life to suit the weakness of men. If He gave all, He claimed all. Think of His standard of purity and truth and sincerity, how He searched into heart and motive, and secret thought. His light permits no evasions or excuses: the heart of man is revealed before Him. He searches it and claims the uttermost from it. We must make that clear in our picture of Christ. No good can come of dwelling on His sympathy and tenderness and leaving out of sight His sternness. Love without righteousness will never build a new world. Character is the foundation of everything. The beauty of the spirit which shares with another must be backed by the strength which has the worthiest things to give. The world of to-day needs that note; the world of to-morrow will be no better than the world of yesterday without it. The sanctity of the home and the health

[1] H. A. Watson, *The Incarnation and Personality*.

of society depend upon purity in manhood and womanhood. Moral self-control is the fibre of the nation's strength. Nor can you deal adequately with the injustices of the social system until you strike at greed and avarice in the individual heart. One of the great things we need to recover is the sense of moral responsibility, that the first and finest offering a man has to make to God and his fellows is that of a clean, honest, upright life.

2. But if righteousness is the first note in the message, Love is the second, and these things are not two but one, for the whole conception of righteousness as Christ revealed it has love at its heart. Strength stoops down to aid weakness. Powers are bestowed to be given forth in ministering service. Blessings received are the equipment for blessings to be given. Distinctions and grades are not permitted to stand as factors of separation, they indicate responsibilities. The whole message of the incarnate life of our Lord is that moral station and spiritual exaltation are not prizes to be enjoyed, but gifts to be dispensed. Only so can the hard barriers of the world be cast down. It is those barriers which form such a large part of the problems of to-day. True, they are to some extent giving way before pressure, the balance of power is changing, but no exercise of force will solve the problem. The poor of to-day may be the rich of to-morrow, the weak of to-day may be the strong of to-morrow; that may mean benefit for some, but it will not save the world. What the world needs is that the barriers should be cast down, that a new spirit should take possession of man's effort, and love should build the commonwealth.

We must stretch out hands in co-operation where we have lately raised our hands to strike. The world problem is ultimately one, and fellowship is the only solution. Well may some men shrink before the greatness of the task, and the superficial speak in tones of mockery. If there be no great source of power and light to help us, the word impossible may be allowed. Everything depends on keeping in view the eternal background and resources.[1]

---

### First Sunday in Lent.

#### Patience.

'Ye have need of patience.'—He $10^{36}$.

There are three separate grounds—at least they may be considered in turn—on which we are all of us very ready to lose that fortitude of the soul which is patience, and to sink into lethargy and cynicism and low views of life, or into a mere shallow anger and querulousness. We have need of patience with ourselves; we have need of patience with other people, especially with that nearer circle of people, never very many, who have almost everything to do with our own personal life; and we have need of patience with God.

1. We have need of patience with ourselves. It is a great day for every one of us when it comes home to us that our one business in the world is that we become good men; that we are here to get the mastery over everything within us which we know to be perverse or mean or false or self-seeking. In the great speech of the Bible we are here 'to be made meet to become partakers of our inheritance with the saints in light.' There is, perhaps, no more honourable view of life, if you say it handsomely, than to say that we are here to prepare for the last journey and for what awaits us.

Now, this dealing strictly with ourselves, this daily bringing of ourselves before the holier idea of ourselves, this refusal to put up with ourselves on the lower plane, is apt to become very disheartening work. It is so very disheartening that many people, after a short trial, give it up, and begin to consent to a complacent opinion of themselves, to the flattery of their friends, and to the undisturbing requirement of their own particular set. They know that there is some sin which is their besetting sin; and, sometimes after a bad indulgence of it, they secretly determine that this whole business must be attended to. But after a little while their indignation at themselves cools down, and with another occasion there comes another lapse. And many a man is in secret broken-spirited and abject because of this dreary up-and-down-ness of his private life. Here is one of the matters on which we need to have patience—we need to have patience with ourselves.

We need to have patience with our own miserable disappointments with ourselves, yielding; as we do, pitifully to things which we had pledged ourselves never to indulge. We have need of patience; patience to rise again, even when we are bowed down with shame and anger at ourselves; patience not to give ourselves up entirely, or at all; patience to ask God for Christ's sake to be patient with us; patience to begin again, this

[1] Sidney M. Berry, *The Crucible of Experience.*

time with a humbler spirit, more deeply, leaning more upon God.

2. We have need of patience in our dealings with other people. It will help us to be patient with others, especially with those whose good we are seeking, to remember what trouble we are having with ourselves. And again, after all, we do not know what they have to contend with. We are all of us mysteries and secrets to one another. Often we do each other a great injustice.

A Scottish professor called upon a student to stand up and 'construe.' 'Hold your book in the other hand,' said the professor. The student went on reading, apparently paying no heed. 'Do you hear me, sir?' The student ceased reading, still holding the book as before, but now having his head cast down. 'Sir!' shouted the professor. Whereupon the student raised his other arm—from which the hand had been cut off! It is said that the professor did all that a man can do who has done an irreparable thing. He rushed from his desk, and going down on his knees before that maimed lad, in the sight of all the class, pleaded, 'Will you ever be able to forgive me?' We had better take the deep and holy view of our fellow-men.

3. Finally, we have need of patience with God. Let us try to think of the task which God has upon His hands. What is that task? It is to save all souls, and this without interfering with their personal freedom. Here are some words from Milton: 'Many there be that complain of Divine Providence for suffering Adam to transgress. Foolish tongues! When God gave him reason, He gave him freedom to choose, for reason is but choosing: else he had been a mere artificial Adam as he is in the motions (puppet shows). We ourselves esteem not that obedience or love, or gift which is of force. God, therefore, left him free, set before him a provoking object even almost in his eyes. Herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore did He create passions within us, pleasures round about us, but that these, rightly tempered, are the ingredients of virtue.'

For men like ourselves the darkness and tragedy of the world have no power to unsettle our ultimate confidence. Our faith in God does not rest upon the aspect of transitory things. Our faith is our loyalty to Jesus Christ. It is the acceptance by us not only of His moral rule, but also of His insight, of His report, of His interpretation and point of view. Our faith is our approach to His faith. And it was His faith that this world, though it was permitted to crush Him, was all the while God's world; and that, though men nailed Him to the Cross, and though there were found amongst them those who mocked Him in the agony of death, it was still our high calling to live greatly, to face and overcome the darkness in things in the power of His perfect confidence in the Heavenly Father's blameless will.[1]

[1] J. A. Hutton, *Discerning the Times.*

# The Quaker Faith.[2]

By William E. Wilson, B.D., Woodbrooke, Birmingham.

What is it that distinguishes Quakerism from other forms of Christianity? Principal Graham, in his important work, *The Faith of a Quaker*, suggests that it is the Quaker Meeting for Worship on a basis of silence. He says: 'This habit of worship is what a chemist would call the essential oil of Quakerism. Where it is abandoned the Quaker faith is abandoned too' (p. 241). Can it then be that the very essence of Quakerism, which has protested against all forms and ceremonies, is to be found in a form? Our author recognizes this difficulty, and goes on to show that silent worship is not a form—at any rate not an arbitrary form—but the natural outcome of the central Quaker conviction, that God's approach to His human children is within. Let me continue the quotation: 'It is a rash and dangerous thing to say that any external habit of religion is a sure test of the presence of its essential spirit, and the statement comes of a family of bad ecclesiastical dicta. Nevertheless it is true here. For contemplation, meditation, collectedness, inward purgation, are

[2] An essay by another Quaker suggested by Principal Graham's book, *The Faith of a Quaker.*

the very processes of the mystical experience of the soul.'[1]

Further explanation of the form, purpose, and meaning of the Meeting for Worship is then given, and is followed by a description of how the ministry arises in such a meeting.

'Our meetings are much more than a convenient plan by which the ministry of several may be substituted for the ministry of one; they are a well-considered provision for the silence of the outward, inasmuch as that is a condition for the inward to find a voice' (p. 244). 'When the souls of many sitting in silence are being oriented together the effect of communion may be felt. . . . Each spirit collects itself . . . inwards to the trysting place of the Eternal. Revaluation takes place. . . . We take stock spiritually. . . . Grudges and hatreds come up for judgment; prayers for patience are put up. Often humility and penitence cover the whole man. We make contact each for himself with the Real and Eternal, and thereby gain strength over temptation and sin. . . . This is what Friends call a "living silence." . . . Out of the silence arises the ministry' (p. 242).

What of the ministry?

'Ministry, as understood by the Society of Friends, is not simply a function of the outward will or conscious purpose, nor represents only the thought of the ordinary superficial brain of everyday use; but it comes from a deeper stratum of our being, has its origin in, and derives its piercing and convincing power from, a level of personality deeper than the streams of current consciousness' (p. 242). This was strikingly the case with George Fox, 'the message reached the deep in his hearers' hearts, because it came from the deep in his own' (p. 244).

The above quotations indicate that ministry is not from the minister alone, nor even from the minister in conference with his Lord, but from the whole group together waiting upon God, and together being brought into harmony with Him and with each other. This is what 'Friends' mean when they speak of ministry 'arising in the meeting,' and of 'the exercise of a meeting.' There is common thought, common striving, and common experience in a Meeting that is held 'in the life.' And it is this which finds its expression in one utterance after another, often in so markedly harmonious a manner, that not infrequently strangers dropping into a 'live meeting' have supposed that there had been careful arrangement of speakers and subjects beforehand. (Though the harmony is far deeper than could have been produced by any human arrangement.) For this reason the Quaker preacher does not prepare sermons with the deliberate intention of delivering them at next Sunday's meetings. 'We should not prepare sermons, but we should prepare ourselves to be ready to preach when bidden to do so' (p. 251). How, then, does the sermon come? Principal Graham in answer dips into his own experience and tells us how it comes to him.

'It comes by waiting. When I sit down in meeting I recall whatever may have struck me freshly during the past week. This is in part, initially at least, a voluntary and outward act. . . . It means that the will is given up to service; and it is quite possible to stop everything by taking an opposite attitude. So thoughts suggest themselves—a text that has smitten one during the week—new light on a phrase—a verse of poetry—some incident private or public. These pass before the door whence shines the heavenly light. Are they transfigured? Sometimes, yes; sometimes, no. If nothing flames, silence is my portion. . . . Again, there are times when the initial thought strikes in of itself from the Inner Man beyond the will. These are times to be thankful for. . . . When the fire is kindled the blaze is not long. In five minutes from its inception the sermon is there, the heart beats strongly, and up the man must get' (pp. 245–6).

I have quoted somewhat largely from the chapter entitled 'Silence in Worship and the Workshop of the Ministry,' because 'Friends'' manner of worship is the natural outcome of their great conviction that God makes Himself known to each one inwardly. It is this same experience that is normative for the whole of Quaker life and practice. For a statement of what it has meant in life, the reader of *The Faith of a Quaker* should turn to Book II., which, all too briefly, tells of four notable servants of God—Fox, Penn, Pennington, and Barclay— whose lives were founded upon it.

[1] Perhaps it is necessary here to explain that Quakers do not use the words 'mystical' and 'mysticism' in the narrow sense often given them by theologians, particularly German theologians. They mean direct inward communion with God, not the *via negativa* of the Quietist philosopher. The works of Professor Rufus M. Jones are the best guide to the Quaker view of mysticism.

Of its practical bearing, as it has moulded the life and practice of the Society of Friends, there is no better statement than Books III. and IV. of this work. There the so-called 'distinguishing views' of 'Friends' are comprehensively set forth, and the practical results of the inward experience are emphasized. Throughout the whole of these sections two facts are constantly kept before us; first, that the 'Seed of God' the 'Inward Light,' the 'Divine Voice' is at work within every one; secondly, that it is as a man follows the Light, obeys the Voice, allows the seed to germinate and grow in him, that he becomes what God meant him to be, that he is being saved, to use the New Testament phrase. Thus Quakerism is fundamentally evangelical, in the best sense of that much abused word, in that it recognizes that the working out of salvation can only be the result of God working within, and that not the man who has the light is right, but he who follows it.

A mistaken notion often prevails that, because Quakers maintain that there is in every one something of God, they therefore hold that there is no need of a Saviour, and make light of sin. Such an attitude neither follows logically from their premises, nor is it as a matter of fact any more widely held amongst them than in other branches of the Church. On this point Principal Graham says: 'We regard sin as a law in our members from which we are to be redeemed by being crucified with Christ to the lusts which war against the soul' (p. 98). 'Sin is separation from God; and He [Jesus Christ] came to conquer sin' (p. 30). Quakers generally would concur in these statements, as also in the solemn words on the terrible nature of sin contained on page 44 in a passage too long to quote. When the Quaker says that the light of God shines in every heart, he does not hide from himself that the greatest moral difference may yet exist between one and another. He who receives the light and follows it is led into ever clearer truth; he who disregards it may finally become unable to recognize it, and fall into ever deeper corruption.

Nor is it true that in speaking and thinking of the Inner Light the Early Friends in any way belittled the person and work of Christ. To them the Light was the Light of Christ, and the growing experience of Communion with God, into which they came by following the Light, was Christ growing in them. His 'work' in the days of His flesh, and His spiritual work within the individual were by them regarded as inseparable parts of the same whole.

The difficulty in understanding the Quakers' position, which was felt by the Puritans amongst whom they arose, and which is still sometimes met with, especially amongst Christians of a strongly dogmatic and ecclesiastical bias, is, I believe, due to the fact that the Quaker and the dogmatist deal with religion from opposite ends. We may classify under four heads all the generally recognized elements of religion. First, there is Ecclesiastical Organization; that is, all that concerns Order, Priesthood, Ministry, and so forth. Secondly, there is Theology in the stricter sense, including creed, dogma, and speculative doctrine. Thirdly, comes Experience, the Communion of man with God, both individually and collectively; and fourthly, Conduct in its widest sense, the relation of man to man, arising from, and expressing, communion with God. The great difference between Quakerism and dogmatic Christianity is that the former recognizes the last two elements alone as essential. The Quaker pioneers did not hold a theological creed contrary to that of their Puritan persecutors. They issued both as individuals and as a community several documents strongly asserting their adhesion to the great body of Christian truth held by their opponents. But a theological creed was not what they lived by; and they knew it was not. They maintained that theological orthodoxy was not necessary to Salvation. To suppose that it was, as many of the Puritans of their day seem to have supposed, was by them stigmatized 'notional' religion. They knew that the essential matter was experience of God within, and the surrender of one's whole life to His control. United with this, a necessary result of it, and only of less importance than it, was the new attitude to all men, expressing itself in truer moral ideals and fuller moral achievement, and awaiting its fulfilment when all men should follow the Inward Guide, and so the Kingdom of God should come.

Quakers, in short, lay all the stress on experience and moral aim. Dogmatic Christians, such as those who treasure the Athanasian Creed, those who in times past have practised religious persecution, and even perhaps some at the present day who do neither, take as essential something which is a matter of intellectual apprehension rather than

of spiritual vision, of philosophical definition rather than of moral life. There are two important corollaries of this Quaker valuation of the different elements in religion. The first is that the unity of the Society of Friends is not founded upon a commonly accepted creed, but upon a common experience and a common aim. The second is that 'Friends' have a vital contribution to make to the pressing and apparently intricate question of Christian re-union, inasmuch as if Christians generally were to recognize that unity in experience and aim alone is essential, and that dogma and ecclesiastical organization are secondary matters in which wide differences do no harm, re-union would present no real difficulties.

A word or two more must be said on the first point. The motto 'In essentials unity; in non-essentials liberty; in all things charity' represents the general attitude of 'Friends' to religious differences. They are tolerant therefore of varying theological expressions, for these in their estimation are non-essentials. On the other hand in experience and aim, which are regarded as essentials, a great measure of unity prevails. The book before us gives a good example of this. The second, third, and fourth books of *The Faith of a Quaker*, in which the author describes religious experience and its expression in corporate life and moral standard, are thoroughly representative of the best Quaker thought on these matters, because they deal with Quaker fundamentals. The first book, on the other hand, which is theological in the strict sense, contains many views which are far from being generally held amongst 'Friends.' The Society of Friends has no agreed theology.

With regard to theological beliefs it may, I think, be taken as generally true, that the nearer we come to experience, the nearer we approach agreement; and the more speculative we become, the more we differ. Out of several illustrations of this that might be taken from this book I select one, Principal Graham's treatment of the doctrine of the Person of Christ. It has been justly said his doctrine is neither Trinitarian nor Unitarian. Christ is divine, but man too is divine. The difference is in degree, not in kind. With such a doctrine many Quakers would disagree, but it is a speculative doctrine. I can imagine scarcely any disagreement with his statements about Jesus Christ which come more directly from experience, *e.g.* He is 'Saviour, Redeemer, and Founder of our Faith' (p. 50). 'He is the Revelation of the Divine character' (p. 53). 'The Mission of our Lord was to reunite in family reconciliation, restoring love and order and peace in the Father's house, replacing the communion marred by sin. . . . He came to conquer Sin' (p. 30). In these statements we can all unite because Christian experience can check and confirm them; but when we attempt to define our Lord's person philosophically, so many factors other than experience enter in that sharers in the same experience begin to disagree.

What of the defects of Quakerism? Have I spoken too enthusiastically of its principles? Is there not another side? There is. Quakerism, which arose out of, and expressed, the visitation of the Holy Spirit, creating new lives in common men, has tried to live on tradition and to become the select spiritual club of a sort of religious middle-class aristocracy. In other words, it became lifeless and worldly, just as other Churches do. Without the incoming of the Spirit it can never be effective. We all need the life of God. Apart from this supreme need, which we share with all Christians, there is one defect which, I believe, largely accounts for the limited appeal which Quakerism has made. It is the reverse side of one of its chief excellences. Having recognized that creed and theology ought not to have the place generally assigned to them, 'Friends' have been satisfied to give them no place at all. Thus their ability to attract the more thoughtful people has been severely restricted. Principal Graham remarks more than once how their expression of truth in the early days did not appeal to the cultured seeker for God; and the same is often true to-day. Lack of clear and careful thinking as to the meaning and implications of their religious experience has greatly weakened their power of helping others to share that experience. Quakerism still awaits adequate theological expression. Because it is an attempt at a Quaker theology, one can be thankful for the first book of *The Faith of a Quaker*, while by no means entirely agreeing with all the views therein expressed. More work needs to be done by other thinkers. For example, is there a theory of 'the work of Christ,' the Atonement, which is reconcilable with the central Quaker conviction of the Light Within? I believe one can be found, but none hitherto current will do. The Society of Friends requires to think out its theology, and that not only for its own sake and for the benefit of

possible new adherents, but as a contribution to the great re-shaping of Christian Doctrine, which is a widely recognized need to-day.

If 'Friends' do this, and in the power of the Spirit proclaim their message in a way that can be understood, the future apologist for Quakerism will no longer have to bewail the fewness of our numbers as does Principal Graham. For in the words of the late J. W. Rowntree, 'Quakerism will no more be the cult of a few, but the life of a multitude.'

# Contributions and Comments.

## Peace!

Hark to the voices without,
Voices that clamour and shout:
'There is peace in the world to-day!
Peace and goodwill among men!
Let the sword be a ploughshare again!
There is peace, there is peace!' they say.

Peace! is it peace they say?
Peace in the world to-day?
Peace among men and goodwill?
What are the flames that arise,
Reddening the eastern skies,
Blackening both valley and hill?

Red are the eastern skies
With murder and ruin and lies,
And a reek that is blown to the West:
Over and under the shout
Of the voices that clamour without
Comes the wail of a soul distress'd.

Hark to the voices within!
Louder and louder their din
Till they mix with the voices without;
There is war in the house and the home,
Merciless, fierce as the foam
That beats on the shattered boat.

Eyes full of brotherly hate,
Crowding of feet at the gate,
Hands that are greedy of prey:—
Hear you the words that they speak?
'Woe to the wealthy and weak!
There is war in the world to-day!'

A. H. Sayce.

*Oxford.*

## Some Notes on 4 Maccabees.

Reading recently the high-flown, half-Stoic oration in which some Alexandrian Jew has commemorated the martyrdom of Eleazar and his wife and seven sons at the hands of the tyrant Antiochus, I was struck with two curious approximations to the language of the *Odes of Solomon*, which deserved at least a secondary place among the parallels with which the Commentators adorn their margins. The first of these was the comparison of the endurance of the venerable Eleazar to the persistence of the rock that breasts the storm:

'For like some beetling crag Eleazar the father nerved his understanding to break the force of the mad waves of the passions' (4 Mac $7^5$).

It will be remembered that the Stoic theme is the lordship of right reason over pains and passions: the figure employed is not unlike that which we find in the *Odes*:

> But I stood unshaken like a firm rock
> That is beaten by the waves and endures.
> *Ode Sol.* xxxi. 11.

No doubt other parallels may be adduced for the language, which does not necessarily involve quotation in its coincidence of thought. But here is another more striking parallel from the chapter in which the final victory of the martyrs of the true religion is announced, and an imaginary monument is set up, inscribed with the legend of their endurance. The conflict in the arena, where the successive athletes, father, mother, and sons, meet and foil the tyrant is described; and it is affirmed that 'Piety has won, and sets the crown on the heads of her own athletes':

> *θεοσέβεια δὲ ἐνίκα, τοὺς ἑαυτῆς ἀθλητὰς στεφανοῦσα.*

The language reminds one of an obscure passage in the *Odes of Solomon*, where men fight for a *crown of immortality*, and it is said that

> Righteousness hath taken the crown
> And hath given it to you:
> . . . . . .
> All the conquerors shall be inscribed in the Lord's book.
> *Ode Sol.* ix. 10, 11.

Here the coincidence of thought is very close: it would be a coincidence in language also, if we were to employ the translation in Charles' *Apocrypha* that

> *Righteousness* won the victory, and gave the crown to her athletes.

We content ourselves for the present, with the observation that the ideas of the *Fourth Book of Maccabees* have some parallels in the *Odes of Solomon*. If it should turn out that the ninth Ode of Solomon has imitated the Maccabean crowns of immortality, Dr. Bernard will explain to us that the Maccabee martyrs were really baptized persons.

Now let us move in another direction, taking as our starting-point the passage in the Maccabees which we have just been discussing. The verses which precede tell us of an athletic contest in which Eleazar was the protagonist, and the mother of seven fought with him (reading *συνήθλει*); the sons also fought and the tyrant *counterfought* (*ἀντηγωνίζετο*). We recognize a New Testament word, for does it not say in He $12^{11}$, 'Ye have not yet resisted unto blood, *counterfighting* against sin'? upon which word Westcott remarks that 'it is classical but does not occur elsewhere in the Greek Scriptures'; apparently he had not detected it in the *Fourth Maccabees*. The coincidence is suspicious; let us see what follows the account of the arena; we are told that

> the world and the life of man were looking on;
>
> *ὁ δὲ κόσμος καὶ ὁ τῶν ἀνθρώπων βίος ἐθεώρει.*
>
> 4 Mac $17^{14}$.

But this is also closely parallel to Hebrews ($12^{1}$), where the believer is said to be surrounded by a cloud of witnesses. We are in the same circle of ideas; the *ἀγών* in the one case is a wrestling-match, in the other a race; in either case the arena is lined with spectators.

Now let us look back at the terms of the Inscription of Victory which is to be set up in honour of the Maccabees: it runs as follows:

> Here lie an aged priest,
> And a woman full of years,
> And her seven sons.
> Through the violence of a tyrant
> Desiring to destroy the Hebrew Nation.
> They vindicated the rights of our people,
> Looking unto God and enduring
> The torments even unto death.

The Greek of the last two lines is

> *εἰς Θεὸν ἀφορῶντες καὶ μέχρι θανάτου*
> *τὰς βασάνους ὑπομείναντες.*

We have often been struck in reading these words with their parallelism with 'looking unto Jesus,' *ἀφορῶντες εἰς Ἰησοῦν* of He $12^{2}$. The expression is peculiar; Westcott remarks that 'the word does not occur elsewhere in the New Testament, or in the LXX,' but he adds in a bracket the reference to 4 Mac. The coincidence is now so striking that we recognize connexion between the two writings.

We look a little further, and we find not merely that the Maccabees endured, but that the conflict itself was *by endurance*:

> 'Virtue, proving them *through endurance* (*δι' ὑπομονῆς*), set before them the figure of victory' (4 Mac $17^{13}$).

But this is He $12^{1}$: 'let us run by endurance (*δι' ὑπομονῆς*) the race set before us.'

And then we are told that the Maccabee martyrs *endured unto death* (*μέχρι θανάτου*) which answers to He $12^{4}$ (resist unto blood, *μέχρις αἵματος*); and, in fact, *endurance* is the key-word in each of the two accounts, as any one can verify for himself.

If we look a little further back in the Maccabee oration we shall pick up some more coincidences in thought and language between the oration and the Epistle. For instance, in 4 Mac $16^{21}$ sqq. we are told that the martyrs in Daniel 'endured for God's sake; wherefore we who have the same faith toward God are not *to be grieved* (*μὴ χαλεπαίνητε*); it would be utterly unreasonable for those who know godliness not to *resist* pain (*ἀνθίστασθαι τοῖς πόνοις*).' We recognize the language of Hebrews:

> *μέχρις αἵματος ἀντικατεστῆτε*

and the parallel with

> *μὴ ὀλιγώρει* (He $12^{5}$).

Enough has been said to show that there is some connexion between the two writings. We now must ask the question, What is involved in this interdependence? The answer is not difficult. It has long been known that the eleventh chapter of Hebrews culminated in the Maccabean story, and that parallels of language could be found between the Epistle and the Second Book of Maccabees. It now appears that the writer to the Hebrews, who is acknowledged to be in dependence upon 2 Mac., had an Old Testament (with an apocrypha,

if you like) which contained the Fourth Book of Maccabees as well as the Second; so that the antiquity of the Fourth Book is no longer a matter of conjecture; it is a demonstrated fact. That is a real gain in the critical study of the Apocrypha.

When we ask ourselves what difference of thought may be noted between the two writers, both of whom are strenuous advocates of martyrdom, or, at all events, great admirers of the martyr spirit, we see that the most striking difference is this, that where the Jewish writer says

ἀφορῶντες εἰς Θεόν,

the Christian substitutes

ἀφορῶντες εἰς Ἰησοῦν,

which is entirely in agreement with his theology throughout the whole of the Epistle.

Returning to the passage in 4 Mac, where the spectators of the struggle are said to be the world and the life of man, it will probably be felt that there is something wrong about

ὁ τῶν ἀνθρώπων βίος.

What one would expect is not an obscure phrase, which is only, if correct, a duplicate of the onlooking κόσμος, but some expression of the interest which God Himself takes in the conflict. If we write the expression in the form

ὁ τῶν ἀνων βίος,

we can easily correct it to

ὁ ἀγώνιος;

that is, to the deity who presides over the games.

RENDEL HARRIS.

*John Rylands Library, Manchester.*

# Entre Nous.

THE eleventh volume of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS has been published. The last volume is well on the way.

The new volume carries the topics from SACRIFICE to SUDRA. Its greatest words are SACRIFICE (ten separate articles), SAINTS AND MARTYRS (eleven articles), SALVATION (nine articles), SECRET SOCIETIES (four articles), SECTS (nine articles), SERPENT-WORSHIP (three articles), SIN (fifteen articles), SLAVERY (six articles), SOUL (ten articles), STATE OF THE DEAD (eleven articles), and STONES (four articles). Then there are great single articles. The article on the SALVATION ARMY has been written by General Booth. The SAMARITANS are described by Professor W. J. Moulton, who has studied them on the spot. SAMARITAN SECTS are described separately by Professor Schmidt of Cornell. There are two articles on the SCAPEGOAT, there is a full account of SCHOLASTICISM by Dr. Mellone, and a most helpful article on SCIENCE by Professor Arthur Thomson. The SCOTTISH PHILOSOPHY is described by Professor Davidson, and SENSATIONALISM by Principal Rees. SEMITES belongs of right to Dr. G. A. Barton, just as SETTLEMENTS does to Mr. Herbert Stead, and SIBERIA to Miss Czaplicka. The difficult article on SEX has been written by the Arthur Balfour Professor of Genetics in the University of Cambridge. Two valuable articles, full and authoritative, follow one another, one on SOCIALISM by Dr. Mellor, the other on SOCIOLOGY by Professor Hobhouse. A remarkable article on the HOLY SPIRIT, running from page 784 to page 803, has been written by a comparatively young scholar of rare ability and enthusiasm, Mr. Birch Hoyle. Besides the article on SALVATION (Christian), Professor Kilpatrick of Toronto has written one on SOTERIOLOGY. Both are fine examples of what we are wont to call 'experimental theology,' and will make their mark on the thought of the future. Two articles for specialists and by specialists are STONE MONUMENTS by Professor Macalister and STRANGERS by Sir P. J. Hamilton-Grierson.

The biographies are numerous—perhaps more than in any previous volume. They include Savonarola, Schleiermacher, Schopenhauer, Sidgwick, Simon Magus, Socrates, Sophocles, Spencer, Spinoza. The last named article may possibly be described as the most valuable article in the volume. It is very long but not one word is wasted. For the author, Mr. E. E. Kellett, Master at the Leys School, Cambridge, went over his

manuscript again and again to remove every useless epithet. The writer of this notice made recently a study of Spinoza, as thorough as he could command the time for, and found nothing to be for a moment compared with Mr. Kellett's article for clearness and insight.

## FOR THE MINISTRY.

### Self-Suppression.

1. Always, says Dale, the highest kind of work implies the renunciation of all thought of personal display. The artist who is anxious that you should see how perfectly he can paint, instead of being anxious to paint perfectly, is certain to spoil his picture. He will annoy you by wasting his power on the satin coverlet of a bed or on a velvet dress, instead of using it to tell the story which he is professing to place on the canvas. The speaker who, instead of trying to enlarge your knowledge, to awaken your sympathy for suffering, or fire your indignation against injustice, is trying to show how well he can speak, will be equally unsuccessful. He may, perhaps, win the admiration of foolish, half-educated people, but he will excite no real interest, will kindle no passion, will produce no deep and enduring impression: men of sense will call him an impostor. He will not be even heard patiently by an audience of any kind that is really in earnest about the subjects he is professing to discuss. Ornamental speaking — speaking which is nothing more than an exhibition of intellectual strength, dexterity, and grace—may be well enough on ceremonial occasions, at public dinners and the like; but when the minds of men are occupied with grave questions, speaking of that sort is hissed and howled down by a rough popular meeting, and is got rid of in an equally summary manner by the most cultivated and dignified assembly.[1]

¶ Flaubert says of his *Madame Bovary* that if it succeeded in giving an illusion it is because of the impersonality of the book. 'That's one of my principles; one mustn't write about oneself (s'écrire). The artist should be in his work what God is in creation, invisible and all powerful. . . . And then art should rise above personal affections and nervous susceptibilities. It is time, by pitiless method, to give it the precision of the physical sciences.'[2]

2. Self-effacement is not the negation of personality. It is its perfect complement. Individuality and yet self-effacement, and the greater the personality the more thorough the self-effacement. We must guard against the danger of the strong will dominating the weak; we must watch against forgetfulness of our limitations. Like the Baptist, while we must take care to be a voice, that is, a real sound and not a mere echo, we must also take care to be only a voice, that is, the expression of such a personality as is summed up in the words, 'Not I, but Christ.'

¶ It is a matter of common agreement that Shakespeare the Dramatist had a power that may be called infinite and hidden: infinite, because it is exhibited in a whole world of life: hidden, because it is exhibited only through the inhabitants of that world and never apart from them. But to add to this the words 'impassive' or 'impersonal' is a violent contradiction in terms. Activity and personality cannot be found anywhere in a higher degree than in Shakespeare's combination of creative force and ingenuous artistic concentration. He does not, like Flaubert, treat men as he would treat mastodons or crocodiles for a museum; he does not stuff them with straw; what he puts into them is that which is in himself, the breath of his own vitality. So strong is the impression which he thus produces that critics like Dr. Brandes have believed it possible to trace in his works not only the movements of his spirit, but the actual footprints of his external life. Others, finding always in his characters exactly what they find in the characters of the world around them, imagine that there must have been, over and above all these, a Shakespeare of whose character no record is left, a Shakespeare who succeeded in concealing himself. But Shakespeare's ingenuous concentration is the reverse of an attempt at concealment; it is the negation of a pose, a self-disguise, an adopted point of view. If he had a wider and more comprehensive vision of human life than Byron or other poets, if he treated it more tolerantly and was more completely absorbed in the study of it, that is only to say that he had a different and a more intense personality.[3]

¶ The best preacher, like the true artist, never obtrudes himself. What does the writer of *Job* or of *Hamlet* tell us about himself? Everything and nothing. On this subject Dr. A. B. Davidson held strong opinions. 'When I say that the preacher should speak his own experience, it is not meant that he should refer to himself in illustration or let his own experience come formally into view. There is nothing more repulsive than egotistical preaching—references to one's own deep experiences. Such things may tell once in a way. People will gape when they hear them even when repeated, but they would gape if you told them anything personal, though it were about your wife's wardrobe or your children's teething. A man may never allude to himself and yet speak in such a way as to make men feel that everything he says has been graven deep by the pen of actual experience on his own heart.'[4]

[1] R. W. Dale, *Nine Lectures on Preaching*, 59.
[2] A. McDowall, *Realism*, 100.
[3] H. Newbolt, *A New Study of English Poetry*, 60.
[4] J. Strahan, *Andrew Bruce Davidson*, 189.

3. This is the paradox of power in the pulpit. We must, before all things, be ourselves; and yet we must, above all things, suppress ourselves. In the order of nature's gifts we must be ourselves; we must yield to no temptation, which ambition or indolence sets before us, to be mere copyists of another man's talents. But in the order of moral and spiritual life we must suppress ourselves. We must learn the meaning of that apostolic thought—'I, yet not I.' The man must be himself, but yet he must crucify self. For only thus can the fulness of his very self come forth. Galahad realized this when he cried, 'If I lose myself, I find myself.' If self-expression be a true instinct, the safe avenue to self-expression lies through self-repression; for self-consciousness is the hindrance of all free expression, whether by pen or pencil or tongue.

¶ The last counsel which I will give you as merchantmen in the business of the kingdom is this: *you never help the business by advertising yourself.* Self-advertisement is deadly in the ministry of the Lord Jesus. Puffy, showy paragraphs concerning ourselves and our work; egotistical recitals of our powers and attainments; all forms of self-obtrusion and self-aggression—all these are absolutely fatal to the really deepest work committed to our hands. Our fellow-labourers know when our work is marred by self-conceit. The devil is delighted when he can lure us into self-display. Our own highest powers shrink and wither when we expose them to the glare of self-seeking publicity. They cannot bear a light like that, and they speedily lose their strength and beauty. I urge you to avoid it. Never tell people what a clever fellow you are. Never write a private paragraph to the newspaper giving its readers the same information. It was said of the Master whom we serve, 'He shall not strive, nor cry, neither shall any man hear his voice in the streets.'

> It was the way the Master went;
> Should not the servant tread it still?

Of one thing we can be perfectly sure: when we display ourselves we hide our Lord; when we blow our own trumpet men will not hear 'the still small voice of God.'[1]

> He held the lamp of truth that day
> So low that none could miss the way;
> And yet so high to bring in sight
> That picture fair—the World's Great Light—
> That gazing up—the lamp between—
> The hands that held it scarce were seen.
>
> He held the pitcher stooping low
> To lips of little ones below.
> Then raised it to the weary saint
> And bade him drink when sick and faint.
> They drank—the pitcher thus between—
> The hand that held it scarce was seen.
>
> He blew the trumpet soft and clear
> That trembling sinners need not fear;
> And then with louder note, and bold,
> To raze the walls of Satan's hold.
> The trumpet coming thus between,
> The hand that held it scarce was seen.
>
> But when the Captain says, 'Well done!
> Thou good and faithful servant, Come,
> Lay down the pitcher and the lamp,
> Lay down the trumpet, leave the camp!'
> The weary hand will then be seen
> Clasped in those pierced hands, naught between.

[1] J. H. Jowett, *The Preacher*, 242.

## A TEXT.

**Acts vi. 4.**

The Rev. J. Stuart Holden, D.D., has gone *Chapter by Chapter through the Bible*, and under that title has published four volumes of devotion (Marshall Brothers; 21s. net). It is not the ordinary expositor's volume. A text is chosen from chapter after chapter, and on that text a page (and no more than a page) is written. The writing is devotional rather than exegetical, but there is thought in it. The best account of the work will be given by the quotation of a page from one of the volumes:

'"We will give ourselves continually to prayer, and to the ministry of the Word."

'Service for Christ involves nothing less than this. Its demands, alike with its issues, require that a man should give himself entirely to its activities. For if it is to be fruitful it can never be a mere overplus tacked on to the ordinary activities of life. Its inner and outer spheres are here well defined. The secret life of prayer alone prepares and qualifies for the public life of ministry. And each of these is equally necessary in order to accomplish the glory of God. For while work without prayer is sheer presumption, prayer without work is mere fanaticism.

'Power for service is not so much an acquisition as an accumulation. A man becomes strong for the ministry of the Word only as he devotes his entire life toward its fulfilment. To understand rightly the necessity of this preparation puts new emphasis on the giving of ourselves to prayer. For it is in prayer that motives are tested, ideals examined, plans adjudged, and relative worth revealed. As the mariner adjusts his compass before a voyage, so the servant of Christ prepares himself for the ministry of the Word.

'Ministry, which is the expression and outcome

of life thus lived before God, may be of infinite variety, but is always a mediation of His Word to others. For this the world hungers, and without this it perishes. It cannot but involve conflict and opposition from the great adversary, and can in consequence be sustained only as its inspiration is fed at the hidden springs of communion with God. But we fail entirely if we fail to "give ourselves."'

## SOME TOPICS.

### A Plymouth Saint.

One day in 1888, 'under the heading of "A New African Explorer," *The Times* gave a brief account of Arnot's travels: "His outfit was of the most slender character. He travelled practically unarmed. He was almost everywhere received with friendly welcome by chiefs and people, who clearly appreciated his confidence. If he had any grievances, he never took the law into his own hands; he invariably appealed to native tribunals, such as they are, and never without receiving practical justice. . . . Mr. Arnot struck north-west (of the Barotse) through that wonderful country of rivers, to Bihé. The hydrography of this strange region he has helped to unravel. One can stand almost on the very spot where rivers rise that flow north, south, east and west. . . . One thing he seems clearly to have proved, that Livingstone's Leeba, coming from the north-east, is the real Zambesi, and not the river which comes out of Lake Dilolo."'

Arnot died on May 15, 1914, at the age of fifty-five. His biography has been written by Mr. Ernest Baker. The title is *The Life and Explorations of Frederick Stanley Arnot* (Seeley; 8vo, pp. 334; 12s. 6d. net).

What a book it is. Not a biography, it is an autobiography. It is made of Arnot's diaries and letters, with just the occasional sentence of connexion. To get the good of it there must be no skipping, and it is a 'full' book. If Arnot had been a Roman and not a Plymouth Brother the whole machinery of canonization would have been set going. His endurance in travelling, the discoveries he made, his stand for righteousness, his poverty, his courage, his progress, his miracles—all would have been shown in their marvellousness, and Father Damien would at last have been lost sight of in the glory of a greater saint.

For *courage* take this: 'Just as I was dropping off, I heard a prolonged ominous rustle among the dank grass and leaves that made my litter. I suspected that a snake, roused by the warmth of my body, was drawing closer. As soon as I awoke in the morning, I remembered my bedmate, and with one spring, cleared both bed and bedding. Then with the help of my boys I fished my rugs away, and after beating around with long sticks, out wriggled a deadly black mamba, some six feet long, which we quickly despatched.'

For *poverty*: 'My poverty, I may say, is complete. My bed sheets and table-cloth, in fact everything saleable has gone for food. I am now living on the fag-end of a garden of sweet potatoes which I bought some months ago, on a basket of rice I got as medical fee, and on a bag of native corn one of the chief's head wives gave me as she was gathering in her harvest. I had given her a dress when I came. So I get along. The other morning I was lying in bed distressing myself on my scanty fare, having no sauce to sweeten my meal or my rice, the goats having dried up some months ago, and wondering when I was to get any, when, to my surprise, here comes a leg of beef from the chief. He had killed one of his six or eight small oxen, the last thing one would have dreamed of, as he thinks everything of his few cattle. This bit of fresh meat brought me round wonderfully. I went in for two meals a day, and lived high for three or four days. I am down again to herbs, however. In all things we have the privilege of being thankful to God and content with the things we have.'

And all the rest of the virtues of a saint might be illustrated equally well. Even the true St. Francis playfulness is not wanting. He sends delightful letters home to his children. 'Tell Ray that coming up in the steamer we had six Sikh soldiers on board and they were all seasick, so that there were six seasick Sikhs.' 'Tell the boys that I heard of an asylum that had a ward in it for motor car madmen. A visitor was being shown round the asylum, and when he was brought to the ward for motor men he saw no one in it and was much surprised. But the attendant said, "Oh! they are all here. There! Under each bed! Don't you see them? Each one is mending his motor car."' 'Mr. Bailey [the teacher] has lots of funny stories. He has just told me of a boy who was asked to make a sentence with

"toward" in it. The boy wrote "I tored my pants." Another was asked to write a sentence with "boys," "bees" and "bear" in it, thinking he would write about a bear stealing a boy's honey. But lo! the sentence ran in the exercise book: "Boys bees bare when they are swimming."'

### Church Music.

The Rev. A. S. Duncan-Jones, M.A., has written a manual of *Church Music* for Dr. Sparrow-Simpson's Handbooks of Catholic Faith and Practice (Scott; crown 8vo, pp. ix, 109; 3s. 6d. net). 'Once we travel,' he says, 'outside the universal Catholic plain-chant of the Church, the most suitable source to go to is the music of the country.' Does he mean 'Scots wha hae,' and 'Annie Laurie'? Does he wish us to follow after the Salvation Army band? Yes, that is his meaning. 'In individual cases the secular association may be too strong.' But 'after all was it not Wesley who said: "Why should the devil have all the best tunes?" Broadly speaking a folk-song element is invaluable; because in the main they are wholesome, honest and direct, the children of the open air and not of the footlights or the Albert Hall. When we have composers who from childhood have been soaked in plain-song and folk-song, one may expect a brilliant renaissance of English Church music.'

### In Arabia.

'It is a commonplace among students of Paul to represent his object in going to "Arabia" immediately after his conversion as seeking "a period of quiet for reflection." "In the months of solitude in Arabia, his soul alone with God, he meditated on the revelation made to him, and his distinctive Gospel took its shape." "He went into retirement for the purpose of grasping in thought the details and the bearings of the revelation he had been put in possession of, and when he returned to mankind he was in possession of that view of Christianity which was peculiar to himself and formed the burden of his preaching during the subsequent years."

'The conception underlying this, the traditional interpretation of Paul's history, is that what is fundamental in his gospel and preaching was a rounded body of doctrine regarding Christ and His relations to men. His apostleship was the result of his thought, and necessitated by it.

'We are, however, convinced that this reading of Paul's Christian life is not only mistaken, but is mainly responsible for much of that mistrust of Paul which is characteristic of not a few among modern Christians. Many serious students can only see in him the destroyer or the perverter of the simplicity of the gospel of Jesus. Such, however, have always interpreted the Apostle's life by his thought, and not his thought by his life. But it is a mistake to consider Paul as primarily a theologian and secondarily a prophet of religion. The true view is that Paul is primarily and wholly a prophet of religion; and that his theological thought is incidental to the prophetic work he had in hand.'

That quotation is from *The Master Builder*, a study of the Life of the Apostle Paul, by James Mathers, B.D., O.B.E., of Bangalore, India (S.C.M.; crown 8vo, pp. 160; 4s. 6d. net). It is enough to show the independence of the author and the right he has to be independent. (But why was he not prevented from building on another man's foundation? His title is the title of Dr. Walter Lock's well-known book.)

### The Mystical Artist.

Miss Evelyn Underhill has often tried to make the average educated Englishman understand what mysticism is, and she never tried more earnestly than in the book which she has most recently written and which Messrs. Dent have published with the title of *The Essentials of Mysticism, and Other Essays* (crown 8vo, pp. 245; 8s. 6d. net). Has she succeeded?

If she could prove that the authors of the books of the Bible, Old Testament or New, are Mystics, she would win her case at once. She deals with the New Testament in an essay on 'Mysticism and the Doctrine of Atonement.' She does not prove it there. In that article there is nothing to prevent Dr. Denney, if he were yet with us, still saying that 'much of what appears [in St. Paul] to favour the idea of a mystical as going beyond a moral union is the language of passion, which has a poetic and emotional truth—a kind of truth which is necessary to religion—but which *loses* its truth the moment it is turned into prose. It is just like the language of passion in which the sacramental bread and wine are called the body and blood of Christ. No other language would satisfy Christian feeling. Yet they are *not* the

body and blood of Christ, and a great deal that is written about the mystical union seems to me as unreal as transubstantiation.'

Miss Underhill deals with the Old Testament more incidentally, and chiefly in the essay on 'The Mystic as a Creative Artist.' Here also it is a matter of language. Let us listen and then consider:

'What is the general method by which any man communicates the result of his personal contacts with the universe to other minds? Roughly speaking, he has two ways of doing this, by description and by suggestion; and his best successes are those in which these two methods are combined. His descriptions are addressed to the intellect, his suggestions are appeals to the imagination, of those with whom he is trying to communicate. The necessities which control these two ways of telling the news—oblique suggestion and symbolic image—practically govern the whole of mystical literature. The span of this literature is wide. It goes from the utterly formless, yet infinitely suggestive, language of certain great contemplatives, to the crisply formal pictorial descriptions of those whose own revelations of Reality crystallize into visions, voices, or other psycho-sensorial experiences. At one end of the scale is the vivid, prismatic imagery of the Christian apocalypse, at the other the fluid, ecstatic poetry of some of the Sufi saints.

In his suggestive and allusive language the mystical artist often approaches the methods of music. When he does this, his statements do not give information. They operate a kind of enchantment which dilates the consciousness of the hearer to a point at which it is able to apprehend new aspects of the world. In his descriptive passages, on the other hand, he generally proceeds, as do nearly all our descriptive efforts, by way of comparison. Yet often these comparisons, like those employed by the great poet, are more valuable for their strange suggestive quality than for any exact parallels which they set up between the mystic's universe and our own. Thus, when Clement of Alexandria compares the Logos to a 'New Song,' when Suso calls the Eternal Wisdom a 'sweet and beautiful wild flower,' when Dionysius the Areopagite speaks of the Divine Dark which *is* the Inaccessible Light, or Ruysbroeck of 'the unwalled world,' we recognize a sudden flash of the creative imagination; evoking for us a truth far greater, deeper and more fruitful than the merely external parallel which it suggests. So too with many common metaphors of the mystics: the Fire of Love, the Game of Love, the Desert of God, the Marriage of the Soul. Such phrases succeed because of their interior and imaginative appeal. We have numerous examples of this kind of artistic language—the highly charged imaginative phrase—in the Bible; especially in the prophetic books, and the Apocalypse.

Ho, every one that thirsteth, come ye to the waters.
I will give thee treasures of darkness and hidden riches of secret places.
The Lord shall be a diadem of beauty.
He showed me a pure river of the water of life.
I heard a voice from heaven, as the voice of many waters.
I saw a new heaven and a new earth.'

## NEW POETRY.

**Walter de la Mare.**

Mr. de la Mare is one of our greatest poets, and he never falls below his greatness. It is true that he reaches a height in the lyric which he attains in no other kind, but he is never less than great.

Into two volumes, beautifully printed and bound, a treasure for the lover of books, Mr. de la Mare has gathered all the poetry he desires to preserve, written since the opening of the century. *Poems 1901 to 1918* is the title (Constable; 27s. 6d. net). The first volume contains 'Poems: 1906,' 'The Listeners: 1912,' and 'Motley: 1918.' The second volume is distinct; its contents are 'Songs of Childhood: 1901,' and 'Peacock Pie.'

How can a choice be made? This is one of the Listeners:

### Silence.

With changeful sound life beats upon the ear;
Yet, striving for release,
The most seductive string's
Sweet jargonings,
The happiest throat's
Most easeful, lovely notes
Fall back into the veiling silentness.

Even amid the rumour of a moving host,
Blackening the clear green earth,
Vainly 'gainst that thin wall
The trumpets call,
Or with loud hum
The smoke-bemuffled drum:
From that high quietness no reply comes forth.

When, all at peace, two friends at ease alone
Talk out their hearts—yet still
Between the grace-notes of
The voice of love
From each to each
Trembles a rarer speech,
And with its presence every pause doth fill.

Unmoved it broods, this all-encompassing hush
Of one who stooping near,
No smallest stir will make
Our fear to wake;
But yet intent
Upon some mystery bent
Hearkens the lightest word we say, or hear.

And this from volume ii. is out of 'Peacock Pie':

NOBODY KNOWS.

Often I've heard the Wind sigh
By the ivied orchard wall,
Over the leaves in the dark night,
Breathe a sighing call,
And faint away in the silence,
While I, in my bed,
Wondered, 'twixt dreaming and waking,
What it said.

Nobody knows what the wind is,
Under the height of the sky,
Where the hosts of the stars keep far away house
And its wave sweeps by—
Just a great wave of the air,
Tossing the leaves in its sea,
And foaming under the eaves of the roof
That covers me.

And so we live under deep water,
All of us, beasts and men,
And our bodies are buried down under the sand,
When we go again;
And leave, like the fishes, our shells,
And float on the Wind and away,
To where, o'er the marvellous tides of the air,
Burns day.

---

**Basil Blackwell.**

Annual volumes of poetry written by Oxford men and women have been appearing for some time. Three years' work is now published in one volume: *Oxford Poetry, 1917–1919* (7s. 6d. net). The publisher is Mr. Basil Blackwell. Now Mr. Blackwell is not publishing these volumes merely as a commercial undertaking. He is himself keenly interested in Oxford poetry. He is himself one of the Oxford poets. It is fitting therefore that we should quote the one and only poem of his own which he has allowed entrance into this volume. It is printed in stanzas of two lines each, thus:

With naked turf-plots three by six in symmetric precision spread
You see, between its walls of red, the graveyard of the lunatics.

But these lines are too long for our page. He will allow us to make four lines of the stanza:

AT THE PAUPER ASYLUM.

With naked turf-plots three by six
In symmetric precision spread
You see, between its walls of red,
The graveyard of the lunatics.

No cenotaph or obelisk
Holds memory in graven speech;
Sole epitaph accorded each
A number on a painted disk.

In nameless uniformity,
With few to know and none to weep,
While space allows, their freehold keep
The men that God has made awry.

And these within their straitened fold,
Who nothing owned, were owned of none,
Possess of all beneath the Sun
What God and man could not withhold.

So close they lie, a skeleton
Might give his rotting friend a nudge
And say, 'If you or I were judge,
We should not moulder here alone.

Lest we might harm our fellow-men,
They prisoned us, and now exhaust,
To speed a cosmic holocaust,
The blood and gold they grudged us then.

The world had seen less misery
With us for prince and presbyter,
Who sometimes knew the fools we were,
And in our folly could not lie.

But happier we who lived in scorn,
And dying, passed from human thought
Than they whose sophistry has bought
The curses of a race unborn.'

---

**Charles Whitby.**

Take this sonnet from Dr. Whitby's new volume, *The Rising Tide* (Elkin Mathews; 5s. net):

LIFE AND WORK.

O, not for time but for eternity
Live thou who wouldst of life's true savour taste;
Spill not the goblet nor consume in haste
What God Himself cannot restore to thee!
The wings of chance, the wheels of destiny
Await thy bidding; fools are they who waste
In wanderings that may not be retraced
The hours that spell defeat or victory.

Build thou with strenuous patience on the heights
A fabric fair, substantial and sublime;
A home for kindred ardours and delights,
A refuge for the weak, and for the strong
A fortress which the myrmidons of Time
Shall fret with vain assaults through ages long.

How is it, now, that a man who can write with a fine idealism like that can also write, and place first in his book, such utter and shameless realism as the 'Song of the Rising Tide'? The one is poetry, the other is not.

---

**Eden and Cedar Paul.**

A pleasant and easy introduction to *The Appreciation of Poetry* has been written by Eden and Cedar Paul (Daniel; 2s. 6d. net). It does not profess to carry us far, but it carries us all the way of its profession. For it shows us how to enjoy a poem and even how to know it when we see it. The quotations are numerous. This is one:

THE SONS OF MARY AND THE SONS OF MARTHA.

The Sons of Mary seldom bother, for they have inherited that good part;
But the Sons of Martha favour their mother, of the careful soul and troubled heart.
And because she lost her temper once, and because she was rude to the Lord her guest,
Her Sons must wait upon Mary's Sons, world without end, reprieve, or rest.

It is their care in all the ages, to take the buffet and cushion the shock;
It is their care that the gear engages; it is their care that the switches lock.
It is their care that the wheels run truly; it is their care to embark and entrain,
Tally, transport, and deliver duly, the Sons of Mary by land and main.

. . . . . .

Lift ye the stone or cleave the wood, to make a path more fair or flat,
Lo! It is black already with blood some Son of Martha spilled for that.
Not as a ladder from earth to heaven, not as an altar to any creed;
But simple service, simply given, for his own kind in its common need.

And the Sons of Mary smile and are blessed—for they know that the Angels are on their side.
They know that in them is the Grace confessed, and for them are the Mercies multiplied.
They sit at the Feet and they hear the Word—they know how truly the promise runs;
They have laid their burden upon the Lord, and—the Lord, He lays it on Martha's Sons.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

THE mystic is having a hard time. It is true that Miss UNDERHILL, the high priestess of mysticism in our midst, has published another large book, to make out not only that it is, but also that it is a rewarder of them that diligently seek it. But on the other hand four books have been published at the very same time, in each of which it is discussed with some fulness, and in each of which it is found to be only vanity and vexation of spirit.

---

The four books are DENNEY'S *Letters*, GARVIE'S *Christian Preacher*, Robert MACKINTOSH'S *Theories of Atonement*, and John LAIRD'S *Study in Realism*.

---

The first three are theologians, but the last is a philosopher. And the philosopher is more antagonistic than the theologians. Mr. LAIRD is Professor of Logic and Metaphysics in the Queen's University of Belfast. He has written a book on that philosophical theory in which he believes and of which he is a most doughty defender. He calls it *A Study in Realism* (Cambridge: at the University Press; 8vo, pp. xii, 228; 14s. net). If he is a doughty, he is also a delightful defender. For he has a fine free gift of humour. Being a realist and a humorist he is not likely to be found among the mystics.

---

The first, and most provoking, thing about mysticism, as he encounters it, is that nobody can tell us what it is. '"Mysticism" itself,' he says, 'is a vague word, and it is commonly used to describe so much that it describes very little in particular. To some it means the medicine-man and his wizard progeny, the *orendo* of the Iroquois, and the levitations of ecstatic Moslems; to others the strange visions of ascetic vestals, the *umbra viventis luminis* of St. Hildegard of Bingen, or the bridal passion of Mechthild of Magdeburg; and to a third party it means the Zohar, the Kabbala, and the Rosicrucians. Psychologists discuss the stigmata of hysterical ecstasy, and the psychophysics of the trance, or smudge the symbolism of a celibate's dream with a prurient finger. Others, again, regard mystical literature as a record of abnormal experience, curious perhaps, but curiously regular since it shows well-marked periods of spiritual growth whose stages correspond very closely, not only between Catholic and Protestant, man and woman, mediæval and modern, but also between Orient and Occident.'

---

But all that is psychological. Professor LAIRD is a philosopher. Does mysticism claim to be a philosophy? It does. Professor LAIRD quotes Dean Inge, who quotes Coventry Patmore: 'Mysticism is the pursuit of ultimate, objective truth, or it is nothing. "What the world calls mysticism," says Coventry Patmore, "is the science of ultimates, the science of self-evident reality."

. . . Thus it soon became clear to me that mysticism involves a philosophy and at bottom is a philosophy.'

---

Miss UNDERHILL denies that mysticism is a philosophy: 'Mysticism is not an opinion; it is not a philosophy.' But then Miss UNDERHILL also quotes Coventry Patmore, and quotes him with approval. She quotes the very same passage quoted by the Dean of St. Paul's, and makes it the motto for the first part of her book.

---

What *is* a philosophical mystic? It is a mystic who finds that his mysticism is an instrument of knowledge. Philosophical mystics may be mystics first of all. 'They may claim esoteric knowledge because of the thoroughness of their purification, they may empty their mind to find the Godhead in it, and they may be contemplative to the point of quietism.' But they 'are not content with that, for they find knowledge . . . where the others find only a wonderful sweetness and a garment of rapture.'

---

Now the peculiarity of the knowledge which mysticism imparts is this. It is knowledge of oneself and it is knowledge of God, and it is knowledge of both at one and the same time. It is in knowing God that the philosophical mystic knows himself: it is in knowing himself that he knows God, and these are not two moments in the acquisition of knowledge but one.

---

This is how Plotinus puts it: 'He who sees himself, when he sees, will see himself as a simple being, will be united to himself as such, will feel himself become such. We ought not even to say that he will *see*, but he will *be* that which he sees, if indeed it is possible any longer to distinguish seer and seen, and not boldly to affirm that the two are one. In this state the seer does not see, or distinguish, or imagine two things; he becomes another, he ceases to be himself and to belong to himself. He belongs to God and is one with Him, like two concentric circles; they are one when they coincide, and two only when they are separated. It is only in this sense that the Soul is other than God. Therefore this vision is hard to describe. For how can one describe, as other than oneself, that which, when one saw it, seemed to be one with oneself?'

---

Well, that may do for a Hegelian or any other variety of idealist, but not for Professor LAIRD. And when he carries his objection into the heart of the matter he carries us with him. For the heart of the matter is love. To know God is to love God, or it is nothing. Now it is true that 'love looks for harmony; it is careless of itself; it seeks its other. Yet it stops short of absorption, and that is its salvation. If a lover became his beloved, or if creaturely devotion became divinity, the excellence of the lover would be lost and only the excellence of his beloved remain. It is better to think that love achieves its perfection, not by relinquishing a lover's existence, but by attaining a complementary being in which neither the lover nor his beloved is absorbed.'

---

It sometimes happens, and more frequently than philosophers think, that the first step in a new movement of thought is taken in a sermon. Such a step appears to be taken by Professor C. F. BURNEY in a sermon preached before the University of Oxford, and now published at the Oxford University Press, under the title of *The Old Testament Conception of Atonement fulfilled by Christ* (8vo, pp. 20; 1s net).

---

The sermon is a criticism of the Bampton Lectures of Dean RASHDALL. But before the criticism of Dr. RASHDALL'S false doctrine of the Atonement comes the statement of the true doctrine. So clearly and convincingly does it come that, when the book is directly referred to at last, all that Dr. BURNEY feels called upon to say is this: 'I have thought it best, before alluding to Dr. Rashdall's views, to develop the conception of the Suffering Servant as we find it in Deutero-

Isaiah, and as it is taken up by our Lord in the Gospel-records, and I think that I may leave it at that. I believe that few will hesitate in deciding which view has the greater approximation to truth.'

---

The question is, whether or not Jesus recognized His own portrait when He read the chapters in Isaiah which describe the Suffering Servant of the Lord. In the suffering death and resurrection of the Servant, did He or did He not find *foretold*, in prophetic language, His own suffering, death, and resurrection?

---

Dr. RASHDALL says that He did not. How does he know? Because the Jews of His day did not associate the Suffering Servant of Isaiah with the Messiah. To which Dr. BURNEY answers, first, it is true that the Jews did not; but, secondly, what the Jews could not do Jesus was capable of doing. 'The fact that the conception of the Servant was not identified with the Messiah by the Jews of our Lord's time is treated as an argument against our Lord's having so regarded it. Dr. Rashdall does not, apparently, allow our Lord any independence of thought in interpreting the Old Testament.'

---

The reason why Dr. RASHDALL will not allow that Jesus identified Himself with the Suffering Servant is this. The Suffering Servant was made a guilt-offering for the sins of others. That is the culminating feature in the conception. Dr. BURNEY calls it so. Dr. RASHDALL admits it to be so. But Dr. RASHDALL does not admit that Jesus was a guilt-offering, or ever supposed that He was.

---

He does not deny that the writers of the New Testament thought so. St. Paul thought so, and is the greatest sinner of them all in Dr. RASHDALL'S eyes, because he said so most emphatically. He does not, however, accuse St. Paul of being its inventor. He 'gives full weight to his statement in 1 Corinthians, "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." It was already,' he says, 'an article of the Church's creed when the Apostle of the Gentiles was baptized into it. It was due neither to theorizing nor to the visions of St. Paul. It resulted from the reflection of the Church in the interval which elapsed between the Crucifixion and St. Paul's conversion—a period which cannot have been more than a very few years.'

---

Now it is to Dr. BURNEY inconceivable that within 'a very few years'—Dr. RASHDALL'S own computation—so momentous an addition could have been made by the disciples, of their own initiative, to the teaching of their Lord. And if it was not only an addition to but a serious departure from His teaching, as Dr. RASHDALL holds, it is more inconceivable than ever. Jesus had promised that they should receive the Spirit to guide them into all the truth. They did receive the Spirit, but they were led, according to Dr. RASHDALL, into most mischievous error.

---

Dr. BURNEY concludes that the writers of the New Testament were taught by Jesus Himself to see the things that happened to Him foretold by the Old Testament prophet. From which two things follow.

---

One thing is that the New Testament writers were in harmony with Jesus Himself in regarding His death as a guilt-offering for sin. The other is that Jesus regarded the Old Testament prophets as being able to foretell the future.

---

This is the step forward which Professor BURNEY has taken. At first it seems to be a step backward. For the predictive element in prophecy was clearly recognized long ago. It was so clearly recognized that it was looked upon as the only element. Prophecy was simply prediction. Then came the discovery that the prophet spoke first of all to his own people and his own time. It was a discovery which gave relief and made for progress.

And now for some time the prophet has been looked upon as knowing no more about the future than any shrewd statesman may always know. When Dr. BURNEY sets a question to ordination candidates on the character of Old Testament prophecy, the great majority of answers begin with some form of the statement that the prophets were *forth*-tellers rather than *fore*-tellers.

---

But in the Old Testament itself the test of prophetic inspiration is not forth-telling but fore-telling. In the Book of Deuteronomy the true prophet is distinguished from the false by the simple test of the fulfilment of his prophecy. The prophet who speaks presumptuously, that is to say, not under divine inspiration, is the prophet whose prediction is not fulfilled. And the very prophet who conceived the Suffering Servant of the Lord, and thereby rose to the highest height of inspiration, decides the controversy between the God of Israel and all other gods upon the issue of a prediction—the prediction of the coming of Cyrus as a conqueror and deliverer.

---

Professor BURNEY calls upon the student of the New Testament and of theology to recognize the predictive element in prophecy. No one doubts that the writers of the New Testament recognized it. He does not doubt that Jesus also recognized it. And if it is admitted that Jesus recognized it, then it will be admitted that He knew Himself to be fulfilling Scripture, not in the vague general way of fulfilment allowed by writers like Dean RASHDALL, but in definite act and even detail. It will be admitted that He knew that the chastisement of our peace was laid upon Him, and that with His stripes we are healed.

---

What was the whole duty of a Jew? Micah tells us. It was to do justly, to love mercy, and to walk humbly with his God. What is the whole duty of a Christian? It is to know God, to worship Him, and to do His will.

The Jews whom Jesus had to do with had forgotten Micah. They did not do justly, they did not love mercy, they did not walk humbly with their God. Have Christians as entirely forgotten their Christianity? Not so entirely. Greek Christians have laid emphasis on the knowledge of God, identifying religion with theology and searching eagerly after exactness of definition. Latin Christians have regarded personal devotion and reverential worship as solely essential. English Christians have made conduct, not merely three-fourths, as Matthew Arnold said, but the whole substance of Christianity.

---

But knowledge, worship, conduct—that is the complete round of Christian life, and that is the order of entrance. So says the Ven. John WAKEFORD, B.D., Archdeacon of Lincoln. Archdeacon WAKEFORD is the author of a book on pastoral theology. *The Word and the World*, he calls it (Longmans; 3s. 6d. net). It is a book which was missed on its publication, but now has been discovered. Knowledge, worship, conduct—that, says the Archdeacon, is the strictly correct order; and he notices in passing that it is the order of the wise men of the East: 'When they were come into the house, they saw the young child with Mary his mother, and they fell down and worshipped him, and when they had opened their treasures they offered him gifts.'

---

It is the order asserted also by an unnamed but singularly attractive young man whose story is told in the Fourth Gospel. The ninth chapter of that Gospel begins with the words: 'And as Jesus passed by, he saw a man which was blind from his birth.' Then follows the story. It occupies the whole long chapter.

---

Three types of manhood are seen in it—the three types between whom society is always distributed. First there are the 'Jews,' who could not see the right because their own interests stood in the way. Next there are the parents of the blind man, who saw the right but had not courage

to do it—'these things said his parents, because they feared the Jews.' Lastly, there is the blind man himself, who saw the right and did it, though it cost him something—'and they cast him out.'

---

He was a thinking man.

Always his downcast eye
Was laughing silently,
As he found some jubilee in thinking;
For his one thought was God,
In that one thought he abode,
For ever in that thought more deeply sinking.

---

And in his thinking he had come to two convictions. First, he had come to the conviction that behind every good deed done the power of God is to be seen: 'If this man were not of God he could do nothing.' And then he had come to the conviction that God is not at the call of every man even when he would like to do good—it depends on the man: 'Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.'

---

It is Archdeacon WAKEFORD'S three, and in his order. The knowledge of God is taken for granted. Every Israelite had that. Then follow the worship and the doing of God's will.

---

And it is the whole theory of prayer—the whole theory in a sentence. We pray and receive no answer. Why? It is not in God. 'Before they call I will answer, and while they are yet speaking I will hear.' It is in us. But how is it in us? Is it because we do not adopt the proper posture, do not use the proper words, do not ask the proper things? It is not. God can pardon an apparently irreverent posture; He can translate uncouth and even incoherent language; He can answer with the right things even when we ask amiss. If we receive no answer to our prayers it is because of what we are.

---

'Now we know,' says this thinker, 'that God heareth not sinners.' What evidence is there? There is the irresistible evidence of our Lord's way when He was on earth. For we may be sure that if Jesus refused to answer a man on earth, God will refuse to answer that man in heaven. Now there were three men whom Jesus refused to answer. They were His judges. When He was betrayed by Judas He was brought before Caiaphas. Caiaphas sent Him to Pilate. Pilate sent Him to Herod. Each of the three asked a question; to each of them He deliberately 'held his peace, and answered nothing.'

---

Take Pilate first. Pilate was an irreligious man. We see that clearly enough in an event which is referred to by Jesus, an event which probably took place at the Passover. The Galileans were in Jerusalem in great numbers. Some disturbance arose in the Temple. Pilate sent his soldiers with orders to hack their way through. Some of the Galileans were slain as they offered sacrifice, and their blood mingled with the sacrifices. We can see from our Lord's reference that the deed made a deep impression. Only an irreligious man could have done it.

---

But there is another and a clearer proof of Pilate's irreligiousness. When Jesus was before him the word 'truth' was used. Pilate turned sharply, scornfully: 'What is truth?' he said. Now the man who denies truth denies goodness, and the man who denies goodness denies God.

---

But if Pilate was irreligious he was superstitious. For God made man for Himself, and there is no rest for him till he finds it there. While Pilate sat on the judgment seat a message came to him from his wife. 'Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.' It is a situation of inimitable absurdity. But Pilate's wife knew that though her husband feared not God nor regarded man, his judgment could be determined by a dream. And so when Pilate heard

that Jesus claimed to be the Son of God, 'he was the more afraid, and went into the judgment hall and said: Whence art thou? *But Jesus gave him no answer.*'

Take Caiaphas next. Unlike Pilate, Caiaphas was a religious man. He was High Priest of the most religious race which the world has ever seen. On his forehead he wore a golden plate with the inscription, 'Holiness to the Lord.' Once every year the High Priest entered the Holy of Holies, he alone, with the blood of sprinkling, and the people waited his return with painful expectancy. When he emerged from the awful place he blessed them in the name of the God of Israel, and sent them home with a sense of forgiveness. Yes, Caiaphas was a religious man.

But Caiaphas was a hypocrite. One day there came to him the startling news that at a village a few miles out of Jerusalem a man had been raised from the dead. Caiaphas called together the Council. For something must be done. If this sort of thing went on the people would certainly take Jesus and make Him their king, and the Romans would call Caiaphas and all the Council to account for it. It was a stormy meeting. Some proposed one thing and some another. Nicodemus was there protesting. Caiaphas rose: 'Ye know nothing at all, nor consider that it is expedient for you, that one man should die.' He knew his mind; he was astute enough (as the best text tells us) to say 'it is expedient for *you*.' But he was thinking all the while of himself.

And he did get Jesus put to death. When He was betrayed by Judas they brought Him before Caiaphas. They had their witnesses. But the witnesses did not agree. 'And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? *But he held his peace, and answered nothing.*'

Take Herod third. Unlike Pilate, Herod was a religious man; and unlike Caiaphas, he was truly religious. The Herods were all religious. Had they not been so they could not have held their place amongst the Jews, for they were Edomites. Herod the Great enlarged and beautified the Temple in Jerusalem and made it one of the wonders of the world. Herod Agrippa was almost persuaded to be a Christian. And the Herod we have now to do with, Herod Antipas, was so much interested in religion that when he invited John the Baptist to his palace, he gave him a chapel to preach in, went often to hear him preach, heard him gladly, and did many things which John bade him do—a very good test of the reality of a man's religion.

But there was one thing which he would not do. He was guilty of one open and outrageous sin, and he would not give it up. And because he would not give it up, that one sin slew Herod's religious life. Because he would not give up that one sin there came a day when he was driven to issue an order to the executioner, and the head of John the Baptist was brought to him bleeding on a plate.

Then came the Passover, and Herod went up to Jerusalem. Pilate heard that Jesus belonged to Galilee, over which Herod had jurisdiction; and he sent Him to Herod. For a long time Herod had desired to see Jesus. He had been told about Him. When he was first told about Him and about the miracles which He did, Herod had said an amazing thing. 'It is not another preacher,' he said; 'it is John whom I beheaded, he is risen from the dead.' For an outraged conscience will sometimes avenge itself, making a fool of the man who outrages it.

And now Jesus was coming. Perhaps He would speak as John had spoken, and Herod would thrill under his words as he had done in those earlier, happier days. Perhaps He would work a miracle—for Jesus could work miracles, John never could do that—perhaps He would

work such a miracle as would make Herod a religious man again though he kept his sin. Jesus came; Herod 'questioned him in many words.' *But He answered him nothing.*

For God heareth not sinners. But if any man (or woman) be a worshipper of God, and doeth His will, him He heareth. These two things are necessary—worship and conduct. And knowledge is necessary.

There is another case of silence. Jesus withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. *But He answered her never a word.*

What a stone of stumbling it has been. Dr. John Hutton takes it to be due to the ignorance of the disciples. He had to teach them that God is no respecter of persons. Well, He had, and He taught them. But the woman must not be forgotten.

Why did He not answer her? Because she lacked knowledge. She wanted bodily healing, and she wanted it for another. He will heal the daughter, but He will also heal the mother, and that as soon as she is able to receive the healing. If He heals the daughter at once the mother may be content to go. Once He healed ten lepers and let them go. Only one of them returned to thank Him for it.

See how the knowledge came to her. It came along with faith. It came as faith. Her earnest desire for the healing of her daughter made her importunate. And such importunity has a double power. It prevails with God to give, and it opens the soul to receive. The knowledge came with the faith, came in leaps and bounds; and when she was able to receive the fulness of the gift, 'O woman,' He said, 'great is thy faith; be it unto thee even as thou wilt.'

# William Sanday and his Work.

By the Rev. Alfred Plummer, D.D., formerly Master of University College, Durham.

## Second Paper.

Dr. Sanday's second work, *The Gospels in the Second Century* (Macmillan, 1876), has for its second title *An Examination of the Critical Part of a Work entitled 'Supernatural Religion.'* It was written at the request of the Christian Evidence Society, and therefore of necessity is of a controversial character. This did not make the production of it more pleasing to the writer; but to some extent this characteristic makes it more valuable to the reader, if he cares to know how such a work may be written with as little as possible of the controversial spirit, and as much as possible of consideration towards a provoking, and sometimes unfair, opponent. The opponent had sent Sanday a copy of the sixth edition of his work, a courtesy which is duly acknowledged in the Introduction to the dissection of it.

Of this second work Sanday said in October 1909 that he had forgotten very much of what was in it, but he 'suspected that it would be found to contain the germ of most that he had been able to offer in the way of critical method ever since.' This is very true. If those who have been familiar with the subject for some years were to read Sanday's book now for the first time, they might here and there become rather impatient, and wonder why he spent so much time and trouble in prolonged investigations of points about which nearly every one whose opinion is of weight is agreed. Yes, they are agreed now; but there was

no such general agreement in 1876. It was then not only possible for the author of *Supernatural Religion* to question or deny the truth of many of these positions, but even to gain in some quarters a reputation for impartiality; for there are persons who take for granted that any one who attacks Christian traditions must be impartial, and that defenders of them are always prejudiced; whereas scepticism may be as prejudiced as belief. If some of Sanday's careful arguments seem now to be somewhat unnecessary, it is largely owing to what he and others have done in this field that some critical questions which are discussed at length in this volume are now regarded as settled. They can never again be open to such an attack as was made on them then in *Supernatural Religion*; and even then some of the attacks could fairly be called wanton. It is now, for instance, generally admitted that Justin Martyr either used all our Four Gospels, or a Harmony constructed out of them, or possibly a collection of *testimonia* extracted from them. Any one of these conclusions implies that in Justin's day the authority of the Four Gospels was established.

But although the scientific investigations which Sanday gives us in this work might now, in some cases, be taken as read, his masterly discussion of what he rightly calls 'the most enigmatic and tantalizing of all patristic utterances' will long retain its value. This refers to the famous extract which Eusebius (*H.E.* iii. 39) gives us from the commentary of Papias on the Oracles (τὰ λόγια) of the Lord. 'Matthew wrote the oracles in the Hebrew tongue, and every one interpreted them as he was able.' 'Mark, as the interpreter of Peter, wrote down accurately, though not in order, all that he remembered that was said or done by Christ. For he neither heard the Lord nor attended upon Him, but later, as I said, upon Peter, who taught according to the occasion and [but] not as composing a connected narrative of the Lord's discourses; so that Mark made no mistake in writing down some things as he remembered them. For he took care of one thing, not to omit any of the particulars that he heard or to falsify any part of them.'

Westcott (*Canon*, p. 65) points out that ἐμνημόνευσεν and ἀπεμνημόνευσεν might mean 'as *Peter related* them,' instead of 'as *Mark remembered* them'; and this Selwyn (*First Christian Ideas*, p. 25) prefers. Selwyn also prefers 'did no injustice to Peter' to 'made no mistake' for οὐδὲν ἥμαρτε, which is less possible. What from the present point of view is important, as illustrating Sanday's fairness, is the fact that at the end of his careful examination of the probabilities respecting the testimony of Papias, he sums up rather in favour of the writer whose book he is criticising (p. 159). But on *Supernatural Religion* as a whole, he said that the writer had 'overshot the mark very much indeed. There is a certain truth in some things that he has said, but the whole sum of truth is very far from bearing out his conclusions. . . . There are indeed truths which find a response in our hearts without apparently going through any logical process, not because they are illogical, but because the scales of logic are not delicate and sensitive enough to weigh them.'

We now come to what seems to be a barren field in Sanday's life, so far as literary productiveness is concerned, namely, the seven years (1876–1883) which he spent, enormously to the advantage of that University, at Durham. It was after he had become Principal of Hatfield Hall that the number of men began to go up at Durham very rapidly. But during those years very little was published by him. That does not mean that he was doing nothing for the world at large. The reading and thinking that were to bear fruit a little later were always going on. In particular, the little commentary on *Romans* in the 'New Testament Commentary,' edited by Bishop Ellicott, was preparing the way for the work on that Epistle which he and Dr. Headlam produced in 1895, and which is still the chief authority on the subject.

His election to the Ireland Chair brought him back to Oxford, and his Inaugural Lecture as Professor, by its fulness and suggestiveness, at once raised high expectations respecting the work which was to come. He rather soon became one of our safest guides towards solutions of some of the highly complicated problems connected with the Old Latin Versions. His contributions are found in the Oxford *Studia Biblica*, 'Old Latin Biblical Texts,' No. II (1886); and an 'Essay on the Cheltenham MSS. of the Books of the Old and New Testament and the Writings of Cyprian' in *Studia Biblica*, No. III.

But textual criticism did not absorb his energies. He returned to the higher criticism in the useful little volume, *The Oracles of God*, which contains nine lectures on the Nature and Extent of Biblical

Inspiration and on the special Significance of the O.T. Scriptures at the Present Time (Longmans, 1891). This volume prepared the way for the Bampton Lectures of 1893 on *Inspiration*. Few Bamptons of late years have been more widely read or have done better service in reconciling thoughtful persons to the conclusions, some proved and others probable, of Biblical criticism. Considering that they were written during illness and under pressure, they are a remarkable production as regards both research and judgment. The writer's own criticism on them was that 'they are more eloquent than I like.' But there is no rhetorical embroidery. A single illustration may suffice; it is from the fourth lecture.

> 'Let us take as a specimen the oldest and simplest of these codes, the so-called "Book of the Covenant" (Exod. xx. 23–xxiii. 33). This book is older than the prophetical narrative in which it was incorporated, and according to Cornill (*Einleitung*, p. 75) embodied the customary law of the early monarchy: that is to say, it not only contains the formulated decisions of that age, but the formulated decisions which had accumulated gradually up to that age. Looking at this code, there are two things which strike us about it. One is its essentially religious character. The provisions of it are expressed as coming from God Himself. They carry with them Divine sanction and are based upon the Divine attributes (Exod. xxii. 22, 23, 24, 27). When we consider this characteristic, which is not peculiar to the Book of the Covenant but runs through the whole legislation from first to last, we see clearly how an element of inspiration enters into it. The lawgiver, whoever he is, the succession of lawgivers, have really "stood in the council of the Almighty." They speak, and are authorised to speak, in His Name. The consulting of the Lord was not a mere delusion. It was an expression of the fact that Israel was really the people of His choice, that He had promised to dwell with them and walk with them, and that he should be their God and they would be His people.'

See also pp. 126, 139, 152, 160, 282, 340, etc. There is eloquence in all these passages; but probably most readers feel that the eloquence is quite in place, and that it has the appearance of being spontaneous. The writer has no reason to regret or resent its presence. But Sanday's literary friends, who are very numerous, can testify to the frequent contrast between his generous appreciations of their productions and his diffidence with regard to his own. And any artificial straining after effect, such as Dean Burgon used to indulge in with his extraordinary variations of typography, was abhorrent to him. He disliked even the use of italics for the purpose of emphasizing a word or phrase; and this was one of the things about which it was not easy to move him. There were some matters with regard to which one felt that, with all his habitual gentleness, one was up against a stone wall.

In 1899, vol. ii. of Hastings' *Dictionary of the Bible* appeared. It contains many notable articles, such as Ramsay on *Galatia* and *The Galatians*, Ryle on *Genesis*, A. B. Davidson on *God* and on *Jeremiah*, Stanton on *Gospels*, Salmond on *Heaven*, Swete on *The Holy Spirit*, G. A. Smith on *Isaiah*, J. B. Mayor on *James* and *The Epistle of James*, etc. But it was said that it was worth while to get the volume if only for Sanday on *Jesus Christ*. This article was afterwards published as a separate volume with the title of *Outlines of the Life of Christ*, a second edition of which, with some modifications and additions, was published in 1905. In it he told us that he had not attempted to bring the work strictly up to date, but left it as an expression of his mind in the years preceding 1899. His beautifully illustrated work on *Sacred Sites of the Gospels* had appeared in 1903, and some of its features were transferred to this edition. The *Outlines* are now all that we can have of a *Life of Christ* by Sanday; but they are enough to give us a fairly good idea of what the greater work would have been, had he lived to produce it. During the remaining fifteen years of his life he continued to write and publish preparatory studies, but the master hand that could have worked them into a consistent whole is gone. With regard to miracles, his mind at this period (1899–1905) is plainly shown in the *Outlines* and in the paper on Miracles which he read at the Church Congress at Northampton in 1902; but that subject, and his attitudes towards it, may for the present stand over till we come to the later years.

The *Sacred Sites of the Gospels* was not the result of a few weeks spent in Palestine in the spring of 1902. It would have been written even

if that tour had not taken place. Its first purpose was to lighten the projected *Life* of 'a certain amount of topographical matter which would otherwise have to find a place in it. Its second purpose was to show how even the Lower Criticism, the humblest of all the handmaidens of Science, may sometimes contribute to questions of importance'; *e.g.* by deciding between the different readings, 'Gerasenes,' 'Gadarenes,' and 'Gergasenes.' Experts tell us that the traditional identifications of Biblical sites are to be received with great caution. Many of them are guesses unscientifically made in the Middle Ages. But some of them may be accepted as correct. Sanday thinks that the balance of probability is in favour of the traditional sites of Golgotha and the Sepulchre, and that there is a stronger balance with regard to the place of our Lord's trial and condemnation to death. He regards the identification of the 'upper room' of the Gospels (ἀνώγεον, Mk $14^{15}$ and Lk $22^{12}$) and of Acts (ὑπερῷον, $1^{33}$) as right beyond reasonable doubt; and that it is 'not a very precarious step' to identify it as in the house of Mary, the mother of Mark. This latter identification is exceedingly attractive, but the evidence for it is slight.

In 1904 Sanday returned to the subject which he had discussed with so much youthful ability thirty-two years earlier, namely, *The Criticism of the Fourth Gospel.* In this later work we have eight lectures, delivered in the Union Seminary, New York, in the autumn of 1904, repeated in Oxford in 1905, and then finally revised and published. They are, of course, much more mature than the earlier work; and they deal with a number of criticisms (mostly adverse to the Apostolic authorship of the Fourth Gospel and to its historical value) which had appeared in the interval, chiefly but not exclusively on the Continent; *e.g.* Bacon, Loisy, Jülicher, Schmiedel, Wendt, Wernle, and Wrede. When the earlier work appeared in 1872, a friend mentioned with amusement the superior and half-pitying kind of air with which some 'advanced' persons of Sanday's own generation spoke of this first venture: 'as if any one who believed that the Fourth Gospel could be authentic must be stupid.' In the Preface to the later work Sanday deals gently with his friend Dr. Cheyne, who had allowed himself to write: 'Apologetic considerations are brought in to limit our freedom. The Fourth Gospel must be the work of the Apostle John, and must be in the main historical, because the inherited orthodoxy requires it.' Sanday asks whether Cheyne really thinks that this is one's only reason for holding these views; and he explains his own position. 'I hope that this attitude is at least as consistent with an earnest pursuit of truth as that which appears to assume that orthodox or traditional opinions are always wrong.'

Among the new points which had arisen since 1872 was the theory, strongly maintained by some critics, that the theology of the Fourth Gospel is derived directly from the theology of St. Paul, and that the theology of St. Paul is absolutely his own invention and has little connexion with the teaching of Jesus Christ. Christ's teaching, as presented in the Synoptic Gospels, represents the real primitive Christianity, which was quickly lost. St. Paul invented an entirely new form of Christianity, and the writer of the Fourth Gospel adopted it, putting much of it into the mouth of Jesus. By this adoption what is really Pauline theology is made to look like a product of Christ's teaching. In reality the Johannine picture of that teaching is taken directly from St. Paul. Sanday asks whether it is possible to assent to a theory, according to which nine-tenths of the teaching by which, during nineteen centuries, Christians have shaped their belief and conduct, have no Divine origin, but are the invention of St. Paul.

With regard to the authorship and consequent authority of the Fourth Gospel, Sanday, from 1872 onwards, in spite of all that he read on the other side, seems never to have wavered; and the negative critics during that period were both numerous and strong. It was with a hearty exclamation of satisfaction and belief that he began his review of Dr. James Drummond's *Enquiry into the Character and Authority of the Fourth Gospel* (Williams & Norgate, 1903).

> '"At last a really good book on the right side," is the greeting some of us will be inclined to give to Dr. Drummond's book. A like greeting might have been given to Dr. Stanton's *The Gospels as Historical Documents*, Part I., which preceded it by a few weeks, and covers part of the same ground. The appearance of these two books almost together is the more welcome because they come at the end of what, from the point of view of which we are speaking, has been a

long series of disappointments' (*Hibbert Journal*, April 1904).

Sanday's view throughout is that the Fourth Gospel was written by the disciple whom Jesus loved and who was most intimate with Him; and that therefore his Gospel has all the authority of an eye-witness. Chap. 21 (with the exception of the concluding verses) was afterwards added by this same disciple as an appendix to correct the rumour that Christ had said that he was not to die. It is quite possible that this beloved disciple was not one of the Twelve, but on the whole it is probable that he was the Apostle John. Whoever he was, he wrote the First Epistle of John, and he may also have been the writer of the Second and Third Epistles. He wrote long after the events which he records; and the speeches which he inserts are sometimes not the actual words uttered, but expansions of them, giving the full meaning of what was said, as it had come home to him during many years of thought. Thus he gives us, not history, but a meditation on what he had heard, and seen, and handled, as interpreted by the experience of the Church during half a century.

Sanday's retention of the main portion of his earlier views with regard to the Fourth Gospel was not the obstinate dogmatism that refuses to listen to adverse argument. Few persons who have written so much have been so ready to revise their reasonings and conclusions. Conclusions as to some of the details have been revised by him. In other cases the reasonings have been modified in the course of criticism, but they have been found to lead to the old conclusions. The whole of the Fourth Gospel and the First Epistle, with possibly the Second and Third Epistles, are by the same writer, who was almost certainly some one who was very intimate with our Lord, but may possibly have been the intimate disciple of such a person. That these main conclusions are in the highest degree tenable is seen from the results of years of independent research by Dr. R. H. Charles. He gives them in the Introduction to his recently published *Commentary on the Revelation of St. John*, which almost overwhelms one with its wealth of learning and argument. He is convinced that the Gospel and 1 John are by the same hand, and holds that the reasons for assigning 2 and 3 John to the writer of the Gospel are still more convincing than those for assigning 1 John to him. But he does not believe that any Johannine Book was written by the Apostle. Like Sanday, he does not think that the evidence that the Apostle John, like his brother James, was put to death by the Jews in Jerusalem, and therefore before A.D. 70, can be entirely disregarded. On the contrary, he inclines to the view that it is true, while Sanday does not. Of course, if it is true, we have nothing that was written by the son of Zebedee. None of the Johannine Books was written before A.D. 70. Nevertheless the amount of agreement between these two scholars, reached by different routes, is remarkable; and it is evidence that Sanday has not, without good reason, held in the main to his earlier conclusions respecting the Fourth Gospel.

# Literature.

## *THE CHRISTIAN PREACHER.*

A STRONG book on Preaching has been as urgently required as any book we can think of. Preaching has been growing in estimation, especially in the Church of England. In consequence, many lectures have been delivered and many books published. But they have been limited in scope or in sympathy. Some of them have been simply trivial. Even the Yale Lectures, immortal as a few of them are, never go the whole way. The book that will satisfy all reasonable desire has been written by the Rev. A. E. Garvie, D.D., Principal of New College, London. It belongs to the 'International Theological Library'—*The Christian Preacher* (T. & T. Clark; 8vo, pp. xxvii, 490; 18s.).

'In deciding on the plan of the book, the writer first asked himself the question, For whom should he write, for the scholar delighting in the minutiæ of the history and the literature of the subject, or for the minister desiring to be helped to make the best of his calling as a preacher? While some of his interests drew him to the first, the dominating purpose of his life has driven him to the second.

He believes that in this way he can be most useful to the largest number. If scholars do not find as formidable an array of footnotes, references, and lists of books as has been offered in other volumes of the series, it is hoped that the omission will not be put down to ignorance or incompetence on the part of the writer, but to his deliberate intention to write a book that would be read from cover to cover by preachers, who might be alarmed by any display of learning.'

After the Introduction (which *is* an introduction, every sentence to be read for its own sake, every sentence carrying the interest forward) there are three parts—first, The History of Preaching; next, The Credentials, Qualifications, and Functions of the Preacher; last of all, The Preparation and the Production of the Sermon.

The first was the most difficult part to write. And for the first time its difficulty has been overcome. Dargan is too laborious, and Ker is—well, Ker is too delightfully Ker. Dr. Garvie selects his preachers with judgment and wastes never a word. Moreover, he is at his best, as he ought to be, with the moderns—especially Dale, Fairbairn, Horne.

Principal Garvie is a preacher. This is a book for preachers, not by a professor of homiletic, but by a preacher of the gospel. His very titles are a preacher's titles. In one chapter the preacher is treated as Scholar, Sage, Saint—shameless and unrepentant alliteration, that the reader, as if he were a hearer, may remember the 'heads of the discourse.' Now the rock of stumbling for a preacher on preaching is individualism. First he is himself and nobody else. Next he has his own and no other man's ministerial experience: for two contiguous parishes, two churches looking at one another across the street, differ unaccountably. Dr. Garvie has avoided the rock by referring at every turn to other men, and not only referring but even sometimes, though not very often, deferring, to them. No, not deferring very often. He has considered the contents of this book for many years; he has occupied many years in writing it; he has his own opinions and holds to them. One example will be sufficient—but it will find its place most appropriately in 'Entre Nous.'

## *MR. BALFOUR'S ESSAYS.*

A volume of *Essays, Speculative and Political*, by the Right Hon. A. J. Balfour, has been published by Messrs. Hodder & Stoughton (8vo, pp. x, 266; 12s. 6d. net). The Speculative are five—Decadence, Beauty, Bergson, Bacon, and Psychical Research; and the Political Essays are five—Anglo-German Relations, Treitschke's View of German World-Policy, the Freedom of the Seas, the Foundations of a Durable Peace, and A Brief Note on Zionism.

Every one of them deserves this permanence. Even the Address on Psychical Research, though it was delivered so long ago as 1894, and on a subject of such unstable equilibrium, is thoroughly well worth reading still. There is not a more captivating address or article on the subject. Take this paragraph out of it: 'I have constantly met people who tell you, with no apparent consciousness of saying anything more out of the way than a remark about the weather, that by the exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some celestial catastrophe; and greatly mistaken are they who think that this exercise of "will power," as they call it, is the most natural thing in the world, something that everybody would have anticipated, something which hardly deserves scientific notice or requires scientific explanation. In reality it is a profound mystery if it be true, and no event, however startling, which can be shown to fit naturally into the structure of the physical sciences should excite half so much intellectual curiosity as this trifling and seemingly commonplace phenomenon.'

The political papers had their immediate political interest, but it has not evaporated. For there also Mr. Balfour's words have the distinction of phraseology as well as of foresight which makes literature.

## *SILVESTER HORNE.*

*The Life of Charles Silvester Horne, M.A., M.P.*, has been written by the Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford (Hodder & Stoughton; 8vo, pp. viii, 311; 10s. 6d. net). Dr. Selbie calls himself editor, which means that he has opened the door and let us see Horne himself in his diaries and letters. And he has done well. For we do see him and appreciate him and even long to be to our genera-

tion what he was to his; and yet he could write neither diaries nor letters. How the total, clear, and strong impression is made one can scarcely tell. But there it is—an incomparable example for young men. Perhaps one word may be quoted; it comes from a daughter: 'I remember the horror with which I realized the difficulty some people have had in reconciling the first words of the Lord's Prayer with the idea of a loving God. To us the thought of God as a Father meant a relationship of perfect love and confidence, which we had ourselves experienced.' Yes, he was a father, and a husband, and a friend, and a preacher, and a politician, and a nineteenth-century Christian, following the Lamb whithersoever He goeth.

There is a chapter in the book, written by Dr. J. D. Jones, which describes the journeys which Horne and he made throughout the counties, to visit and encourage the country ministers. At Lynton, 'sitting in the very front was an old man, accompanied by his elderly daughter. It was my turn to speak first. This old man drew and held my attention. There he sat, dull, stolid, irresponsive. I did all I knew to bring some gleam into his face, to extract from him some sign of appreciation—but all in vain. He acted on me as a very wet blanket. During the singing of the next hymn, I ventured to wish Horne better luck with my stolid friend. "He's deaf," Horne said. But he wasn't deaf at all, as the issue proved. Horne had proceeded some way with his speech without eliciting the slightest response, when he had occasion to refer to a visit he paid to Dundee. "Now," he said, "whenever I visit a town for the first time I consult an encyclopædia to find out any things for which it may be famous. But all I could find Dundee was famous for was marmalade." At that there was a tremendous guffaw from the old gentleman in the front. All my own best stories and attempts at jokes, and some of Horne's had failed to touch him, but somehow or other "marmalade" opened his heart. After that Horne had him in the hollow of his hand. It became a joke with us ever after that when things were going badly with us we must "try marmalade."'

## *THE NEW TESTAMENT AND AFTER.*

There is no greater problem for the unbeliever in revelation than how to account for the difference between the writings of the New Testament and those that follow after. It is not only that books like the Epistle of Clement, Barnabas, Hermas, and the Didache are commonplace. More than that, their writers did not understand the most important things which St. Paul and St. John believed and taught. Says Mr. Campbell N. Moody: 'The great thoughts of the gospels and epistles were not obvious to the minds of the early converts. We see them labouring over questions that appear to require little discussion or to deserve none; we see them neglecting or misconstruing truths that were essential for Christ and His first messengers; we find the plainest intimations so contradicted or distorted that we are ready to charge those earnest souls with sheer perversity. In short, "we seem to have entered a new world when we pass from the first three gospels, from Paul, and from John, to Clement, Barnabas, Justin, or Valentinus."'

In the last sentence he has quoted Harnack, but Mr. Moody has himself studied *The Mind of the Early Converts* with zeal and ability, and the book which he has published under that title (Hodder & Stoughton; 8vo, pp. xiii, 310; 15s. net) gives us a better account of the practical beliefs of the early Christians than even Harnack has anywhere given us.

Mr. Moody is a missionary. It is the discovery in the mission field of the same problems, the same attempts at solving them on the part of converts, the same simplicity of misunderstanding, that led him to the study of the early Church. Then that study became to him a great deliverance. He could understand 'the Heathen Heart'—is it not the title of one of his books? He could sympathize with the converts in their perplexity. He could feed them with milk and reserve the strong meat until they had come of age. And then he wrote this book. It is greater than he expected, greater even than he intended it to be. For while he was content to instruct these babes in Christ and open the way for other teachers, he was enabled to write a great apologetic for Christianity. The New Testament is even yet, and even by the most accomplished scholar, beyond comprehension. Only a little here and a little there of the truth that is in it can we understand and appropriate. There can be no clearer proof than is furnished by this unbiassed book of its uniqueness, its inspiration, its immediate descent from the Holy Spirit of God.

## *SPURGEON.*

The Rev. W. Y. Fullerton, who wrote so well the biography of Thomas Spurgeon, has now written the biography of Spurgeon himself—the father needs no initials for identification—and has written it still more admirably—*C. H. Spurgeon: A Biography* (Williams & Norgate; 8vo, xv, 358; 15s. net). After all that has been written on Spurgeon, this book was needed for final judgment. Its own excellence proves the need.

Much recent biography has been simply the quotation of diaries and letters. Mr. Fullerton writes this biography. He knew Spurgeon well—who knew him better? And he is neither hypercritical like the biographer of Cardinal Manning, nor super-laudatory like the biographer of Samuel Butler. He knows that he was a great and a good man, and he makes us believe in both his goodness and his greatness.

The story of the ancestry is managed with skill. The grandfather, himself a preacher of ability, was more to Spurgeon than the father. 'The grandfather had a dry humour of his own, too; on one occasion, when he was asked how much he weighed, he answered: "Well, that all depends on how you take me: if weighed in the balances I am afraid I shall be found wanting, but in the pulpit they tell me I am heavy enough."'

The rapid rise, the almost at a bound leap into popularity, is still a wonder. The educator has nothing here for encouragement in the art of try, try, try again. Whitefield is called a model—Spurgeon himself called him so—but there was no prolonged or painful study. All the gifts seemed given, and given at the very beginning. One of them, and it one of the rarest, was the right word at the right moment. 'In the Surrey Gardens Music Hall one morning several young men continued to wear their hats even after the service began. In the middle of the opening hymn Spurgeon told the congregation that he had lately visited a Jewish synagogue, and in accordance with the custom of the place he had worn his hat during the service. "But," he added, "it is the Christian practice to uncover in a place of worship. I will therefore ask these young Jewish gentlemen kindly to remove their hats." Of course they did.

'A similar flank attack discomfited a party of undergraduates who came to the Guildhall in Cambridge when Mr. Spurgeon was speaking there. They stood up in front of the people, intercepting their view of the preacher. But when the preacher quietly remarked: "If the bodies of those young gentlemen were as transparent as their intentions they might continue to stand. As it is, I hope they will resume their seats." They hastily sat down.'

Mr. Fullerton tells us—was this known before?—that the published sermons had an editor, the editor being himself. 'During his long illness and the subsequent convalescence before his death, it was given to me to revise his sermons, and I was gradually emboldened to make large alterations in them, to develop a seven-page sermon into twelve pages, to take a piece from a long sermon and put it in a short one, and to add illustrative paragraphs here and there. Mr. Spurgeon himself, when he was able to scan the sermons of these ten months, was both interested and baffled when he tried to separate his own words from those of his editor.'

---

## *THE BRAHMAN.*

Mrs. Sinclair Stevenson, M.A., Sc.D., is known to students of Comparative Religion as an authority on India, particularly of the religion of the Jains. She is the author of the article on 'JAINISM' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS. She was a confident choice for a volume on the Brahman in 'The Religious Quest of India' series, edited by Dr. J. N. Farquhar and Dr. H. D. Griswold, for she had already written one of the volumes of the series and could be relied upon for breadth of sympathy and accuracy of information. The volume which she has written is called *The Rites of the Twice-Born* (Milford; 8vo, pp. xxiv, 474; 21s. net).

In a Foreword to the Book contributed by A. A. Macdonell, Professor of Sanskrit in the University of Oxford, we read: 'An adequate knowledge of the sacred language of the Brāhmans is a necessary basis for a trustworthy exposition of the life of the caste which committed its ritual rules to writing in the Sanskrit Sūtra literature more than 2,000 years ago, and which has adhered to them as there formulated with comparatively little modification down to the present time. As the daily life of the Hindus from the cradle to the grave is interpenetrated with religious practices more closely than that of any other people in the

world, the mass of material involved in a description of their ceremonial is very great. Mrs. Stevenson has enjoyed the advantage of collecting this material through direct and continuous association with Brāhmans during a residence of a good many years in a part of India where old traditions have been particularly well preserved. She has consequently been able to handle her subject with a first-hand knowledge denied to most other writers who generally derive their information from books only. She has, moreover, adopted the doubly excellent plan of restricting her account to a single region of India and of submitting what she has written for correction to those who themselves practise the rites she describes. Otherwise, owing to the numerous divergences in detail of Brāhmanical ceremonies in different parts of India, her statement, as being too general, would have been, on the one hand, liable to frequent criticism and contradiction, and on the other might have been on her part inaccurate or misleading because of the misunderstanding or misinterpretation of the facts observed. It is to be hoped that others possessing the necessary equipment and prolonged opportunities of study on the spot will in different parts of the country follow Mrs. Stevenson's methods, and supply the student of Indian religions with new and well-attested data from every region of the peninsula.'

That testimony to the value of Mrs. Stevenson's work needs no confirmation. No man can judge more surely than Professor Macdonell, no man ever judges more fairly. It may be said, however, that the interest of the book is not confined to the student of Indian religion. The last long chapter on 'The Appeal of Christ to the Twice-Born' is of world-wide concern, and most impressive. If there are few women who can write with Mrs. Stevenson's authority on a given subject, it must be added that there are few women who can write so attractively on any subject.

## *AQUINAS.*

It has been evident for some time that Aquinas had a brilliant English expositor in Philip H. Wicksteed, M.A., Litt.D. How brilliant is known only now that the Hibbert Lectures have been published on *The Reactions between Dogma and Philosophy illustrated from the Works of S. Thomas Aquinas* (Williams & Norgate; 8vo, pp. xxvi, 669; 24s. net).

'As I look back over the ground we have covered, these discourses seem more and more to resolve themselves into a commentary on the initial statements that Aquinas was essentially engaged in arranging an *alliance* between the ecclesiastical tradition and the Aristotelian philosophy, and that he was urged to his task by his deep love of them both and his firm conviction that both were true. His love made him feel that they ought to be friends everywhere as they were in his own heart; while his conviction of their truth taught him that in the deepest nature of things they actually were friends.

'But he loved the Church tradition more deeply than he loved Aristotle, and his conviction of its truth stood on a different plane and reached a higher level of certainty. For to him the tradition must be unconditionally true, whatever its content might be, because it was divinely authenticated. Whereas the bulk of the Aristotelian philosophy was accepted because its contents approved themselves to the natural faculties of man.

'In the last resort therefore, should a conflict arise, it was Aristotle and not the Church that must yield; only Aquinas held that such a case never could arise in its extreme form; for the tradition, however much it might limit, supplement, and interfuse the workings of reason, could not, and would not, contradict reason itself. Because both the tradition and reason came from God, and Aristotle had no authority except so far as he was the mouthpiece of reason.

'Such being the task of S. Thomas, his method was to draw a sharp line between the natural powers of man, with the truths accessible to them and the life that could be realised by them, on the one hand, and the powers beyond the scope of human nature, on the other hand, fed by truths inaccessible to reason, and leading to ideals of conduct and hopes of spiritual realisation unknown and unknowable to natural man.

'If we wish to restate the problem in more general terms, and to understand the method of Aquinas in its widest application, I suppose we may say that the theologian, whatever his church or his system, must in the first place substitute for Aristotle the much less definite and manageable conception of the body of ascertained scientific truth and reasonable philosophical conviction that

appeals to him on its own merits, or that he accepts on the authority of experts. Finding in himself, by hypothesis, a working harmony between this body of scientific and philosophic conviction and his own theological dogmas, he must first formulate and define the nature of this harmony to himself, and must then try to bring it home to all who share his scientific and philosophical principles, and so lead them on to his theology.'

That quotation will show what Dr. Wicksteed finds in Aquinas for our present instruction. It will show what is his own attitude to theology and to Aquinas. It will show how clearly and how inoffensively he can write about both, though he has so little belief in either.

## *MORAL THEOLOGY.*

Moral Theology is a phrase quite familiar to Roman Catholic theologians, but not at all familiar to others. Its adoption by Anglicans is due to the Confessional. Priests who hear confession and grant absolution need to know something of the nature of the men and women they have to do with, and 'moral theology' is the knowledge of the human heart and conscience.

Mr. Kenneth E. Kirk, Fellow of Magdalen and Tutor of Keble College, Oxford, has written for the use of Anglo-Catholic priests a book of direction which he calls *Some Principles of Moral Theology* (Longmans; 8vo, pp. xxvi, 282; 15s. net). He does not attempt to tell the priest what to say and what to do in every case of conscience that comes before him. That were as unwise as impossible. What he does is to instruct him in the facts of human nature as revealed in Scripture and taught by the Church. He then leaves him to make the application to each particular case as it comes before him out of the infinite variety of human experience.

The practical problem is how to combine authority with freedom. It is the standing problem of all ethics. 'A society which has its roots in a divine revelation once given (however much expanded under the later guidance of the Spirit)—a society, moreover, of which it is a fundamental principle that no member lives to himself alone—cannot dispense with authority and law. Limits must be set to the freedom of the individual. Yet they must not interfere with his *true* freedom; he must be free to develop every part of his personality to its utmost in the service of God and his neighbour.'

But the book is of use to others besides the priest in confession. It is a scholar's estimate of the importance of the ministerial calling; it is his thoughtful advice as to the best way of exercising it. He takes note of even the smallest matters, for everything has to be attended to in so delicate a profession.

'Constant ingenuity and inventiveness is required for the task of presenting Christian truth effectively. A turn of phrase, a happy illustration, a homely metaphor, is often far more incisive than elaborate argument. The parables of our Lord are a pattern for Christian teaching. Their simplicity and directness, their power of expressing even the deepest truths in phrases a child can understand, their immediate appeal to an active effort of imagination, their challenge to a fuller exploration of their mysteries—these are all characteristics which the Church cannot afford to neglect in her presentation of the Gospel. It is not enough to ask, "What ought I to say to this congregation or this individual?"—we must also ask, "In what words shall I say it?" And often enough the second of these problems is infinitely harder to solve than the first.'

## *A LEADER OF MEN.*

'It was due to things going a wee bit awry that I found myself nearer the German line than our own. The Boche had a full moon directly behind us, just myself and my servant, after the relief was reported completed, setting out to visit the "line." The Boche sniped us from the wood, so we moved to the flank a bit, but still they went on; then a dozen or fifteen rounds in quick succession, and we got into a crater; and at that moment my servant was hit, badly too, in the right breast. I wondered if they would come for us, and I got his rifle ready; but I don't think the Boche has much initiative. The crater was partly full of water, and still worse, it was a crater near or in a ditch. These craters are so many bogs, and you can imagine what happened. "Sir, give me a drink. Oh, sir, do get my legs out!" He was slowly sliding down the crater, with his legs buried and doubling underneath him; but I got him out and pushed him further up, but seemed stuck for ever myself. At last I got one

leg out, and by scooping with my hands and lying on one side (and it seemed after ages of pulling without a sign of movement), at last I was out. It was useless to creep back for help, for how could stretcher-bearers come out there and call for help? The Boche could be there first, and why should he know he had got one of us? Yet how to get him back? I shouldered his rifle—I did not think a revolver alone good enough—and hauled the poor chap to the edge of the crater. He stuck it well, but it must have been horrible. Then a friendly gunner from somewhere put a few rounds of shrapnel bang on the very spot from which we had been sniped. I found I could not manage the rifle, but I got poor old Barnbrooke up and carried him a few yards; more was impossible, the mud is so horrible. We had started off that afternoon at three, and now it was past midnight, so you may imagine how hopeless one's strength seemed to be, just when it was wanted. Those few rounds of shrapnel gave us just the little chance; but the snipers started again, and the edge of the wood was still eighty yards off. I think the poor chap wanted me to leave him; he was as plucky as he could be all the time. I told him we would be all right in the wood; couldn't he manage to walk a wee bit? So I got him up and, with his arm round my shoulder, we pushed ahead a few more yards, then another rest, and I carried him again, and though you could scarcely believe it, he was game enough to walk another bit, when suddenly we heard a whispered call: "This way, sir. Here you are, sir," and at last we were in one of our own shell holes. It was some time before we could get the stretcher-bearers down, and a hard time it is for those poor fellows, but thank God, we got him up to our own pill-box. They thought it was all up when they saw him, but I will not believe that. I feel somehow that his pluck will pull him through all right. We both agreed out there that God would help us somehow, and why should He not?'

The book is called *A Leader of Men* (Lane; 8vo, pp. xiv, 359; 21s.). It is a biography of Major Sydney Harold Baker, written by his father, Mr. James Baker, the well-known journalist and traveller.

It is a well-written book. There is not really very much to say, and in ordinary hands it might have been commonplace enough. But Mr. Baker 'keeps a good sough going'; not for an instant does his vigilance relax, and not for an instant does your interest fail or flag. Sydney was the second of four sons. He did well at Oxford, especially in athletics—he was Captain and stroke of the Jesus College Eight in 1903—and then went to Berlin for special instruction in science. When the War came he offered himself at once, but was turned down because of his age—he was born in 1880! At last he got into the Gloucesters. He fell facing the foe most gallantly in the great disaster of March 1918.

## *BISHOP ANTHONY MITCHELL.*

The Life of *Anthony Mitchell, Bishop of Aberdeen and Orkney*, has been written by William Perry, D.D., Principal of the Theological College of the Scottish Episcopal Church (Hodder & Stoughton; 8vo, pp. x, 231; 10s. 6d. net). It has been *written* by Principal Perry. There were no letters and there were only a few scraps of a diary. Short testimonies are quoted from friends, and there is a short chapter by Mr. J. M. Bulloch, the Editor of the *Graphic*, on Mitchell's literary activities as an Arts student: the rest, and the rest is the book, comes from Dr. Perry's own pen. And for once we see that a readable book and a lifelike reliable portrait may go together and be due to one loyal understanding friend. We detect but a single slip. The article on 'LAUD' which Bishop Mitchell contributed to the seventh volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS is not mentioned in the chapter which describes his literary work; yet that article cost him no little labour, and is probably the most finished bit of work he ever did.

An Aberdeenshire man, Mitchell was educated at the Aberdeen Grammar School and University. The Latin professor ('Professor of Humanity' is the official title) was Sir W. M. Ramsay; and it is pleasant to read that Ramsay above all the other professors (in fact, he alone of all the professors) took an interest in the lad and was held by him in grateful remembrance all his days. But we must quote the passage:

'When he returned to Aberdeen in October for his second session, Mitchell was a prominent figure in the University, and his originality attracted the special interest of Professor W. M. Ramsay, who had been appointed to the Chair of Humanity in Mitchell's first year. The young professor had a habit of delivering little homilies suggested by a

passage in some Latin author, and it often struck his students that he hailed these opportunities as a welcome relief from the drudgery of Latin translation and commentary. He would put his notes aside, plant his elbows on the desk, and twirling his pencil between the fingers of both hands, launch out upon an excursus on the social life or organising power of Rome, ending almost invariably upon a personal and practical note, and in particular encouraging men to make the most of life and its opportunity. Religion was never directly mentioned; no one knew what Ramsay's religious opinions were, for he was not in 1886 Sir William Ramsay of Pauline celebrity, but a young scholar and an archæologist, who even then could qualify as well as test the researches of his great master, Mommsen. These talks or sermonettes, as they might be called, were most attractive to serious students, and even the frivolous liked them for this, if for no better reason, that they put a stop for the moment to the trying business of note-taking. There is no doubt that Ramsay in this way inspired his students with just the quality that they needed, confidence in themselves, with an appeal that stirred not only their natural ambitions, but also their instinct for the highest ideals for life and conduct.'

Mitchell's family was Episcopalian, and he entered the Theological College of the Episcopal Church when Dr. Davey Biggs was Vice-Principal. 'Had he himself been asked what he gained most from his training at Edinburgh, he would certainly have replied, "The capacity to use my own soul"; and if one had ventured the further question, "Who influenced you most in that direction?" the answer would have been "Charles Davey Biggs."' His experiences as Curate and Vicar (or Rector) were discouraging. He was an attractive preacher, preaching without notes, clinging to the expository style, and taking Maclaren of Manchester as his model. But the visiting necessary in a slum district of Glasgow was beyond his physical strength. The Church he was sent to seems to have been in a scandalous state of disorder. One of its earlier incumbents, 'on being asked about his ritual at a special service—"had he a cope? and an abbot's staff? and a processional cross?"—cut short the interrogatories with the answer, "The whole ricmatick, my lord, the whole ricmatick." Another rector had been on such friendly terms with some of his people that on Sunday mornings he would fling off his coat in their kitchen and shave at the kitchen sink. There were other tales—deplorable, not funny—which helped to explain further the desperate pass to which St. Andrew's Church had descended.' After a change to an easier incumbency came the Principalship of the Theological College in Edinburgh, and then the Bishopric.

'The question a Roman Catholic asks about a priest is this—"Is he a saint?" a Presbyterian about a minister, "Is he a preacher?" and an Anglican about his priest, "Is he a gentleman?"' Bishop Mitchell was all three.

## *THE ORIGIN OF MAN.*

Mr. Carveth Read, M.A., who formerly was Grote Professor of Philosophy, and is now Lecturer on Comparative Psychology in University College, London, has written a book on *The Origin of Man and of his Superstitions* (Cambridge: at the University Press; 8vo, pp. xii, 350; 18s. net). Mr. Read accepts the evolutionary theory of man's origin in the form in which Dr. Arthur Keith has made it popular. Much more than that, he accepts the method by which man has evolved suggested by Darwin, the method called the struggle for existence. He is both an evolutionist and a Darwinian, and he is both whole-heartedly. His own contribution is a theory of the occasion of man's departure from the company of the apes.

Somewhere in the Oligocene period — say 1,200,000 years ago—an anthropoid, finding food scarce or being impelled by an unaccountable desire for adventure, left the forest and betook himself to the open country. But he had lived hitherto on fruits: how will he live now? Clearly he must accept a flesh diet, and hunt for it. Behold, then, the first of all the Nimrods! But he is handicapped with those long arms of his. They are excellent for climbing trees; they overbalance and impede him in the chase. Gradually the arms shorten; and as they shorten he is able to assume a more erect carriage. Toes and heels and straighter legs fall in. And as he finds he must use all his cunning if he is to catch his prey, growing ever more suspicious of him, his brain increases in size and complexity. Many generations come and go. The single hunter becomes a hunting pack. The pack becomes a tribe. The anthropoid ape has at last become a man.

It is all theory of course. And to tell the truth there is nothing whatever by way of fact to establish it, for the very earliest 'man' as yet discovered is as completely separated from the ape as Mr. Read himself. But it is theory very plausibly set forth. Take it or leave it, it makes excellent reading.

There is one danger, and it is a serious one. It is the danger of accepting any man's bad behaviour as a natural reversion to the ape. Mr. Read does not escape it. He quotes with approval, or at any rate without distinct disapproval, a confession of Mr. F. C. Selous, 'who, during an expedition in Canada, roused a caribou stag within twenty yards, saw "the dreadful terror in his eyes, and shot him. Did I feel sorry for what I had done? it may be asked. Well! no, I did not. Ten thousand years of superficial and unsatisfying civilisation have not altered the fundamental nature of men, and the successful hunter of to-day becomes a primeval savage, remorseless, triumphant, full of a wild, exultant joy, which none but those who have lived in the wilderness, and depended on their success as hunter for their daily food, can ever know or comprehend."'

It is simply the lust to kill, to be controlled like any other lust, and it is no more admirable or excusable than the lust to commit adultery, which, according to Mr. Read, is a human lust. Yet, on the strength of 'the primitive ape in us,' or some such foolish phraseology, we are told that war is ineradicable in human nature and can never come to an end.

Mr. Carveth Read has much more in his book than the story of the origin of man. The greater part of it is occupied with the origin of man's superstitions. There he is in agreement with Sir James Frazer. And there also he is a most attractive and instructive author.

## *WHO'S WHO, 1921.*

There are thirty thousand men and women in the world whom the world wants to know about. Their names and nearly all else that the world wants to know about them is in *Who's Who, 1921* (A. & C. Black; 42s. net), and all quite up to date. It takes two thousand nine hundred and thirty-six pages of double column and close type to tell all that must be told—their titles, honours, occupations, work, and play, together with a little of their genealogy. In the new volume there is a new thing. After Mr. Winston Churchill's paragraph we read: *See also Lt.-Col. B. H. Romilly.* And after Col. Romilly: *See also Rt. Hon. W. Churchill.* The explanation seems to be that Churchill and Romilly have married sisters.

Nothing can be said to commend the book that has not been said already. So we shall use our space to make one or two suggestions to the editor. First, a printer's error (most rare). Sir W. L. Allardyce, we are told, was educated at the Gymasium School. But besides the misprint, the school had ceased to be called the Gymnasium (the beloved 'Gym' of earlier days) and was called Chanonry School in Sir William's time. In any case, Gymnasium *School* it was never called. Another slight slip, under Miss Czaplicka's name, is Hasting's for Hastings's. Professor J. S. Reid's contributions to the *Encyclopædia of Religion and Ethics* should be mentioned. Also Sir Frederic Kenyon's articles in the single volume *Dictionary of the Bible* (English Versions, Greek Versions of the Old Testament, Text of the New Testament, Vulgate). Along with the rest they show the range of his scholarship.

Finally, we take the liberty of suggesting three names which we miss: Dr. A. B. D. Alexander, of Langbank, the author of *A Short History of Philosophy*, and other books; Dr. James Harvey, Principal Clerk of the General Assembly of the United Free Church of Scotland; and the Rev. A. R. Henderson, Principal of the Nottingham Institute.

The Rev. Cecil John Cadoux, M.A., D.D., whose elaborate book on the 'Early Christian Attitude to War' was well received, has now written a book on *The Guidance of Jesus for To-day* (Allen & Unwin; crown 8vo, pp. 178; 7s. 6d. net). He touches on the Suffering Servant. It is the central subject. It is the test of his capacity. And it should be said at once that there is no hesitation in giving Jesus the place of a Redeemer. Dr. Cadoux sees clearly that Jesus, as surely as the early Christians, recognized Himself as portrayed beforehand by Deutero-Isaiah; and in His suffering death and resurrection consciously fulfilled that prophecy. But he lays emphasis on the redemption which it is in the power of every martyr to accomplish. 'It was the great merit of Origenes that, despite the trammels of the imperfect theology of his day,

he boldly ascribed to the deaths of the martyrs a measure of that saving efficacy which all Christians ascribe to the death of Jesus.' What is the difference, then? What advantage has Jesus? This, if we understand Dr. Cadoux, that His death procured the forgiveness of sin, other deaths (along with His) bring about the repentance that makes forgiveness worth receiving.

---

*The Principles of Revolution* (Allen & Unwin; 5s. net) is the title of a new book by Mr. C. Delisle Burns. It is a paradox of a title. But the paradox is often the only way of stating the truth—even though not so often as Mr. Chesterton makes it. But why revolution? Because there are some things which do not admit of mending; ending is the only remedy. Two especially: 'the universal rule of force, and the falsity of the ideals which guide the practical life of men.' The ideals which guide the practical life of men may all be comprehended in one phrase: 'the spirit of domination.' Now 'until that desire is eradicated, we cannot make the next step forward; and no economic theorizing, no new system of government, no more subtle intelligence will destroy the desire for domination. That is why Tolstoi was so insistent in his statement that the only genuine revolution was religious. "The fundamental cause of the impending revolution, as of all past and future revolutions, is a religious one"; and therefore no transformation of society will be adequate which stops short of a new religious vision. A survey of all the modern world reveals no part which is not corrupted by the practice of a savage ideal of life and character.'

---

Professor Kirsopp Lake calmly remarks that we are in a position to correct Jesus of Nazareth; He belonged to His age; we belong to ours; we know more in our age than He did in His. Mr. Lowes Dickinson goes one step further. He tells us what we can correct in Him. We can correct Him in His resort to force. Mr. Dickinson has written a fantasia, and called it *The Magic Flute* (Allen & Unwin; 5s. net). It is cleverly conceived and charmingly written. You read it to the end assuredly if you begin to read it. Its purport is the exhibition of war's futility—and a very good purport. But Mr. Lowes Dickinson does not know Christ. He introduces Him returning to earth. Then this dialogue:

'"Lord, was your gospel true or false?"

'"True and false."

'"What was true in it?"

'"Love one another. Forgive your enemies."

'"What was false?"

'"The scourge of small cords, and the coming on clouds to judge the world."'

---

An elaborate and most entertaining study of childhood has been made by Margaret Whiting Spilhaus. The environment is South African, and that means something. But the interest is universal. Even the incorrigible bachelor will find good fun in the book—and possibly some movement of soul. No quotation will do the least grain of justice to it.

'Exactly at three we went into four syllables. The grown-ups had been discussing whether certain embroidery silks just brought from town would wash. The grown-ups forgot the matter. It was a small someone else who took the silks away and washed them, to see. "You are a wonderful child," quoth her abashed nurse. "Yes," agreed the unabashed baby with slow precision, "ab-so-lute-ly." Yet when she sees you with your hat she asks quaintly: "Are you going to put on it?" (Those tricksy *little* words!) Just three is very busy mimicking all she hears. Take care—she will seize upon any peccadillo of speech wherewith to electrify the household. Now she comes upon her mother blamelessly engaged in stencilling *Alice in Wonderland* round the nursery wall: "What ver dickens are you doing to my wall?" She delivered the phrase with the same joy as at six, when she truly appreciates the little swagger of slang. Then: "You are a sleepy bird" evokes the answer, "Yes, I jolly are sleepy!"'

The title is *The Limber Elf* (Blackwell; 6s. net).

---

How do you account for the eternal interest in Vergil? It does not seem to lessen one degree as the centuries pass. An Oxford publisher, Mr. Basil Blackwell, has a whole series of volumes in hand entitled 'Virgilian Studies.' We have seen some of them, and seen how full of life they are. The latest volume is an introduction to and commentary on *The Sixth Book of the Aeneid*, by H. E. Butler, M.A., Professor of Latin in London University (12s. 6d. net).

The peculiar appeal of the Sixth Book is through

its eschatology—to use a theological word scarcely adopted yet by the classical scholar. 'Vergil rises to the height of his beautiful theme and for the first time gives a definite picture of the life after death, though even here there are difficulties and obscurities which, in the opinion of some, still await solution. But of the nobility of the picture as a whole none have doubted. For pure poetry and exquisite diction it ranks with the very best of Vergil's work.'

Mr. Butler raises the question: How far is it to be taken seriously? 'The question admits of no answer.'

---

Every active student of the New Testament will welcome a final edition of *The Sayings of Jesus from Oxyrhynchus* (Cambridge: at the University Press; crown 8vo, pp. lxxvi, 48; 12s. 6d. net). Mr. Hugh G. Evelyn White, M.A., has prepared such an edition, giving us a text that may be relied on, but giving us also, in a critical apparatus, all the suggestions for emendation that are worth considering. The literature makes a great show. Scarcely a reputable New Testament scholar but has had a hand in amending or interpreting. Among the rest, Mr. White mentions the contributions of Professor Swete. These were made in THE EXPOSITORY TIMES, and they seem to be on the whole more reliable than any other scholar's work. In a long and most interesting Introduction, Mr. White discusses the whole subject of *Logia* of Jesus, and estimates the value of the Oxyrhynchus Logia in particular.

---

If you have any desire to know what 'Einstein' stands for, read *From Newton to Einstein*, by Benjamin Harrow, Ph.D. (Constable; 2s. 6d. net).

---

A volume of essays with the title of *The Supreme Human Tragedy* has been published by Messrs. Daniel (crown 8vo, pp. 95; 3s. 6d.). The author is Arthur Brodrick Bullock, M.A. It contains five essays. The first gives the book its title. The others are: 'The Need of a New Ethical Motive,' 'Arthur Schopenhauer,' 'The Parsifal Legend in Wagner's Music Drama,' and 'Wagneriana.' The first is the most arrestive. The supreme human tragedy is the unwillingness of men to deny themselves. 'Egoism' is the author's word for the moral disease from which the world is suffering. 'When the ignorance of the self-asserting ego is removed, the enlightenment of universal loving-kindness takes its place. The arrogance, obstinacy and overbearing effrontery which characterise egoistic impulses are succeeded by a new mental attitude which thinks no evil, which never fails to comfort and encourage with words of true sympathy, and which seeks to actively set forward the well-being of all men, without any thought of reward in this world or in any other.' It is the old and excellent remedy: Make the tree good and its fruit will be good.

---

*David Livingstone, Missionary and Explorer*, by J. Alfred Sharp (Epworth Press; 6s. net), is likely to become one of the most popular of the great missionary's biographies. It is written in a plain homely style, without either heroics or platitudes. As you read it the interest deepens. The chapter entitled 'Faithful unto Death' is very impressive.

---

The law of *Domicile and Quasi-Domicile*, most important for the Roman Catholic to know in the present disciplinary life of the Church, is set forth in great detail and yet with perfect clearness by the Rev. Neil Farren, B.A., B.D., D.C.L. (Dublin: Gill; 8vo, pp. vii, 127; 8s. 6d. net.). Quasi-domicile needs exposition more than Domicile, for while the latter is based on Roman law and is familiar to jurists, the former is purely ecclesiastical. 'It seems really to have made its first appearance in Canon Law after the Council of Trent, and to be due directly to the matrimonial legislation of that body.' Dr. Farren has accordingly given the whole of a long chapter to the exposition of Quasi-domicile.

---

If the question were set in an examination: Who was Jabez, and for what is he remarkable?—how many of us could answer it? The answer is given by the Rev. W. Mackintosh Mackay, B.D., in his second series of *Bible Types of Modern Men* (Hodder & Stoughton; crown 8vo, pp. x, 236; 6s. net). 'Jabez is remarkable in the Bible for this—that his life is summed up in a prayer. There are other things told *about* him; but the only thing that is told *of* him is, that he prayed. That prayer made him famous. It is beautiful to become celebrated by prayer. There is a man in America who was made famous in a similar way. "The Blind Chaplain of the Senate," as he was called, became celebrated by a prayer. It was a time when there was bad feeling between our land and

his, and on a day of a great debate, when speeches might be made that would settle the question of war or peace, this blind chaplain had the moral courage to open the proceedings with a prayer for peace so earnest and so melting that it made the angry disputants ashamed. It changed indeed the whole tone of the discussion, and made its petitioner celebrated in the history of his country.'

A nice exercise in imagination as well as knowledge of the Bible might be found in guessing who the other men are—the man who wins at the finish, the man who can fill a gap, the man with an eye to the main chance, the man who never had a chance, the man he might have been, and so on. Some of them have no names in the Bible. But Mr. Mackintosh Mackay expects us to put names we know to one or other of them.

---

Whatever else Professor Robert Mackintosh does in his volume on *Historic Theories of the Atonement* (Hodder & Stoughton; crown 8vo, pp. x, 319; 7s. 6d. net), he certainly makes out the doctrine of the Atonement to be difficult of comprehension. He is himself unexpectedly orthodox—that is, unexpectedly near to Anselm, for Anselm has been our orthodoxy on this doctrine for a long time. On one point he is emphatic, and he takes no time to lay it down emphatically—reconciliation to God is not possible without atonement. He shows that atonement is necessary both for our sakes and for God's sake.

'Anselm's theology of Atonement distinctly includes that assertion. Protestant Evangelicalism almost invariably shrinks from it; recently, *e.g.*, Dr. Denney. And yet one cannot but hold that the statement expresses a truth. As the Old Testament teaches, God forgives and saves [Israel] "for His own name's sake." As the New Testament proclaims, God is our Father; and again, God is love. The habitual tag of orthodoxy forty or fifty years since, that God "might justly" have left us to our ruin, is hardly to the point. God is just; we believe that to be profoundly true; but we do not adequately confess His name if we say, "God is justice," or even if we employ a synonym with loftier associations, and declare that "God is righteousness." Not even the further assertion that "God is loving" will suffice us—God *is love*. Therefore He would not have been true to His name—that name in which we trust—had He contented Himself with constitutional excuses for inaction. Atonement was necessary not merely in order that man might be truly man but that God might be God.'

---

There is nothing like a great text, but there is fascination sometimes in a small one. Whether the fascination should be resisted or not depends upon the preacher. When the preacher can preach sermons like those of the Rev. Hubert L. Simpson, M.A., in *The Intention of His Soul* (Hodder & Stoughton; crown 8vo, pp. xv, 260; 7s. 6d. net), nothing is lost by the choice of an unfamiliar text, something may even be gained, as the arrest of attention.

What are the texts? Among them these: 'Moses took the bones of Joseph with him' (the title is 'The Transport Wagon'); 'He set his face toward the wilderness' ('The Lure of the Wilderness'); 'They put his own clothes on him' ('His own Clothes'); 'When the south wind blew softly' ('The Snare of the South Wind'); 'They wearied themselves to find the door' ('The Rush for the Door').

But Mr. Simpson is not dependent on his text for the arrest of attention. His first sentence has that power. The sermon on Joseph's bones begins: 'The great secret of successful journeying is to travel light.' Then why carry dead bones with you? 'The Lure of the Wilderness' begins: 'Balaam's ass saved his life in the days of his flesh, but she has been like to be the end of him ever since.' Leave the ass alone and all the 'spooks' with her: go with the man Balaam into the place where God dwells in spirit and in truth.

---

*The Divine Soliloquies of Gerlac Petersen* have been translated into English and published by Messrs. Longmans (2s. 6d. net). Petersen was a Canon Regular of Deventer. He died in 1411. Of the thirty-nine chapters, one of the shortest, but otherwise quite typical, is the nineteenth.

'I am straitened on every side, and I meet with conflicts and troubles unless with great diligence and care I often exercise myself inwardly in the presence of God, to be with Whom is my highest good, and to be without Whom my greatest ill.

'And if I persevere I may be able, at least sometimes, in light to see light, namely, that Wisdom in which all things are esteemed for what they are, and that simple Truth as it is in itself and in which I may be able to see the truth con-

cerning all things, and chiefly concerning myself. From this it is plain that I am purely and simply nothing, and that what is in me of myself is nothing, except that which, if truth were told, should be despised and spurned by every creature.

'And thus, placed as it were wholly outside myself, and observing myself from afar, and despising myself, I will go forth along with the bare truth of all things that exist, on high and in the depth, far and wide, after the manner in which truth itself goeth forth towards all things, looking upon all that is contrary with a quiet mind, and upon all that is turbulent in great calm.'

---

On the eve of his translation to the See of Manchester, the Rev. William Temple has issued a volume of war sermons. *Fellowship with God* is the title (Macmillan; fcap. 8vo, pp. viii, 244; 6s. net). As sermons preached during the war they are of course predominantly national and ethical. But they are built on a solid foundation of Christian doctrine. And the last two are even theological. The last of all has the title of 'The Philosophy of the Incarnation.' His explanation of the miracle of the Incarnation is this: 'The Gospel record seems to say that if our wills are given to God, we are possessed of powers which we do not now know to exist because we have not tried to exercise them. If it be so, it is no more a breach of uniformity than was the first wireless message ever sent.'

---

The Church has never yet been able either to accept or to reject St. James's method of healing sickness. Some reject it utterly. The Rev. J. T. Butlin, B.A., accepts it as whole-heartedly. He has written *A Handbook of Divine Healing* (Marshall Brothers; 5s. net). It is for the most part a record of 'cases.' Some are failures; it is the successes that have to be accounted for. As Mr. Balfour says about telepathy, 'such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some celestial catastrophe.' One thing to take account of is this: Mr. G. F. C. Searle, Sc.D., F.R.S., University Lecturer in Experimental Physics in the University of Cambridge, believes in Mr. Butlin, in his anointing with oil and in his cures. He has written a Foreword to the book to say so.

---

A Sketch of the Life of James Bennett Keene, D.D., Bishop of Meath, has been written by his wife and published by Messrs. Marshall Brothers, under the title of *In Loving Memory* (post 8vo, pp. 205; 5s. net). In a Foreword the Primate of All Ireland describes Bishop Keene as notable for depth of character and width of scholarship, and just those two are the characteristics that impress themselves upon the reader of the biography. A short letter is quoted written by Mr. John Edge, K.C. Dr. Keene had been chairman at a lecture delivered by Mr. Edge, and so rare and precious is a good chairman that the lecturer wrote at once to Mrs. Keene:

'Your husband is the most amiable and the most learned man combined, I ever met. His amiability came naturally, he could not be disagreeable, even if he wished it. As to his learning, Sir Thomas Moffett, late President of Galway College, used to say, "All Keene had to do was to walk into the Hall and get a Fellowship at Trinity. He was First in Science, Classics, Mathematics, Moral Philosophy, and Hebrew, but he preferred the Ministry of Christ." I merely tell you all this, he is so modest, he would never tell it himself. His amiability was shown in coming out last Monday evening to please me, Chancellor White, and the whole District. He made the little gathering a success.'

That man's Life was worth writing even if he had not been a Bishop. The most genial of men, he was a keen advocate of temperance and an absolute abstainer from alcohol. He liked to quote this ancient bit of wisdom: 'Kakemmi, who lived in Egypt under King Snefern, of the 3rd Dynasty, nearly 3000 years before the days of Moses, said: "Contemptible is he who is the slave of his lust and passes his time in idleness. Flee intemperance, for a glass of water suffices to quench thirst, and a mouthful of melon to restore the heart. How repugnant it is to see a man lose his thought and become no longer master of his words. In truth, he is the shame of his mother, and of his neighbours. Every one cries out, 'Oh! that thou canst do so.'"'

---

A handsome volume of *Sermons* by the late P. A. Canon Sheehan, D.D., has been edited by the Rev. M. J. Phelan, S.J., and published by Messrs. Maunsel (8vo, pp. viii, 311; 12s. 6d. net). It is rarely that Roman Catholic sermons are of any service to others; it is rarely that they can be

read. In nothing that we know of is the gulf between us so visible and impassable. But here for once is a volume by a Roman preacher that is both readable and edifying. It goes without saying that there are a certain number of sermons on the Blessed Virgin. But the surprise is that even they are instructive and inoffensive to the Protestant understanding. One has still to wonder how Christ and His Mother can *both* receive full adoration, but then one has so many things to wonder at in the human heart.

---

'Everyday' undoubtedly are the *Everyday Essays* of John Crawley, everyday thoughts on everyday themes in everyday language. And all the everyday people who are tired following the clever essayists will enjoy their restfulness. But quite out of the ordinary and everyday is the Anthology of Modern Prose, called *Prose Pictures*, which E. Margaret Jones, B.A., has compiled. Both books belong to Messrs. Melrose's Pocket Series (3s. 6d. net each).

---

A striking sign of the progress made in the Study of Religion, or at least of the increase of interest in that study, is the fact that whereas the literature of the ten years 1900 to 1910 is satisfactorily dealt with by Mr. L. H. Jordan, B.D., in a single volume, the next five years' production will take up two volumes. Mr. Jordan has republished his first volume in a revised and augmented edition. The title is *Comparative Religion: A Survey of its Recent Literature* (Milford; 8vo, pp. viii, 160; 10s. net). The second and third volumes are to appear sometime in 1921. We have spoken of Mr. Jordan's work before. It is well, however, to be reminded that in his enthusiasm (for he is a most enthusiastic advocate of this study) he does much more than make a survey of the literature. One section of this volume deals with 'the imperative requirements' for the study of Comparative Religion, and another directs attention to the 'gains, needs, and tendencies' of it.

---

A volume of extracts old and new from writers of all ages has been made by Norman MacMunn and called *The Companion Dictionary of Quotations* (Moring). It has new features. The quotations (on an average two lines in length) are numbered, from 1 to 1915. Each quotation has a title. And on the right margin of the page is given the number of other quotations on the same topic. The 'get up' of the book is most attractive, just as one expects it to be coming from the De la More Press.

---

Mr. Murray has sent out that popular book *The Psalms in Human Life*, by R. E. Prothero (Lord Ernle), in a cheap edition (2s. 6d. net).

---

Every one who possesses the Oxford English Dictionary should possess also *A Thousand and One Notes*, by Mr. George G. Loane, M.A. (Surbiton: Philpott; 5s.). Mr. Loane could himself have been a lexicographer, so extensively does he read and so clearly discern the use of words. Take two examples of his additions to the great dictionary:

> '**A-Christ**—not given, though "a-Christism" is. Aubrey, describing Ralegh's scaffold speech, which contained no word of Christ but much zeal and adoration regarding God, says he was an a-Christ, not an atheist.'
>
> '**Eye-music.** If Ouida's "eye-love" is to be immortalized, why not find a place for the old Wordsworth's splendid line "A soft eye-music of slow-waving boughs" (*Airey-Force Valley*)?'

---

The Bishop of Chelmsford has published his Primary Visitation Charge. The title is *The Church and her Problems* (Scott; 2s. net). Dr. Watts-Ditchfield is a progressive evangelical. He is prepared to admit women to any function in the Church to which laymen are admitted. Some of his most earnest words are spoken on the drink traffic. Let the Bishop of Durham consider.

---

It is the opinion of the Rev. B. Ralfe Davies, M.A., that Anglo-Catholicism needs radical reconstruction if it is to be of any good to the world. And the reconstruction must begin at the top. The Bishops are most in need of it. 'What we must have is a General Staff; and it is wanted now. Such a staff would, of course, not claim canonical authority. By the nature of the case, it could contain no Bishops, whether overseas or hitherseas. We should not pretend, or allow it to pretend, that its decrees were binding on conscience, except in so far as wantonly to ignore it would be an offence against Anglo-Catholic unity.

For its whole purpose would be to unify, to co-ordinate and to prepare for the emergency. We should submit ourselves to it, and be ready to make the sacrifices suggested by it, purely of our free will, but whole-heartedly because we desire a united front.'

The book is written with considerable force of language, and some fairly biting sarcasm. 'Catholic women know, and could teach, how life can be lived. But there is not enough to do; set them to work making nightdresses for dolls. Revolution is threatening, cynical, needless war a-preparing. But to struggle for Peace and Justice might entrap us in politics. Let us concentrate upon the fancy soap stall.' The title is *Anglo-Catholics and the Future* (Society of SS. Peter and Paul; 5s. net).

---

A *Report of the First Anglo-Catholic Congress*, held in London in 1920, has been published by the S.P.C.K. (8vo, pp. 207; 8s. 6d. net). It has been admirably edited by the Rev. Darwell Stone, D.D., Principal of Pusey House, and it is a volume, perhaps of historical value, certainly of much immediate interest. A masterly sketch of Old and New Testament criticism by Professor C. H. Turner has the first place. Then comes Professor A. E. Taylor of St. Andrews with an equally able paper on 'The Faith and Modern Speculation'—equally able and more outspoken. Professor Taylor had the courage to say this: 'If we care in the right way for Catholic Christianity, if indeed it is more to us than self-worship and the idolatry of our own "tastes," we cannot be content to leave it to the "undenominational" lecturer on morals and the "natural" theologians to save the coming generation of educated men throughout the world from letting God and hope fade out of their lives, while we busy ourselves only with controversy about gestures and postures, vestments and ornaments, or matters of ecclesiastical discipline.'

The funny man at the Congress was Mr. G. K. Chesterton. He began his paper by saying: 'I should have very great doubt and diffidence in addressing this meeting at all for a great many different reasons, but I am somewhat comforted and relieved because of the simple and single fact that I am perfectly certain that nobody will hear a word I say. This gives a certain buoyancy and a beautiful irresponsibility to a speaker, and I assure you that I am as happy as a hermit in the wilderness. I feel that nobody is in the least likely to overhear my soliloquy. It is rather a bore for you—perhaps after all not so much a bore as if you did hear. I can only assure you that it is only in part my fault. When I was asked some considerable time ago to take part as anyone might, in what I imagined to be a debate about Labour, I had not the faintest idea that it would be at this magnificent meeting in this magnificent place, and when I discovered it—rather late, but by my own fault entirely—I did my best to implore the Secretary to allow somebody else with a voice larger than a mouse's to come and read a paper to you. But the Secretary, I may remark, is a man of a ruthless and adamantine character, and he insisted on dragging the body of the criminal into court. Well, as I say, I can only apologise to you, and if you get bored before I sit down, which will be in about five minutes, I think you will be fully justified then in storming the platform. So long as the Secretary perishes also, I shall die content.'

But he was much more amusing when he became serious:

'I remember—most of us remember—a picture, I think of Queen Victoria presenting a Bible to some Indian or Afghan Chief which was called "The Secret of England's greatness." I wish to speak with all reasonable respect of a patriotic and conscientious Sovereign as well as of the more important things, but I am bound to say that I can imagine few things more bewildering or more bewildered than an Afghan's impressions of Queen Victoria's impressions of what is nothing but remote Semitic folklore when divided from the tradition which explains it and a Church to which it testifies. And I think we have got to seriously consider whether the whole of our civilisation has not been sufficiently on the decline for it to be possible some time soon for people to be looking not for the explanation of our greatness, but for the explanation of our weakness; and I hope that in some future ages there will not be shown another kind of picture, showing the ruins of Bolton Abbey or the desecrated shrine, the empty shrine of Glastonbury, with the title "The Secret of England's failure."'

---

There are texts that take a whole book to expound them. A whole book has been given by E. J. Ives to the exposition of the last verse of the First Gospel—to only a part of the verse indeed,

to the words, 'I am with you alway.' *The Ever Present Christ* is the title (S.C.M.; crown 8vo, pp. 96; 3s. 6d. net). It is not a large book, but it is very full of matter, and the matter is all good for exposition and encouragement—the way into the Presence and the secret of continuing therein most clearly and most earnestly made known to us.

---

A refreshingly original study of St. Paul has been made and published by Mr. C. Harold Dodd, M.A., Yates Professor of New Testament Greek and Exegesis at Mansfield College, Oxford. The title is *The Meaning of Paul for To-day* (Swarthmore Press; crown 8vo, pp. 172; 6s. 6d. net). The centre of St. Paul's theology and the secret of St. Paul's life is the Cross. And the power of the Cross for redemption lies in the kinship of the Crucified. 'In order to understand Paul's teaching here it is necessary to give full weight to his belief in the solidarity of man. On the one side that solidarity is considered as "forensic," *i.e.* mankind is regarded as a real corporation which acts and suffers in the person of its representative. In primitive society the "personality" of the tribe or other community is so much more clearly defined than that of the individuals composing it that the whole community naturally suffers for any crime of one of its members. If an Achan breaks *tabu*, his whole kin must perish. If a Macdonald of Glencoe delays to take the oath of allegiance, his whole clan must be massacred. It is only an extension of that idea when Paul thinks of the human race as a corporation represented on the natural plane by "Adam," the hypothetical ancestor, whose act of sin involves the whole Race; but capable also of being represented by Christ, and sharing likewise in His "act of righteousness." On the other hand, the solidarity is considered as metaphysical. "Flesh," or the lower part of human nature, is thought of as a *continuum*, in which all individual men share. It is a tainted heritage which comes to each man burdened with the results of racial sin. Thus a blow struck at Sin by any human being who partakes of the "flesh" is struck on behalf of all.'

---

There is no escaping Geneva. If you are interested in poetry, Byron and Shelley were there together for a time; in fiction, George Eliot found rest there; in theology, Calvin and Geneva are inseparable; in rationalism or sentimentalism, Rousseau and Voltaire lived and wrote there; in psychology, Amiel thought and suffered in Geneva; in the Bible, the first complete popular translation into English was made there; in symbolism, the black gown was worn there; in ecclesiasticism, John Knox was harboured there; in humanitarianism, the Red Cross is established in Geneva; in peace and the prosperity of the world, the League of Nations has its official headquarters there.

Is it any wonder that a book has been written on *Geneva, its Place in the World* (Fisher Unwin; 6s. net)? The immediate occasion of it is the League. But its authors, Constance and Julian Grande, have the whole history of the city before them, and they will bring you speedily under the spell of its marvellous and momentous associations.

---

A *Handbook of the Early Christian Fathers* has been written by Ernest Leigh-Bennett (Williams & Norgate; 8vo, pp. xii, 340; 21s. net). In twenty chapters the story is told of the life and work of twenty of the Fathers, from St. Clement of Rome to St. Augustine. There is no parade of learning; probably no special research has preceded the writing; but good use is made of the best English authorities. Once and again a tendency is detected towards depreciation of the Roman, and exaltation of the Anglican, position on certain doctrines of the Faith. But it can scarcely be called unfair. When the Father can fairly be claimed for Roman as against Anglican Catholicism, Mr. Leigh-Bennett allows the claim. After quoting St. Hilary of Poitiers and his view of the Eucharist, he says: 'These are very strong words; but without disputing Hilary's Catholicism, it is necessary to point out that in this, as in many Eucharistic quotations from the Fathers, the writer was not directly expounding the doctrine of the Sacrament, but using it as an argument to prove something else: viz. that as our union with Christ in the Sacrament was one not of will but of nature, so was the union of the Father and the Son. That Hilary had strong Catholic views on the subject may, however, be elsewhere inferred from the fact that, when describing a riotous attack on a Catholic Host at Toulouse, he said, "They even dared to lay hands on Christ Himself."'

# St. Luke and Lucius of Cyrene.

By the Reverend R. C. Ford, M.A., B.D., Grimsby.

The suggestion has been made that St. Luke and Lucius of Cyrene are the same person. If that could be proved it would help to solve the problem of the 'special source' of the third Gospel. There are scholars who identify them as two names of one person, though the majority are quite opposed to the idea. Zöckler dismisses it as 'quite absurd'; Headlam says that it has nothing in its favour; Plummer admits that it is not impossible, but says that there is no evidence. One objection strongly expressed is that while Lucas is an abbreviation, it is not an abbreviation of Lucius. Its full form may be Lucanus, or Lucilius, or Lucianus; but it is very unlikely to be Lucius. But since Plummer wrote, Professor Ramsay has found in the inscriptions of Pisidian Antioch the name Lucas as a pet form of the Latin Lucius. With this discovery it is not possible any longer to say that there is no evidence in favour of the identification.

According to Ac 13[1], certain prophets and teachers were at work in the Church at Antioch. Their names are given as Barnabas, Symeon that was called Niger, Lucius of Cyrene, Manaen the foster-brother of Herod the tetrarch, and Saul. This company, in the midst of which Lucius was found, is an interesting one. Who is 'Symeon that was called Niger'? He must have been an African. There is a Simon of Cyrene named in Mt 27 and Mk 15. Symeon the African might well be Simon of Cyrene. If St. Luke be Lucius of Cyrene he would probably be well acquainted with Simon of the same city. Another significant member of the group is Manaen, the foster-brother of Herod. Holdsworth and Sanday have independently reached the conclusion that among the special sources from which St. Luke draws his peculiar material Joanna, wife of Chuza, Herod's steward, counts as chief. Luke manifests marked sympathy with women, and an intimate acquaintance with the court of Herod, such as might have been obtained from Joanna.

But where did St. Luke meet with Joanna? Harnack, Streeter, Bartlet, and Hawkins prefer to think that the special source is to be sought in Philip the Evangelist and his daughters. But once more, if St. Luke be Lucius of Cyrene, then he met Joanna at Antioch, and we have found an adequate solution of the problem. Is there any evidence to connect St. Luke with Cyrene? Certainly he displays great interest in that region. He notes that at Pentecost there were dwelling in Jerusalem devout men 'from the parts of Libya which are about Cyrene'; that amongst those who disputed with Stephen were 'certain of them that were of the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians'; that when the disciples were dispersed by the persecution on the martyrdom of Stephen some of them travelled 'as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who when they were come to Antioch, spake unto the Greeks also.' St. Luke also shows intimate knowledge of the coast and harbours of Crete directly opposite Cyrene, and is well aware of the dangers to navigation in that perilous region. Was St. Luke one of those men of Cyrene who came to Antioch and spoke unto the Greeks?

Tradition associates St. Luke with Antioch. Early Vulgate MSS. of the Gospels have prefaces attached to the books giving particulars of their authors. These are probably as early as the third century. That prefixed to the third Gospel says that 'Luke, by nation a Syrian of Antioch, a disciple of the apostles, and afterwards a follower of St. Paul, served his Master blamelessly till his confession'; while Eusebius (*H.E.* iii. 4) speaks of 'Luke who was born at Antioch, by profession a physician, etc.' Thus while tradition connects St. Luke with Antioch, Scripture connects Lucius with the same city. Possibly when the tradition was formed sufficient was known to identify Lucius and St. Luke; or the tradition may have been founded on the known fact that Lucius was at Antioch. But that could not have happened unless it had been known that Lucas was an abbreviation of Lucius. Now Ramsay tells us that it was such an abbreviation.

Turning to the Gospel, we find St. Luke saying in his prefatory dedication that certain things 'have been fulfilled *among us*,' and that eye-witnesses

'delivered them *unto us*.' He identifies himself with those to whom they were delivered and amongst whom they were fulfilled. This does at least imply a residence in Palestine, and probably in Jerusalem. He may have been a member of that synagogue of the Cyrenians which was in Jerusalem, and so have known these eye-witnesses. It does not seem at all difficult to suppose that he had taken part in that dispute between Stephen and the Cyrenians, and that the words of Stephen followed by his martyrdom had been the chief influence which brought about his conversion. When the rest fled to Antioch to escape their hostile fellow-countrymen it is quite likely that he would flee there with them.

Where could a more likely home be found for one who was to occupy the important position of St. Luke? There was a large Jewish community in the city, constituting, according to Josephus, a quarter of the population. They enjoyed equal rights of citizenship with the Greek inhabitants in the time of Alexander the Great. Many evidences of culture were to be found there, including not only a philosophical school but also a medical school, where the 'beloved physician' may have qualified, or at least have received that instruction which made him so helpful to St. Paul in his times of need. In such matters certainty is unlikely to be obtained; but when so many facts converge on one conclusion, and so many problems would be solved by it, surely such a conclusion is not to be dismissed so curtly as is done when it is said that 'there is nothing in its favour,' 'there is no evidence,' or that 'it is quite absurd.'

# In the Study.

## Virginibus Puerisque.

### 'I wonder.'

'They were all amazed at the mighty power of God.'—Lk $9^{43}$.

You all know what it is to wonder. You have looked up into the starry sky, and the vastness of it has made you almost afraid. Then, have you ever been amongst great mountains and felt the silence and loneliness of them? And do you remember the first time you gazed at the ocean? You could not understand how anything so great, so immense, could be kept in its place; it was a mystery; you wondered.

1. You do not all wonder at the same sort of thing. As you know, the child of the country has a very different idea of the world from the boy or girl who has been born and brought up in a crowded city. But whatever be the outlook, the sense of wonder is one of the things that bind boys and girls together, and the 'grown-up' who has it and keeps it remains a child to the end of his life.

2. If we ceased to wonder at things we might as well be done with this life altogether. A man or woman who has no thought of anything but how to make money is one for whom we can only be sorry, for money is of no use when one comes to die. You must have heard the fable of the chicken who, finding a diamond, exclaimed, 'Would it were a corn-grain!' And there is a story of an African princess whose bones were found in the desert beside a bag of pearls. She had written an account of how food had failed her, until at the last she had crushed pearls to dust, and tried with that to satisfy the deadly craving—'but, alas! they were only pearls, and so I died.'

3. Sometimes what is learnt at school or at the University dulls the sense of wonder. The science professor gives reasons for things that seem inexplicable. You have class-books that tell you about the stars, and you may have been allowed to look through a great telescope that seemed to bring the moon so near that the thought passed through your mind, 'Perhaps people may one day be able to explore it.' Then the beauty of the rainbow has been explained away from the minds of many boys and girls. The poet Wordsworth used to love to gaze at it when he was a child, and he did so to the end of his life.

> So be it when I shall grow old,
> Or let me die.

4. There are those who never cease to wonder at the wild flowers that some of you consider of little account. You crush them under foot in utter

thoughtlessness. Great men have paused to wonder at their beauty. Writing of a man whose eyes had not been opened to see—who could not wonder—Wordsworth says:

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

At the end of his greatest poem we find the words:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

5. The great French chemist, Pasteur, said that 'everything is wonderful,' only he said it in his own language—'tout est miracle.' Surely the beauty of autumn is 'all a miracle.' Instead of green leaves we behold a glory that almost takes our breath away. We wish we were artists and could write it down in colour. The botanist slips in and tells us the meaning of the gold and the fire; but at the same time we learn from him that it is better for the tree that the leaves should die and fall. It is a good gift of God to us that every year they pass away in a glory that is unforgettable.

And what of the Maker of this wonderful world? Science does not tell us about Him. She says she does not know. In this case it is the simple child mind—the mind that wonders—that gets to know most. Jesus said that if we are to enter the Kingdom of Heaven we must become like little children. That kingdom is in this world; boys and girls, as well as great and learned men and women, may be subjects of it. Wonder is 'in the air' of it; not the wonder that means a mere curious gaze, but a wonder that says, 'I want to know.'

Boys and girls, in all the Bible there are no truer words than 'he that seeketh findeth.'

---

### How to Grow.

'Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.'—2 Pet. $3^{18}$.

How long do you think it takes to grow? Perhaps some of you will guess eighteen years or twenty. Shall I tell you? As long as it takes to live! If you live till you are seventy or eighty you will be growing still.

If you were a kitten you would grow up in about a year; if you were a puppy you would grow up in about two. But you are not going to be a dog or a cat, you are going to be a man or a woman, and so you will go on growing as long as you live.

Now why is this? It is because boys and girls are such important people, and they have to grow in so many ways. First, they have to grow bodies, and they finish that when they are about twenty. Then they have to grow minds, and they can go on doing that long after they are twenty. But, most important of all, they have to grow souls, and these are not full grown till they go to live with Jesus in heaven.

Now I don't need to tell you to grow bodies. Some of you are doing that so fast that your mother's needle can't keep pace with you. Tucks have to be let down, sleeves added to, suits passed on to a younger brother. But although mother often sighs, she would be worried if you stopped growing, because that would mean that there was something wrong with you. There was a little girl of four once who came to visit her grandfather, and when he saw her, he exclaimed: 'Why, Dora, how you do grow!' 'Course I do,' she replied, 'I shouldn't be *real* if I didn't.'

I expect most of you want to grow up with bodies that are straight and strong and beautiful, and I hope you all will. But did you ever think what kind of minds and souls you are growing? Did you ever wish that they too might be straight and strong and beautiful? Sometimes I have seen a very sad sight—a man or a woman with a deformed body. Sometimes I have seen a sadder sight—a man or woman with a fine body and a dwarfed mind. But sometimes I have seen the saddest sight of all—a man or a woman with a fine body, a splendid intellect, and a poor, twisted, deformed soul.

So first make quite sure that while you are busy growing a fine body you are growing, at the same time, a fine mind.

And how are you to do that? Well, if you want to grow a fine, strong body, what do you do? You give it plenty of good food and exercise. And if you want to grow a fine, strong mind you must give *it* plenty of good food and exercise. That is one of the reasons why you go to school—to feed and exercise your mind. You feed it when you learn history and geography and spelling and reading; and you exercise it when you do sums and learn to reason.

But it isn't only at school that you feed and exercise your mind. You are feeding it when you study the beautiful book of Nature which lies open for any one to read. You are feeding it when you get to know the wild flowers, when you find out where and how the birds build their nests, when you notice the size, and the colour, and the number of their eggs. And you are feeding it, too, when you read fine story-books, or listen to true tales of great men and women and noble deeds.

But more important than growing a splendid body, more important than growing a splendid mind, is growing a strong and beautiful soul. You may have a strong body and a magnificent mind, but if you have, along with these, a weak, mean, little soul, then you are a very poor creature indeed. And so, boys and girls, make surest of all that you are growing fine souls.

And how are we to do that? There is just one way, and our text tells us of it. We are to 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ.'

And what does that mean? What is the 'grace of Jesus Christ'? The grace of Jesus is just His redeeming love that stoops down to lift us up, to lift us out of the dust and the mire up to the heights of His own purity and love. Jesus gives this grace to all who ask it, and those who let it into their lives become gracious and strong and lovely.

There is a beautiful story told of a bishop whose little child had been called home to God. The bishop had only one photograph of the child, and that photograph was so faded and blurred that the features could scarcely be recognized. One day he carried the picture to a famous photographer and asked him to do with it what he could. Three weeks later he returned, and when he entered the studio he was startled. There in its frame on the wall hung the picture of his child, and it seemed as if the little one were living again. The face that had been hidden beneath the blurs and mists stood out clearly, every feature lifelike and perfect.

And so, boys and girls, if we let Jesus touch our lives with the grace of His redeeming love all the mists and blurs of mistakes and sins will be cleared away, and He will bring out the Divine beauty that lies in the soul of every one of us.

## The Christian Year.

### Second Sunday in Lent.

#### Nearness.

'That I may win Christ, and be found in him.'—Ph $3^{8.9}$.

St. Paul uses four phrases or ideas to express various degrees of *nearness* or *union* between the Christian and his Lord. They are never formally arranged in order; it is never even suggested that they form a sequence illustrating the stages through which Christian experience passes from the lower to the higher. But we can hardly reflect upon their implications without finding that they do arrange themselves in such a sequence. It is at all events a legitimate speculation that they had this value in their author's mind. The fact that he never explicitly gives them such a form illustrates once more what we have already seen to be true: that the Christian life is an indivisible whole, and that the merest beginner in holiness may, for a moment, share in the most sacred experience of the saint—and by sharing in it receive a foretaste of his state to be, an inspiration to guide him through the darker stages of struggle, an ideal which, though fugitive and evanescent, remains yet as something ultimately to be achieved.

1. The first, which seems to represent the very beginnings of the spiritual life, is that of the *imitation of Christ*. Here the Christian has parted company from the standards of this world; he has accepted a higher and different ideal, to which he will endeavour to conform. His greatest effort in this stage, no doubt, will be to bring his passions into conformity with this ideal; but he will not fail to allow its influence to play upon mind and will as well.

2. By degrees, however, as he meditates upon his example (for how else can he imitate it?) and moulds his conscious life upon it, there cannot fail to come upon him an experience which marks the beginning of a higher stage. In his struggle to be like Christ, he meets with temptation, worldly loss perhaps, scorn, suffering, and trial; and all of these he tries to encounter as his Master encountered them upon earth. So there springs up in him a sense of sympathy or oneness with the sufferings of Jesus. He thinks of himself as *suffering* or *dying with Him*, even as *making complete His sufferings*. Here is a thought which is a very real illumination of the mind; an explanation—the only explanation—of the troubles of the

world, as well as a great incentive to further effort and achievement.

3. This achievement is in part accomplished when those around him—when even he himself—see that in one respect or another he is actually becoming, what he set out to be, visibly like his Master. They see *Christ in him.* Here is indicated a third stage—a stage in which the Christian becomes conscious of a supernatural inward power which has taken possession of him, which—though perhaps intermittently only, at moments of high inspiration—enables him *to do all things.* His will is identified with the will of Christ, and from that will draws by the channel of the Holy Spirit powers hitherto undreamt of—of victory in prayer, in communion, in self-control, and in external acts of goodness.

4. This is not all. An even higher possibility is suggested by the change to a new phrase—the change by which the Christian characterizes his condition no longer as *Christ in me* but *I in Christ.* To most of us this change of phrase is almost unmeaning; we have not penetrated far enough into the spiritual world to appreciate its tremendous significance. Yet we can get some glimpse of it by analogy. There is a difference between *sin in me* and *I in sin.* 'Sin in me' means briefly that I am cognizant of a power for evil active in my nature, and at times at least dominant there. 'I in sin' means much more. It means that sin has taken so complete possession of my every faculty that I, as a separate personality, have virtually ceased to exist. I exist only as an automatic instrument of sin; I am absorbed in sin, swamped by sin; it permeates every fibre of my being. The difference between *Christ in me* and *I in Christ* has exactly the same significance. 'Christ in me' represents a high stage of Christian experience—higher than many of us attain except at rare moments. 'I in Christ' represents a stage infinitely higher. It is no longer the case even that the Christian is conscious of a sublime power *within* himself; he has ceased to be conscious of himself altogether, so supremely cognizant is he of the other Personality which has laid hold upon him. Of this experience we may perhaps doubt whether there are many Christians so spiritually-minded as to know it as an abiding possession; but there are few earnest souls who, at least at one or two moments in a lifetime, have not felt something akin to it. It represents a completeness of personal identity with Christ through the Spirit—impossible for long, we may conjecture, under the conditions of earthly life, yet possible for just long enough, to those who earnestly look for it, to give them a glimpse of what shall be their eternal reward.[1]

---

THIRD SUNDAY IN LENT.

**Character.**

'The kingdom of God is within you.'—Lk $17^{21}$.

The Christian movement, in inner character and in persistent trend, is, and always has been, primarily and essentially an ethical movement. Let this fact once be recognized, and the main outlines of the answer to the question of the Church's political and social function become sufficiently clear.

1. Her primary function is the provision of individual character-material of a high type. This is what secular society has a right to demand of her, and by her response to that demand her vitality and efficiency must be judged. The test by which she stands and falls is the extent to which she is sending out from her altars a supply of noble, high-minded, disciplined men and women ready to play their full part in public and private affairs, and to spend and be spent in the unselfish service of their fellow-men. All her apparatus of doctrine and devotion and discipline is relative to the discharge of this function. It answers its true purpose so far, and only so far, as it proves effective as a character-forming instrument.

2. The Church, thus conceived, is not committed to any particular theories of social and political reconstruction, nor to the movements which embody them, nor to the party organizations which exist to promote them. She cannot, without transcending her legitimate province, decide between socialism and individualism, between radicalism and conservatism, and place the imprimatur of her authority on one or other of these competing creeds. Such creeds are tentative and experimental; they vary from year to year, sometimes almost from day to day. They attract adherents by arguments and considerations equally varied and equally changeable. They belong to a plane quite different from that on which the Church is called to move. Her concern is with the eternal and unchangeable principles of the

[1] K. E. Kirk, *Some Principles of Moral Theology.*

moral law, with justice, and truth, and freedom, and unselfishness; and her right and duty is to insist that these principles shall be recognized by all political parties, and shall intertwine themselves in the essential texture of all political movements and creeds. This is her second political and social function. In the discharge of it she is bound to be absolutely intolerant. With this reservation her attitude should be one of friendly neutrality and sympathetic tolerance towards all parties alike.

3. It follows from this that, in dealing with her individual members, the Church has no right to interfere with their political activities, nor to try to influence them in this direction or that. But she has a right to demand that these activities shall be directed by the dictates of the moral law, and regulated by its requirements. In other words, it is the personal character of citizens which is her solicitude, not their opinions or party attachments. Here again she is bound to be intolerant. She cannot, without disloyalty to her Lord, acquiesce in the leadership of men of doubtful character, however highly gifted and popular and persuasive. Intrigue and dishonesty and duplicity and disloyalty, unscrupulous ambition and sordid self-seeking—these are the enemies against which she is bound to wage unceasing warfare. With men actuated by such motives, or following such paths, she can have no truce. As Christ drove the money-changers from the Temple, so His Church is bound to use all her influence to drive from public life men who sully its fountain springs by unclean practices.

This matter is of crucial importance to the development of democratic institutions. It is doubtful whether our great democracies have yet recognized with sufficient clearness that no community can be in a healthy and progressive state which allows its public affairs to be guided or administered by corrupt self-seekers. It must, if it is to escape decadence and final disaster, exclude such men from positions of responsibility and trust. Under the conditions of modern democratic life public opinion is by far the most potent instrument which can be used for this purpose. It is for the Church to develop, and inform, and organize this opinion, and to give it utterance in unequivocal terms. This is one of her most important political functions. Let us Churchmen not be deterred from discharging it by the indolence of spurious sensitiveness, or by cowardice posing as broad-minded liberalism. The Scribes and Pharisees, the recognized rulers of the Jewish people, were untainted by political corruption in its grosser forms; but they were at heart unscrupulous and ambitious self-seekers. Christ discerned them as such, and dealt with them as such, and His dealings with them were of a very drastic and decisive kind.

4. A further function is implied in these. The Church has nothing to do with party politics, but she can provide a platform on which men of different parties can meet and interchange their views in an atmosphere of mutual friendliness and respect. The provision of such a platform can be of no small advantage. Honest men may honestly differ as to the best methods of promoting social and political well-being. But their differences are often magnified and accentuated by misunderstanding and ignorance. Bring them together under conditions which help them to realize their fundamental agreements, and though they may maintain their differences these will lose much of their bitterness and acrimony. The Church can provide such conditions in a conspicuous degree. Her membership implies agreement with regard to fundamental principles and ideals. Let Churchmen once become conscious of the essential ties which thus bind them together, and there is little fear that they will be seriously estranged from each other by transitory differences of policy or method.

The breeding-ground of purposeful and progressive character, the vigilant guardian of the purity and integrity of public life, the common home where all who are honestly working for the establishment of God's Kingdom can meet on terms of mutual confidence and respect, and recognize the essential unity of principle and purpose which underlies their differences, and which, in the final issue, will reveal these differences as complementary, contributes to one harmonious whole: such are some of the social and political functions which the Church is intended by her Founder to discharge. How far she fulfils that intention depends upon us individual Churchmen, upon you and me. For the Kingdom of God is within us. We are germ-centres of its life. We have but to live that life and let it work. Work it will as surely as a seed sown in congenial soil silently spreads out its roots, and then, pressing upward, gradually clothes itself in the fair growth

of stately stem and intertwined branches, radiant with shimmering leaves and laden with gorgeous fruits and flowers.[1]

## Fourth Sunday in Lent.

### Spiritual Perception.

'The multitude therefore, that stood by, and heard it, said that it thundered: others said, An angel hath spoken. Jesus said, Father.'—Jn $12^{29}$.

To nations and to churches, as to individual men and women, there come great moments, the spring-tides of the soul, when mysterious and awesome forces make themselves felt. At such times it is not unusual for the agitated and perplexed minds of men to feel as if all nature were convulsed, supporting with terrifying portents the apprehension of their own spirits. Such a crisis, they said, occurred at the time of the death of Julius Cæsar.

Nor heaven, nor earth, have been at peace to-night.

. . . . . .

There is one within,
Besides the things that we have heard and seen,
Recounts most horrid sights seen by the watch.
A lioness hath whelped in the streets;
And graves have yawn'd, and yielded up their dead;
Fierce fiery warriors fight upon the clouds,
In ranks, and squadrons, and right form of war,
Which drizzled blood upon the Capitol:
The noise of battle hurtled in the air,
Horses did neigh and dying men did groan;
And ghosts did shriek and squeal about the streets.

That was a testing-time when men had to take sides, and to show their colours.

Another and a greater crisis was to follow, not in Rome, but in Jerusalem, when Roman and Greek and Jew were involved—mankind upon its trial. It was the greatest hour in the spiritual history of the world, when the soul of man was being searched. Even in the quiet restraint of the narrative of the Fourth Gospel the reader can feel something of the tense, electric state of the atmosphere. Voices seemed to fill the air; loud thunders rolled through the firmament. Each had his own interpretation and explanation to offer of the unusual portent. To some—to the great mass of people—the solemn moment seems to have brought no revelation, no quickening of the spirit. *God was breaking into life*; but all they had to say about it was that there was a big noise—heavy thunder among the Judæan hills! Others, of a greater degree of spiritual perception, caught, if not the words, yet enough to perceive that the noise was articulate speech. They had ears to hear that something unusual was being uttered in that solemn hour. 'An angel hath spoken,' they said. But there was One whose religious understanding had reached a still higher stage of development, and He said, 'Father, glorify thy name.' Whatever the coming days might bring, however He might seem to be 'tossed on the sea of human passions,' the Father was steadily guiding all to the highest end. This was the conviction which alone made it possible for Him to face the awful ordeal which lay before Him, the assurance that His death would glorify God, the assurance that He was not throwing His life away.

There are three distinct stages or degrees of spiritual perception, in the light of which the several classes of men interpret the phenomena of the times.

1. As in the days of our Lord, the great mass of men are crassly dull and unresponsive to the striking and arresting manifestations which are going on around them. In such the development of the religious understanding is at the lowest stage. They are conscious indeed—who could well fail to be?—that something unusual, something to engage the attention and even appeal to the imagination, is happening. They are aware that at any rate the world is reverberating with a big noise. And they are ready with their glib explanation. It is the thunder of the guns and the rumble of unrest. 'The multitude therefore, that stood by, and heard it, said that it thundered.' That is all they have to say. Those who are content merely to 'stand by' when great movements are afoot are usually unable to see very deeply into the heart of anything. We perpetually wonder, it may be that we are even pained, because the great majority of people seem so incapable of realizing the tremendous import, spiritually, socially, and morally, of the events that are happening around us to-day. Whatever they may all mean and whatever they may ultimately issue in, of one thing we may be certain, that you have not explained them when you refer them merely to naturalistic causes.

[1] W. H. Carnegie, *Personal Religion and Politics*.

2. But they were not all so dense who stood around our Lord that momentous day. There were others who knew this was no ordinary thunder. The divine was in it; the angel of the unseen was almost brushing them with his wings as he went by them. God had become articulate in their drab lives, and their souls were awake. 'An angel hath spoken,' they said. It was far nearer the truth than the glib explanation of the others, although falling far short of the sublime truth. It is a cause for thankfulness that at least a few in the crowd have reached this higher stage of religious understanding and spiritual development. They are convinced that an angel has been speaking, if it be but the angel of pain and death. No naturalistic interpretation of the tremendous happenings of the past years can possibly satisfy them. To their minds and consciences it is simply grotesque to explain the upheaval in the world of men as due merely to the loosing of the accumulated thunder of the nation's guns. Was Mons a matter of guns only, and not of the steadfast souls of men? Have you explained the Marne when you have said, It thundered? And when the great tides of the soul are astir, your naturalistic interpretations are not only inadequate—they are a monstrous impertinence.

3. But there was One present that day who had the perfect explanation of the mystery which was engaging their attention and challenging their interpretation. In Him the spirit was so alert, the religious comprehension so fully developed, that He missed nothing of the significance of that great hour. That which deafened the ears or clouded the brows of others brought the smile of glad content to His lips. No thunder this, nor even unknown angel visitant, but the voice of His Father.

This is the highest degree of spiritual perception, an explanation which really explains, when speculation passes into knowledge.

> Where one heard thunder, and one saw
> flame,
> I only know He named my name.

What seems to you but the sultry rumbling of an overcharged atmosphere is to a more spiritual mind full of infinite spiritual possibilities. Where at the most you are convinced of the presence of some vague psychic manifestation—an angel—the man of quickened religious susceptibility is hearing the very accents of God calling him to personal dealings.

The hour was a critical one, not only for the whole world, but in particular for Jesus Himself. Not to those 'standing by' in idle curiosity or half-hearted indifference, wondering what would turn up next, but to the One who was walking in the path of service and sacrifice that He might redeem the world and lead it back to righteousness and God, was the true reading of the riddle vouchsafed. Pain and suffering, seeming defeat and death there might be, but the outcome of all would be the glory of God. And once He was sure of that, Jesus could face up to all that life and death might demand of Him. He had listened to the confused noises of the age, and had heard, not the grinding of a soulless machine, nor the uncertain rendering of a fitful melody, but His Father's voice.

St. Paul has let us far into the secret of things when he has told us that he was not disobedient to the heavenly vision which came to him. If he had been, it is not unlikely that he would some day have come to the conclusion that his companions, and not he, were right. There had been a blinding light and a bewildering noise, but it might after all have been explained in various materialistic ways. What really convinced Paul was the life and growing experience into which his vision led him. 'People might tell him that he had had a sunstroke; but he knew that, sunstroke or something else, he had been led into a career of usefulness; that life had assumed a new meaning and fascination for him; that depths of joy and peace and hope had been opened up; that he had passed into a friendship he could only adequately describe by saying that he knew the God and Father of Jesus Christ. As he obeyed the impulses that came upon him with mastering force in that hour of prostration, life disclosed its unsearchable riches for him. He saw and kept seeing what he had been blind to until now. . . . He heard and kept hearing the assuring voice within saying, "Abba, Father," and giving him that sonship with the Lord of heaven and earth which had been the distinguishing characteristic of the Jesus whose followers he had hunted down to death. . . . Years after the startling day on the Damascus road, when life's experience had turned in its accumulated evidence, he wrote confidently, "I know whom I have believed."'[1]

[1] H. L. Simpson, *The Intention of His Soul.*

## Fifth Sunday in Lent.

### The Atonement.

'In whom we have redemption through his blood, even the forgiveness of sins.'—Col $1^{14}$.

Our redemption is no mere complex of ideas. It is a fact in history—the central fact of all that long story. And we must be on our guard as Christians against the tyranny of several types of idealist philosophy, which sterilize such belief at the outset. Loyalty or disloyalty to the great fact means life or means death to Christian faith. Not a few so-called theories of Atonement are evasions or denials of the fact itself. Assuming, then, the view of history as not merely a divine manifestation but a divine activity, we proceed to emphasize several elements in the doctrine of Atonement.

1. First: we are saved, specifically and emphatically, by the sufferings and death of Christ. Certainly there will be few or none to-day who will seek to separate the death of Christ from the life which it crowned. The 'imputation of Christ's active obedience' is a desperately scholastic fashion of asserting the connexion between the death and the antecedent life; yet, however obsolete its terms of thought or of expression, it points to a truth. The death does not save us without the life. It is the death of *Jesus Christ* that saves; the death of Him who had shown Himself to be what we mean by Jesus Christ; dare we add it?—who had *become* Jesus Christ amid the sufferings and temptations of His life before that hour, when as a merciful and faithful high priest He undertook the supreme task of dying. But we must affirm with at least equal emphasis the counter-proposition, that the life does not save us apart from the death. If either can be passed over in a brief statement of Christian facts, the death cannot be omitted and the life may. For it was given to Christ to embody in that supreme sacrifice all that His life meant, of love to man and of filial faithfulness towards God.

2. Secondly: the death of Christ is known by Christians as procuring for us or conveying to us or assuring us of the forgiveness of our sins; and this is the primary gift of God—the first and, in a sense, the greatest and most wonderful thing included in salvation. *How* the death of Christ is related to man's forgiveness may perplex us. Perhaps our Lord's death procures forgiveness. Perhaps it conveys forgiveness. Perhaps it rather assures us—giving us moral warrant, even at the moment when we confess our sins, to believe in the forgiveness of God. Or perhaps several of these expressions may be justified. Or quite different expressions may do better service in interpreting God to men. But, even if the effort at definition should result in failure—even if we must endure the jeers of those who are content with some plausible and glib formula that cannot long content either mind or heart or conscience—we will not waver in the confession, though made perhaps half blindly, that in Christ we have redemption through His blood, even the forgiveness of our sins. There may indeed be another thing in regard to which our thought must grow riper. There may be something to learn as to what forgiveness means. Is it just the remission of penalties? Does it always include such remission? Or is the essence of forgiveness rather restoration to God's friendship? Can that friendship, then, ever be interrupted? And, if interrupted, can it ever possibly be reknit? Christian faith is sure of its answer. Sin does separate from God. Christ by His death does reconcile.

3. Thirdly: the cross of Christ is held to be not merely the means of forgiveness but also the fountainhead of the new life. If we must say, with the child's hymn, 'He died that we might be forgiven,' we must continue with it, in the next breath, 'He died to make us good.' And these two great benefits, however closely knit together, and however inseparable one from the other in experience, must be regarded (*pace* Dr. Denney) as two things and not as one. Nor shall we be loyal either to the teaching of the New Testament or to the facts of Christian experience if we lay exclusive emphasis upon forgiveness, or seek to explain the redemption of human character by some other power than the grace of the suffering Saviour. Should we say that—the constitutional barrier of sin being once removed—the goodwill of God flows out freely towards us, or that His omnipotence rescues us and terminates our state of almost utter helplessness, or that the Holy Spirit supplements *within* us the work of Christ *for* us—it is all true, and yet it is all incomplete. Christ died for us; we bless God for that great love. But also, we died with Christ. Somehow—for these are mysterious things — somehow, we say, He has broken the evil spell and won the decisive victory which loyal faith inherits and shares.[1]

[1] R. Mackintosh, *Historic Theories of Atonement.*

# The Spirit of Early Judaism.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

## Contrast of the Post-Exilic with the Pre-Exilic Age.

Judaism is still a mighty force in the world to-day, and many of its phases are little more than adumbrated in the literature of the Old Testament. By early Judaism we mean the period of four centuries or so from the sixth century B.C. to the second, beginning with the return from the exile and ending with the Maccabean times—the period whose literary reflex is to be found in the books of Haggai, Zechariah, Malachi, Isaiah 56–66, Ruth, the Priestly part of the Pentateuch, Joel, Jonah, Job, Ezra, Nehemiah, Chronicles, Psalms and Proverbs in part, Ecclesiastes, Daniel, Esther, and certain minor fragments. Is the complex movement represented by this heterogeneous literature governed by a single spirit? What, if any, is the unity amid all this incontestable diversity?

Let us glance for a moment at the overwhelming national experience which preceded this movement and which to so large an extent conditioned its life and literature. The exile broke the history of Israel in two. The terms pre-exilic and post-exilic are more than merely chronological: the types of energy and ideal that lie on one side of the exile are in many essential respects different from those on the other. Of course beneath these conflicting types there is a real unity, as there always is and must be alike in every individual and national development. From the beginning to the end the Hebrew remains a Hebrew, just as the Greek remains a Greek and the Englishman an Englishman. Amid much that is very different, the Maccabean struggles repeat the ancient energies and tempers by which, a millennium before, Israel won her victories over the Canaanites and secured the land upon which her mighty work for the world was to be done: the First Book of the Maccabees irresistibly reminds us of the Book of Judges. Just so is the large humanism of the Greek Anthology already anticipated in Homer; and the great labour struggle of to-day, needlessly vexatious as it may be in some of its aspects, is in direct line with the epoch-making challenge which broke upon our history with Magna Charta. All that is true and incontrovertible: there can be no absolute break in a nation's history. One period fades or rather flows into another, and beneath the diversity of the operations of the ages there is one spirit.

It is equally true, however, that there are great convulsions in national and international experience, such as the Renaissance, the Reformation, the French Revolution, the great World War, which do not and cannot leave men and nations as they find them. Indeed, this is true of all experience—of the even flow of life as well as of its catastrophic things. The man of seventy is continuous with the boy of seven, yet the subtle interplay of circumstance effects profound and inevitable change. It is a long way not only in time but in thought and in historical and religious experience from the song of Deborah to the one hundred and thirty-ninth Psalm, just as it is a long way from Hesiod to Plotinus and from the Beowulf to Browning.

### (i.) Ecclesiasticism.

Now the change which the progress of even peaceful centuries would inevitably have brought over the mind of Israel was immeasurably modified by the catastrophic experience of exile. The most cursory comparison of pre-exilic with post-exilic literature leaves upon our mind the impression that they are the products of altogether different worlds. When we pass from Amos to Malachi we 'are like unto them that dream.' Ezekiel, of course, is the great reminder that the contrasts which seem so startling and radical to us are not to be too sharply drawn, for he, in his own single person, harmoniously blends the opposition of prophet and priest. He looks before and after—back to the pre-exilic movement which in one sense he summarizes, and forward to the post-exilic movement which he, more than any other, inaugurates: he touches Amos with one hand, and Malachi with the other. It is he who compels us to feel the underlying unity between those strangely diverse periods, he incarnates in himself their seemingly conflicting and incompatible interests. If he is the father of Judaism, he is no less surely the heir of the great prophetic movement: he is

the bridge on which we may pass with intelligence from one period to the other.

But even over a bridge we may pass into another land. The spiritual scenery, when we cross by way of Ezekiel, is unlike that which we have left behind. Contrasts abound. In the pre-exilic period, for example, the prophet is in the ascendant, in the post-exilic the priest. There were priests of course in abundance before the exile, as there were prophets, a few, after it. The warfare of the pre-exilic prophets is, to a large extent, waged against the distortions of religion that were supported and encouraged by the priests; and the interest of the post-exilic prophets was by no means confined to ritual and the Temple (cf. Zec $7^{9f.}$, Mal $3^{5}$). But it remains broadly true that the dominating figure of the earlier period is the prophet and of the later the priest. We can trace the transition through Deuteronomy, that glorious book which insists with all a prophet's ardour upon a purified national life, and which yet gathers this national reform round a purified ritual within one exclusive place of worship. We can trace it, too, in the change that came over Hebrew historical writing. In JE, for example, though the narratives sometimes attach to famous sanctuaries like Bethel, the emphasis is upon the great moral ideas and the inspiring conceptions of God and His purpose, upon which the prophets so unweariedly insist. In the Book of Kings, the spirit is no longer prophetic but prophetico-priestly: Deuteronomy has begun to do its work in shaping the historian's approach to fact. The editors eliminate much that would have been of immense interest and value to us, and treat much of what remains in accordance with a scheme by which they pass judgment on kings, with wearisome iteration, according to their attitude to the high places. But post-exilic historians are interested almost exclusively in ritual: this is the dominating interest alike of P and of the Chronicler. The vivid picture of David, for example, drawn by the earlier historians is so overlaid by the Chronicler's ecclesiastical brush as to be almost ludicrously unrecognizable. Nearly every vestige of political interest in ancient warriors and statesmen has vanished: the hands are the hands of the historian, but the voice is the voice of a Churchman. Nothing now matters but the Church.

This change in the spirit of historical writing is but the reflex of the change that had passed over the people. They had once been a nation, they are now only a Church. As a nation they had never been great in the sense in which Assyria or Egypt was great, except to a certain degree during the reign of David. But size is no measure of a nation's greatness any more than of a man's, and Israel had been great in its political as in its religious soul. Menaced by great empires more or less continuously for four centuries, she had clung throughout it all with desperate tenacity to what independence was possible for her. The stubborn defence of Samaria for three years (724–721 B.C.) and of Jerusalem for a year and a half (588–586) amid unimaginable horrors, shows how fiercely her people valued their political status among the nations of the world. But all this passes with the exile. Her territory for long after the return consisted of little more than the fields and villages for a space of ten or fifteen miles around Jerusalem. She is now a Church—a nation no more.

National life, if so with any propriety it might be called, now gathers round the Temple: the leaders of her religious life are consequently priests. It is at this point that the contrast between the pre-exilic and the post-exilic period is most striking. One wonders what Amos would have thought of Malachi. We think of the immortal challenge, 'Was it sacrifices and offerings that you brought Me in the wilderness, O house of Israel? (Nay, verily; but now, as then) let justice roll on as water, and righteousness like a perennial stream' (Am $5^{25.\,24}$); and we ask ourselves what fellowship the man who hurled such a challenge could have had with the man who urged that God demanded these very sacrifices and offerings, and that to withhold them was robbery which brought down His curse. 'You rob Me in the matter of tithes and offerings, you are cursed with the curse, for you rob Me' (Mal $3^{8f.}$). To the one the power of God depended on hating the morally evil, and loving the morally good (Am $5^{14f.}$), to the other it depended upon bringing the whole tithes into the treasury (Mal $3^{10}$). A greater contrast it would be scarcely possible to imagine, yet it is broadly typical of the pervasive contrast between pre-exilic and post-exilic prophecy. It is not merely that in the later day the priest is the dominant religious figure, but that the prophet, when he does appear, speaks with the accent of the priest. The God of Amos says, 'I hate, I despise your feasts ($5^{21}$), the

God of Hosea demands mercy, *not sacrifice* ($6^6$); but the interest of Haggai and Zechariah gathers upon the Temple, and of Malachi upon its worship.

### (ii.) Scepticism.

Another distinguishing feature of the post-exilic age in contrast with the pre-exilic is its note of intellectual challenge. Scepticism there was before the exile, but it is only feebly and intermittently vocal and never long sustained (cf. 2 S $3^{33}$, Jer $12^{1f.}$). There is nothing like a deliberate and reasoned challenge of the ways of God with men. But during or just before the exile the note begins to be distinctly heard—at first only in the form of a popular proverb (Jer $31^{29}$, Ezk $18^2$), but a proverb which crystallizes reflexion on the experience of at least two generations and expresses a cynical view of history, 'The fathers have eaten sour grapes, but it is the children's teeth that are set on edge.' The exiles to whom Ezekiel ministers bluntly express their doubt or denial of God's justice. 'The way of the Lord is inequitable' ($18^{25.29}$ $33^{17}$), they say, and Ezekiel with equal bluntness has to remind them that it is not the Lord's ways but their own that are inequitable ($18^{29}$). By the time of Malachi, however, a century and a quarter later, scepticism is in full blast. Short as that book is, it unmistakably reveals an atmosphere of discussion and challenge even among the circles of the pious. A protest from his audience runs throughout the book. Whatever he says is immediately disputed—'but ye say.' The book opens on a note of challenge. 'I have loved you, saith Jehovah. *But ye say*, Wherein hast thou loved us?' ($1^2$). And so again and again. '*But ye say*, Wherefore?' ($2^{14}$). 'Ye have wearied Jehovah with your words. *But ye say*, Wherein have we wearied Him?' ($2^{17}$). 'Return unto me. *But ye say*, Wherein shall we return?' ($3^7$). 'Ye rob Me. *But ye say*, Wherein have we robbed Thee?' ($3^8$). It is not without justice that Malachi levels at them the charge, 'Your words have been stout against Me, saith Jehovah' ($3^{13}$), though they are hardly conscious of the gravity of their challenge and of the essential scepticism of their temper—'*But ye say*, What have we spoken against Thee?' The men whom Malachi addresses are disappointed, embittered, and angry at God's conduct of the world's affairs. 'Where is the God of justice?' they ask ($2^{17}$). They are not afraid to deny in words half sorrowful, half bitter, that there is a moral order at all: the world is turned upside down. All that they can see through their tears is a definitely immoral order. They say, 'Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them' ($2^{17}$). 'It is vain to serve God; and what profit is it that we have kept His charge and that we have walked mournfully before Jehovah of Hosts? And we' are constrained by the logic of fact to 'call the proud happy; yes, it is those that work wickedness that are built up, those who thus test God that escape' ($3^{15}$). The interesting point is that these are not the words of wicked men: it is 'those who feared Jehovah that spoke thus with one another' ($3^{16}$); and the prophet has to console them by assuring them that God is writing their names in a book which will keep Him in mind, in the great day, of their fidelity.

It was only natural that the gloomy experiences of the three or four centuries that succeeded the exile should confirm the sceptical temper of men who faced the facts and refused to be comforted either by illusory hopes for which they could see no foundation, or by such a faith as that of the Chronicler which seemed equally able to ignore the facts of the present and to adapt to his own rigid scheme the inconvenient facts of the past. To this temper immortal expression has been given by the incomparable writer of the Book of Job. Sometimes it flashes out in a simple passionate challenge:

> He destroyeth both guiltless and guilty.
> When the scourge bringeth sudden death,
> The despair of the blameless He mocketh.
> He hath given up the earth to the wicked;
> He veileth the face of its judges.
> If it be not He, who then? (Job $9^{22-24}$).

Sometimes it utters itself in a wail over the unutterable misery in which all human life is enveloped:

> Hath man on the earth not a warfare,
> With days like the days of a hireling? ($7^1$)
> Man that is born of a woman
> Is of few days and full of trouble ($14^1$).

But at other times it launches forth in a protest, as sustained as it is fierce, against the whole order of the world. Never has a more furious challenge been hurled against it than in the bitterly eloquent words beginning with—

> Why are wicked men suffered to live,
> To grow old and wax mighty in power? ($21^7$).

and ending with the wonderful lines:

One dies with his strength unimpaired,
In the hey-day of ease and prosperity;
Filled are his buckets with milk;
His bones at the marrow are moistened.
And one dies with soul embittered,
With never a taste of good.
In the dust they lie down together;
The worm covers them both (21[23-26]).[1]

Job is not here simply lamenting that the bad prosper while the good suffer; that would be at least an order, albeit an immoral order. He is saying something far more terrible than that. He is saying that not only is there no moral order, there is not even a definitely immoral order; anything may happen to anybody. There is simply no order at all. It is easy to see in all this the reflex not only of a sorrowful individual experience, but of the general sorrow and confusion of the times in which the unhappy writer lived.

The same challenge we hear later, but without its thrill of moral passion, from the writer of Ecclesiastes. He, too, maintains alternately, like the writer of Job, that the order of the world is immoral, and that there is no order at all. The good fare badly and the bad fare well; and, a few verses further on, all fare alike—at least in the end. 'Here is another of the anomalies to be found upon the earth—honest men who fare as if they had been scoundrels, and scoundrels who fare as if they had been honest men' (Ec 8[14]). 'The fate of all is alike—of saint and scoundrel, good and bad, pure and impure, those who do and those who do not practise sacrifice. Good man and sinner fare alike, those who take oaths and those who are afraid to take them' (9[2]).[2] A fragment, fortunately preserved, of another baffled thinker, helps us to feel how wide-spread and how paralyzing was the sense of inability to solve the weary world-problem:

I have wearied myself, O God,
O God, I am wearied and spent;
For dull as a brute am I,
Not a man with the mind of a man.
I have not learned wisdom,
And nothing I know of the Holy One.
Who hath climbed the heavens and come down?
Who hath gathered the wind in his fist?
Who hath tied in a garment the waters,
Or set up the bounds of the earth?
What is his name, or his son's name?
For surely thou knowest (Pr 30[1-4]).[3]

There is nothing that in the least resembles these elaborate sceptical challenges in pre-exilic literature. They are the thoughts of disillusioned members of a sorrow-stricken age, an age of books and meditation which have brought no comfort, or light, or healing.

Books are so many, their making is endless,
And study protracted but wearies the flesh (Ec 12[12]).

[1] I quote from my translation in *The Wisdom Books in Modern Speech*, p. 51 (Jas. Clarke & Co.).

[2] *Loc. cit.* p. 185.

[3] *Loc. cit.* p. 160.

# Contributions and Comments.

## Modern Greek and the New Testament.

In The Expository Times, xxv. p. 54 f. (cf. *ib.* xxxi. p. 421), Dr. Rendel Harris drew attention to an interesting passage in Professor Masson's *Prolegomena* to his translation of Winer's *Grammatik des Neutestamentlichen Sprachidioms*, in which Masson showed the value of Modern Greek for the better understanding of the Greek of the New Testament. That was in 1859; but I am now able to supplement that testimony by another about eighty years earlier, drawn from a contribution to the *Berliner Philologische Wochenschrift* of 15th May 1920, by Nikos A. Bees (*Βέης*). In his article Bees recalls the work of the distinguished Swedish scholar, Jacob Jonas Björnståhl († 1779), who undertook many archæological journeys in the Near East. Björnståhl was in the habit of communicating the results of these journeys in a series of letters to his friends, some of which were afterwards translated into German with the title: *Jakob Jonas Björnståhls Briefe auf seiner ausländischen Reisen an den Königl. Bibliothekar C. G. Gjörwell. Aus den Schwedischen übersetzt von Christ. Heinrich Grosskurd.* I have been unable to see a copy of this volume which was published in Leipzig and Rostock in 1783; but the following

is an English translation of the passage (p. 179) to which Bees specially refers, and which he claims as the broad outlook of a man, who in many particulars was much in advance of his time.

'When I was reading here [in the Monastery of Wituma at Trikkala] the Gospel of John, I found that different passages in it received much light, when one took careful note of the usages of this land, and that many words and expressions occur which in my view are most adequately interpreted by the aid of Modern Greek, for example, πλήρωμα, "full payment," ἡμέρα τρίτη, "Tuesday," σχοῖνος, "rope," "cable," etc. I am perhaps the first to whom this thought has occurred: at least I have not found it in any other. Why should ancient Hebrew be explained by means of Arabic, Moeso-Gothic by means of the new dialects of the Teutonic speech, Old Gaulish by means of French, and so forth, and not likewise Ancient Greek by means of Modern Greek, inasmuch as the latter has been so excellently preserved especially by the Church, which has always read and understood the New Testament, and has also drawn its religion from it?'

G. MILLIGAN.

*Glasgow University.*

## John xviii. 5, 6.

THESE verses present two apparent difficulties:

(1) The words, 'And Judas also, who betrayed him, stood with them,' are unnecessary to the narrative, as the writer has already mentioned the fact in v.[3]. They also form a break in the conversation between Jesus and those who came to arrest Him which spoils the vividness of the picture.

(2) The words 'and fell to the ground' record an unnatural and semi-miraculous event not mentioned by any of the other evangelists, and one which tries the faith of many readers. The present writer offers a suggestion which gets rid of both these difficulties at once.

In the scene which this account brings before us, the band of officers and servants come up to the little group of disciples with Jesus in their midst. He sees them first, owing no doubt to the flashing of the torches and lanterns in the shadows of the garden. He immediately hails them with the words, 'Whom seek ye?' They reply, 'Jesus the Nazarene.' But in spite of His reply, 'I am he,' they do not seem to recognize Him. The other Gospels tell us why. Judas had not yet given them the promised sign; as the Fourth Gospel indicates, he is still standing with them. Their natural movement would be to push him forward and thus urge him to give the fatal kiss. But such a movement from the point of view of an onlooker among the disciples would have the appearance of their going behind him.

The present writer would suggest that the words ἀπῆλθον εἰς τὰ ὀπίσω refer to this natural movement on their part as viewed by an eye-witness. But in this case a necessary pronoun αὐτοῦ must have dropped out in transmission. As soon as the pronoun was omitted the words εἰς τὰ ὀπίσω would have been left, as it were, in the air, and an explanatory gloss would soon be added. In the words καὶ ἔπεσον χαμαί we may have such an explanatory gloss. This suggestion gets rid of the two difficulties mentioned above and also strengthens the evidence for the whole narrative being the work of an eye-witness.

JAMES H. HINGSTON.

*Ballymartle Rectory, County Cork.*

# Entre Nous.

## SOME TOPICS.

### The Language of Palestine.

'AND after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; *for thy speech bewrayeth thee.*' One wonders how the speech of a Galilaean fisherman differed from the speech of a Judaean manservant or maid-servant. The knowledge is to be had by the reading of a book on *The Language of Palestine*, written by the Rev. J. Courtenay James, M.A., B.D. (T. & T. Clark; 8vo, pp. xxii, 278; 24s.).

In the first place, notice that there are three periods in the history of the language of Palestine.

First, there is 'the Mosaic, the archaic period. The language in this age was distinguished by its antique character, partly recognizable in ancient terms and forms, and partly in original poetry and the poetic tone of the prose.' Next, there is the 'Davidic, the period of high development. This period began about the time of Samuel and extended to Hezekiah. Under the united monarchy the language attained its meridian; its wealth of utterance appeared in the lyric and prophetic books of the time.' Thirdly, there is the 'Exilic, the period of decline. From the time of the Assyrian and other invasions, Hebrew began to deteriorate, as seen in Ezra, Nehemiah, Esther, and the Chronicles. Though Hebrew ceased to be the vernacular of Palestine soon after the Exile, yet some of the great post-exilic writers continued its use from sacred scruples and associations.'

The language of Palestine in our Lord's Day was Aramaic. But the Palestinian Aramaic was spoken in three dialects—the Samaritan, the Galilaean, and the Judaean. The peculiarities of the Galilaean dialect 'were due, partly to the geographical position, and partly to the large admixture of Gentiles. Amongst the inhabitants of Galilee are named Egyptians, Arabians, Phoenicians, and later Greeks and Romans. The vernacular was the common Aramaic, with some peculiar forms, and particularly a provincial accent. We gather from Jewish authorities that the rough northern brogue of the Galilaeans was quite distinguishable from that of Jerusalem, and was a subject over which the Judaeans made merriment. By the southern provinces the northern dialect was considered corrupt and barbarous. The cultivated sense of the metropolitan Jew was often offended by the rough and ready speech of the Galilaean. According to Rabbinic writings, Galilaean was characterized by a vague or indistinct utterance of certain letters, and by the confusion or suppression of others, especially the gutturals. The softening of the gutturals was probably not so advanced in Galilee as in Samaria, but this is a phase of the subject which probably belongs to a later period. When out of their native province, the Galilaeans sometimes so blended or divided words as to render them unintelligible. Thus they were frequently supposed to say things entirely different from what they intended.'

But we have touched on only a single small matter in this instructive and original book. The ground covered is very great, far greater than the title suggests. The Introduction is a short effective sketch of the history of writing. The first chapter is a history of the languages surrounding and filtering into Palestine throughout the Babylonian, the Persian, and the Greek periods. There follows a description of the process which brought Aramaic in to supplant the ancient Hebrew language of the nation. In another chapter we are told who the Aramaeans were, and how they did so amazing a thing as to persuade the Israelites to give up the language of their great literature. There is an account of the Inscriptions and an estimate of their value in the study of the Hebrew of the Old Testament. And the two closing chapters are on Nabataean and on the Targums.

It is a book of which British scholarship may well be proud.

---

**The Great Deeps.**

For the moment, and perhaps for longer, a keen interest is taken in the bottom of the ocean. Astonishing things have been found there; yet more astonishing things are believed to live or lie there. Think of the story that has recently been told of our fresh-water eel! 'A knowledge of the Deep Sea has cut into human life; it has been *of value to mankind,* practically, in connexion with laying cables (and that has meant much); intellectually, for it has been an exercise-ground for the scientific investigator; emotionally, for there is perhaps no more striking modern gift to the imagination than the picture which explorers have given of the eerie, cold, dark, calm, silent, plantless, monotonous, but thickly peopled world of the Deep Sea.

'Useful, stimulating, and wonderful, our knowledge of the Deep Sea is, but what is the significance of the facts? We must try to realize that the Deep Sea is an integral part of a larger whole. Just as the making of the great "deeps" was connected with the raising of great mountains, so the abyssal fauna is wrapped up with the whole vital economy of the Earth. For it is the overflow basin of the great fountain of life whose arch is sunlit. It is necessary to the wholesomeness of the ocean. It is the universal clearing-house.

'Perhaps we go a little deeper still when we recognize that life, which will not be gainsaid, has conquered the abyssal desert, that this byway is full of living creatures which will scarcely be baffled

by any difficulties. They have conquered the desert of the great deeps; they have peopled the floor of the sea with forms just as beautiful and fit and healthy as we find anywhere else. Animate Nature is like the embodiment of a thought.'

Who says that, and says it so impressively? You may know. It is Professor J. Arthur Thomson. Out of his many books he has gathered a volume of selections—*Natural History Studies* (Melrose; 7s. 6d. net). He arranges the selections by the seasons. The book becomes a year-book of science set forth with all the skill of an accomplished literary artist.

**Where your Treasure is.**

*Ideas and Ideals* is the title of a little square volume, beautifully printed in Kelmscott style on Arnold unbleached hand-made paper, and bound artistically in boards with labels. Its contents are quotations from authors, living, or recently departed, most of them, who *had* ideas and ideals. Only one theologian can be discovered—Dr. Stalker. But the essayists are many. Rarely more than one quotation is taken from one author, but Mary Yeates (the editor?) has furnished five. Take this (it is only part of the quotation) from Mr. G. Beesley Austin:

'The character of a man is determined, not by what he thinks good, but by what he thinks best. He has many things that are good, things which it would be a delight to him to have. But standing out above them all there is one thing that is supreme, and that to him occupies the place of lonely pre-eminence. To that his mind again and again returns, it dominates him, it claims his aspiration, it binds his heart. And it is that, no matter what it is, that day by day is making him. And the reason for that is not very far to seek. It is that into which he puts his very soul. The life of man moves along the line of his feelings, his love controls and governs him. He thinks and boasts—good easy man!—that life is regulated by intelligence, whereas it is everywhere dominated by feeling. And that to which he gives his heart, which he sets in the supreme place in his affections, determines the quality of his character and the fashion of his destiny.'

**Morale.**

Dr. G. Stanley Hall, President of Clark University, is known as the author of an immense and momentous book on Adolescence. That book is accepted as authoritative on its subject. Unfortunately, its author does not confine his writing to that subject. Some time ago he published a book on the New Testament which showed that he did not know the difference between Galilee and Galatia. In the book which has now been published there is nothing so glaring as that. But there are chapters which prove quite conclusively that outside his own psychological studies President Hall is somewhat at sea.

One chapter is on Prohibition. In not very elevated language he pleads the case of the moderate drinker. 'Not only labourers,' he says, 'but the average man and, indeed, his forebears for generations have had their tipple, and for a very large proportion of them beer or light wine has been used habitually and daily. Of these moderate drinkers there are perhaps few who have put themselves *hors de combat* by a "spree."' But he also contradicts himself. 'When the bars are closed,' he says, 'his [the moderate drinker still] recourse is the streets, and if there is a mob or riot, he finds in these a source of excitement which he once found in the bottle or the glass.' For such riots and rioters he has deep sympathy. 'Even the moderate drinker under prohibition must be regarded somewhat as a patient undergoing a more or less unwilling cure. His whole system in general, and his metabolic activities in particular, are in process of refunctioning if not of reconstruction. Especially his stomach, liver, kidneys, and brain, which school temperance books and cuts depict as so disorganized and morbid, must undergo a considerable change in order to become normal, and so we must expect our patients to be irritable, and make all due allowances and provision for this.' But he has already admitted that 'crime and disorder due to inebriation have been everywhere decreased.'

When he passes from moderate drinking to theology President Stanley Hall is less contradictory but not less primitive. We must quote him again: 'Belief in God is one of the most precious and inalienable articles of every creed, but the time has now come when we must realize frankly that this supreme thesis must be subjectified. The Russian dramatist, Andreev, describes the objective God as a dwindling figure standing in the corner, holding a light that is burning out, and looking on the tragic history of man, even this war, with no

emotion and with no attempt to influence human affairs. His theme really is not the twilight but the death of deity, and he seeks to represent thus the pallid, tenuous, and moribund faith in a deity who shapes things from without. Now the histories of religion show that nearly everything in nature has been somewhere, sometime, an object of worship—rocks, hills, heavenly bodies, clouds, the sky and sea, trees, totemic animals, and last came the anthropomorphic deities. There are really two gods, one that presides over nature, the great compelling One and All partly typified by the *numen tremendum* of Sinai, and the other a more kindly being who represents and cares chiefly for man as the crown of creation. Science worships the god of the forces and laws of nature, while the Christian god symbolized by the historic figure of Jesus, represents Mansoul in its acutest struggles and its highest aspirations. The theology of this god is, as Feuerbach long ago showed, simply anthropology, and what the Christian really worships is the good upward tendencies in the human soul in all its wonderful achievements, conscious, and perhaps, in some sense, especially unconscious. This is the deity that created all human institutions —language, society, science, and religion itself. All these sprang out of the great heart of humanity, and the time has now come when we must understand that the worship of every kind of objective deity is at best a refined form of idolatry. The true and living God is the developmental urge—"Some call it evolution, and others call it God."'

The title of the book is *Morale: The Supreme Standard of Life and Conduct* (Appleton; 8vo, pp. ix, 378; 15s. net).

---

**Mysticism.**

This is Principal Garvie in *The Christian Preacher*: 'The writer must confess that he has never been attracted much by the literature of mysticism; for it seems to him to seek the right end by the wrong means.

'(1) The end of all religion is the direct contact, the intimate communion of the soul with God, such an experience of God that in intensity of feeling and certainty of thought it can compare even with sensible experience. In the measure in which a man has such a vision of God, can he testify to men the reality of God. But just as the perceptions of sense on analysis by psychology show a very complex process of mediation between the mind and the world, even so this experience of God is not immediate and altogether incapable of analysis. After the analysis is carried as far as it can be in either case, there remains an indescribable remainder. In both cases, too, there may be the sense of immediate knowledge without any consciousness of the process of mediation. Another analogy may make the matter still clearer. In the communion of living souls there is a sense of immediacy, and yet the content of their communion with one another, which gives it its value, does not consist only of the words of the moment, and the thoughts the words express, or the feelings they awaken, but includes, unanalysed, yet capable of analysis by reflection, the common life of the former years. In the same way surely the soul's communion with God not only includes the momentary experience, but has its distinctive quality determined by the whole past experience of His truth and grace.

'(2) If this psychological knowledge is correct, then it follows that God is not more directly known by a withdrawal into the subjectivity of the experient, but rather by an apprehension of all that is included in the objectivity of the experienced. Not by suppression of the human personality in its manifold activities, nor by absorption in the mood of the moment can the steady and clear vision of God be maintained; but surely by living life as fully as possible *sub specie divinitatis*. Nature, history, man, can all be media of this direct contact with God. To assume otherwise involves a false dualism of God and the world He has made, and in which He dwells. The mysticism which flees from the without to the within to find God, and seeks God in the within, not in the normal psychical activities, but in ecstasy, or some abnormal state, is the practical application of a doctrine of divine transcendence, which so separates God from nature and man, that He cannot be found in them. A doctrine of divine immanence should have as its practical application a seeking and a finding of God as the reality in all and through all and over all. The writer has learned more from Spinoza than from any of the mystical writers about the practice of the presence of God; and even Hegel seems to him nearer the truth as regards the vision of God than a neo-Platonic mysticism. For Christian religion especially is the reality of God mediated historically by Jesus Christ, and by that mediation not less directly or

certainly known, but even possessed more fully and surely.'

## SOME TEXTS.

**Matt. xii. 31, 32.**

There is a beautiful saying in Thomas Aquinas's commentary on that terrible text in Mt $12^{31.32}$ on the unpardonable sin. Its spirit is carrying the Church far on the path of peace and reconciliation. How much further will it carry it? It runs: 'To the Father is specially assigned as his own, power; to the Son, wisdom; to the Holy Spirit, goodness. So he is said to sin against the Father who sins from weakness; against the Son who sins from ignorance; against the Holy Spirit who sins from wickedness.'[1]

**John i. 14.**

Amongst the Hebrews a great reverence for the Divine Name promoted the use of phrases in place of that Name, of a precautionary or evasive nature, such as, for instance, the Blessed, the Highest, the Holy One. The Rabbis did not allow the Sacred Name to be used in the synagogue readings, and three terms were commonly employed in this circumlocutory manner in the century preceding the Incarnation; these terms were the *Dwelling*, the *Glory*, and the *Word*. These three are brought together, surely not by accident, in the fourteenth verse of the first chapter of St. John's Gospel—the *Word* was made flesh, and *Dwelt* among us, and we beheld His *Glory* as of the only Begotten of the Father, full of grace and truth.[2]

**John ix. 31.**

Mr. Fullerton in his new biography of Spurgeon tells us that 'when visiting Tring in his early days Spurgeon said that God had answered his prayers before he was converted.' Some ultra-Calvinists found fault with his teaching, and took him to task for it, quoting a text which they thought was in the Bible, but may be searched for there in vain—"The prayer of a sinner is abomination to the Lord."[3]

But the text is in the Bible, though the words are a misquotation. Clearly the reference is to the striking statement of the man who had been born blind: 'Now we know that God heareth not sinners.' And it is a true statement. But, of course, it means sinners who will not turn from their sin—which takes it out of the hands of the ultra-Calvinists.

**1 Cor. xii. 28.**

'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' They are all fairly intelligible except two. What are helps? What are governments?

The Rev. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin, has published a small volume of addresses on the parallel passage in Ephesians, calling it *He Led Captivity Captive* (Cambridge: Heffer; 3s. net). He discusses apostles, prophets, and the rest; and then turns to 1 Corinthians; for the 'helps' and the 'governments' are not mentioned in Ephesians.

*Helps.*—The Greek word means 'the laying hold of a weight or burden that someone else is carrying, in order to help him along with it. It is not the action of a superior person who graciously assists an inferior. It is simply, as we say, "to lend a hand."' So it is a word for a nice-minded child and for a self-indulgent woman, and for—there's the glory of it—God Himself: 'He, remembering his mercy, hath helped his servant Israel'; and for the Holy Spirit: 'in like manner also the Spirit helpeth our infirmities.'

*Governments.*—'The margin of the Revised Version renders it "wise counsels": but that, again, is not its strict meaning. St. James iii. 4 gives us a hint: "Behold also the ships which . . . are turned about with a very small helm, whithersoever the governor listeth." The "governor" means the "pilot" or "steersman," as the Revised Version has it. And S. Paul means the same: delicate steering, tactful handling, guidance by a strong and sanctified common sense. It needs sympathy, the power to put yourself in another person's place, and to understand what he or she feels about things. It needs wisdom, gained by asking of God, who giveth to all liberally. It needs power over yourself so as not to be impulsive, or obstinate, or dictatorial, or jealous, or touchy; or, on the other hand, weak and vacillating. And whether we are in a position of authority or not, we all have some steering to do. There is the

[1] P. H. Wicksteed, *Reactions between Dogma and Philosophy*, p. 555.
[2] Archdeacon Wakeford, *The Word and the World*, p. 172.
[3] W. Y. Fullerton, *C. H. Spurgeon*, p. 250.

great and wide sea of life, and there go the ships, the numberless individual lives, every one of them with the possibility of shipwreck ahead. And we are to help to steer them, so that Christ may bring them unto the haven where they would be.'

**1 Kings x. 22; 2 Chron. ix. 21.**

'Whether or not the account in Chronicles is inconsistent with that in Kings depends upon the original meaning of the words "Ophir" and "Tarshish." If at the time the texts were written these words had definite geographical meanings like those now assigned to them, there would be a manifest inconsistency; for a ship bound westward to a Tarshish in southern Spain could not well include in the same voyage an Ophir in southern or eastern Arabia. But if Tarshish means no more than "subject peoples," and Ophir a "coast-land," and if the appearance of Ophir in the tribal genealogy of Genesis is due to the attempt of some interpreter of later date to give the name a definite application which it did not rightly possess, there would be no reason why either word should not apply to a distant voyage in any direction; to "colonial ports" such as Tartessus, or to "foreign coasts" such as those of the Red Sea or the Persian Gulf.'

The suggestion is made by Mr. Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia, in a book which goes by the title of *The Ship 'Tyre'* (Longmans; 8vo, pp. 157; 9s. net). As it is called in a sub-title 'A Study in the Commerce of the Bible,' the Secretary of a Commercial Museum is not altogether out of his element. This secretary, in any case, knows where he is and what he is about.

As Babylon is called Tyre by Ezekiel for camouflage, so Rome is called Babylon by John in the Apocalypse. And as John describes the articles of commerce of the Romans, finding most of them in Ezekiel, so Ezekiel describes the commerce of the Babylonians, finding it in the furniture of the Temple and the Tabernacle. In neither case is it possible to look upon the passage as a serious attempt to describe the actual commerce of the nation.

Take St. John's list: 'Merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass and iron, and marble: And cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses, and chariots, and slaves; and souls of men.'

'This list of articles of trade,' says Mr. Schoff, 'might stand for a sketch of the commerce of Rome, but when examined in detail, it is evidently no more than a selection from the tabernacle and temple specifications, with a few changes, due to the rabbinical interpretations of Ezekiel.'

'"Souls of men," he adds, 'is the single contribution of the author of the Apocalypse to these traditional lists. In a sense this distinction between a man's body and his soul may reflect the progress of human thought and belief between the periods of the Law and of the New Testament.'

## NEW POETRY.

**Vachel Lindsay.**

Vachel Lindsay seems to be the most popular poet in the United States. He is the most truly American, they say, of all poets now alive. Well, his new book *The Daniel Jazz* (Bell; 4s. 6d. net) is American. We do not say that only an American could have written the poem on Lincoln which we are about to quote, for it is a poem, and so of universal interest. But in some of the others there is an abandon of language as well as an audacity of form to be found only where Whitman first led the way and gave the impulse. In *The Daniel Jazz*—the first poem in the book—you read:

> King Darius said to the lions:
> 'Bite Daniel. Bite Daniel.
> Bite him. Bite him. Bite him!'

You also read:

> Daniel was the butler, swagger and swell.
> He ran up stairs. He answered the bell.
> And *he* would let in whoever came a-calling:—
> Saints so holy, scamps so appalling.
> 'Old man Ahab leaves his card.
> Elisha and the bears are a-waiting in the yard.
> Here comes Pharaoh and his snakes a-calling.
> Here comes Cain and his wife a-calling.
> Shadrach, Meshach, and Abednego for tea.
> Here comes Jonah and the whale,
> And the *Sea*!

Here comes St. Peter and his fishing pole.
Here comes Judas and his silver a-calling.
Here comes old Beelzebub a-calling.'
And Daniel kept a-praying:—'Lord save my soul.'
Daniel kept a-praying:—'Lord save my soul.'
Daniel kept a-praying:—'Lord save my soul.'

But on a later page you read this:

ABRAHAM LINCOLN WALKS AT MIDNIGHT

(*In Springfield, Illinois*)

It is portentous, and a thing of state
That here at midnight, in our little town
A mourning figure walks, and will not rest,
Near the old court-house pacing up and down.

Or by his homestead, or in shadowed yards
He lingers where his children used to play,
Or through the market, on the well-worn stones
He stalks until the dawn-stars burn away.

A bronzed, lank man! His suit of ancient black,
A famous high top-hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.

He cannot sleep upon his hillside now.
He is among us:—as in times before!
And we who toss and lie awake for long
Breathe deep, and start, to see him pass the door.

His head is bowed. He thinks on men and kings.
Yea, when the sick world cries, how can he sleep?
Too many peasants fight, they known not why,
Too many homesteads in black terror weep.

The sins of all the war-lords burn his heart.
He sees the dreadnaughts scouring every main.
He carries on his shawl-wrapped shoulders now
The bitterness, the folly and the pain.

He cannot rest until a spirit-dawn
Shall come;—the shining hope of Europe free;
The league of sober folk, the Workers' Earth,
Bringing long peace to Cornland, Alp and Sea.

It breaks his heart that kings must murder still,
That all his hours of travail here for men
Seem yet in vain. And who will bring white peace
That he may sleep upon his hill again?

**William Ernest Henley.**

Henley died in 1903, so that the book of verse for boys which he selected and arranged and which is now published as one of the 'Golden Treasury' series, with the title of *Lyra Heroica* (Macmillan; 3s. 6d. net), must have been edited by some one else. In it are three of Henley's own poems, and his death is recorded. We quote one of them. It is well known, but the correct text is not well known:

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.'

---

**Thomas Thornely.**

Mr. Thomas Thornely, of the Inner Temple, Barrister-at-Law, formerly Fellow of Trinity Hall, Cambridge, has obeyed that 'mysterious impulse which leads so many of us, "in an uncertain hour," to break out into verse, and which persuades us so easily that crude thoughts and flippant fancies may be made presentable and even pleasing, if only they are tricked out with rhyme and metre.' Having been urged to let the world read his 'crude thoughts and flippant fancies,' he published a volume and called it *Verses from Fen and Fell.* He has been encouraged now to issue a new edition, and he has both revised and enlarged it (Cambridge: at the University Press; 5s. 6d. net). A fair example is entitled:

QUERIES.

Were every wrong redressed,
Right everywhere prevailing,

Would Virtue unresisted rest,
Its fount of action failing?
No! Heaven would plan another quest,
Spread other seas for sailing.

Were every wish fulfilled,
That sets us now a sighing,
Would pleasure's clanking wheels be stilled,
The stream that turns them drying?
No! Other wants would soon be willed,
New wheels be set a flying.

If knowledge all were known,
And error all transcended,
Would mind sit idle on its throne,
Its work and mission ended?
No! truth would other aspects own,
With other error blended.

Man lives but as he strives,
In death alone is resting;
'Tis but the mounting soul survives,
Fresh heights for ever breasting;
Heaven's but a home for strenuous lives,
That stood Earth's hour of testing.

---

**David Hall.**

The title which Mr. Hall has given to his volume of Verse is *If Only!* (Paisley: Gardner)—not a happy title, not worthy of the earnestness of the verse. Take two verses of

TO-MORROW AND TO-DAY.

(James iv. 13.)

'To-morrow,' said the boy, 'I mean
To start life's better way'—
The sun went down; it rose again
And ushered in To-day!

To-morrow, grown a man, he vowed
Should end his long delay—
That morrow came, but when it came
It bore the name To-day.

---

**William Dudley Foulke.**

Mr. Foulke is not so careful as a great poet has to be. *Poeta mascitur* only if he knows what he is about. Mr. Foulke sings, not because he must, but because it is very good fun. The title is *To-day and Yesterday* (Milford; 6s. net). This is one of the shortest of the poems, written on Easter Day, 1918:

RESURRECTION.

Golgotha! France! On every blasted field
Grim crucifixion to redeem mankind—
What resurrection shall the slaughter yield,
What nobler birth of freedom shall we find?
Pray God the stone be quickly rolled away,
So we can smile again on Easter Day.

---

**A. St. John Adcock.**

The tone of Mr. Adcock's satires is not agreeable, but it may be that as medicine they are salutary. The title is *Tod Macmammon sees his Soul* (Swarthmore Press; 2s. net). This is the first verse of

THE PERFECT GENTLEMAN'S CREED.

What makes the poor begrudge our gains
And ask for more to eat and drink?
They're taught at school that grief and pain's
The common lot, and yet they think
They ought to be
Fed full and free
Like me and you, and you and me.

---

**Lionel Lancelot Shadwell.**

Mr. Shadwell is a translator. He is also a poet. No man can translate *The Odes of Horace* into English verse without being himself a poet. And Mr. Shadwell can translate them well. In the pleasant little book which Mr. Blackwell has published in Oxford the Latin text and the English translation are given on opposite pages. The metre is in such variety, and so much depends on the metre, that a fair example is scarcely possible. The 30th Ode of the Third Book—'Exegi monumentum aere perennius'—may be chosen as readily as any other:

I've built a monument to outlast
Statues of bronze, and tower more vast
Than pyramids by monarchs piled.
Nor wasting rain, nor fury wild
Of restless north wind to decay
Can bring it, nor the long array
Of years untold and ages' flight.
Not all of me shall death have right
To take: great part the funeral flame
Will 'scape. Aye fresh will be my fame,

And in the praise of after times
Aye growing, while the Pontiff climbs
The Capitol with Vestal mute.
Posterity shall me repute
As one who, born where sounds the roar
Of Aufidus, where ruled of yore
Danus, of rustic tribes the king,
A region poor in stream and spring,
To greatness rose from humble home,
The first who to the strains of Rome
Brought in Æolian song. Be proud
Of honour due to worth allowed,
And wreath of Delphic laurel twined,
Melpomene, grant, my locks to bind.

---

**Fay Inchfawn.**

Fay Inchfawn calls her book *The Verse-Book of a Homely Woman* (R.T.S.; 3s. net). Half the verses are 'Indoors' and half 'Out of Doors,' and it is hard to decide whether the woman's work in the home or the woman's joy in the fields is the more pleasingly described. The most moving poem in the book is the dialogue between the mother in hospital and her God, but it is too long for quotation. It is followed by this:

IN CONVALESCENCE.

Not long ago, I prayed for dying grace,
For then I thought to see Thee face to face.

And now I ask (Lord, 'tis a weakling's cry)
That Thou wilt give me grace to live, not die.

Such foolish prayers! I know. Yet pray I must.
Lord help me—help me not to see the dust!

And not to nag, nor fret because the blind
Hangs crooked, and the curtain sags behind.

But, oh! The kitchen cupboards! What a sight!
'Twill take at least a month to get them right.

And that last cocoa had a smoky taste,
And all the milk has boiled away to waste!

And—no, I resolutely will not think
About the saucepans, nor about the sink.

These light afflictions are but temporal things—
To rise above them, wilt Thou lend me wings?

Then I shall smile when Jane, with towzled hair
(And lumpy gruel!), clatters up the stair.

**Miriam Booth.**

Miriam Booth is the editor. It is a collection of Poems of consolation made by General Bramwell Booth's accomplished daughter, who died in 1917. They are divided into three sections—Faith, Hope, Love. The title is *Joy in Sorrow* (Hodder & Stoughton; 3s. 6d. net). As sign of the skill and motive in selection take this anonymous poem:

I stood and watched my ships go out,
Each, one by one, unmooring free,
What time the quiet harbour filled
With flood-tide from the sea.

The first that sailed,—her name was Joy;
She spread a smooth and ample sail,
And eastward strove, with bending spars,
Before the singing gale.

Another sailed,—her name was Hope;
No cargo in her hold she bore,
Thinking to find in western lands
Of merchandise a store.

The next that sailed,—her name was Love;
She showed a red flag at the mast,—
A flag as red as blood she showed,
And she sped south right fast.

The last that sailed,—her name was Faith;
Slowly she took her passage forth,
Tacked and lay to—at last she steered
A straight course for the north.

My gallant ships they sailed away
Over the shimmering summer sea;
I stood at watch for many a day,
But only one came back to me.

For Joy was caught by Pirate Pain;
Hope ran upon a hidden reef;
And Love took fire, and foundered fast
In 'whelming seas of grief.

Faith came at last, storm-beat and torn;
She recompensed me all my loss,
For as a cargo safe she brought
A Crown, linked to a Cross!

---

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

When the gains of the 'wonderful century,' as Russel Wallace called it, have all been reckoned up, it is possible that the greatest will be seen to be the discovery that persecution does not pay. Like all great discoveries it was made long before it obtained recognition. Latimer discovered it in the first half of the sixteenth century. But it took all these years to persuade the rulers of the people that it was a genuine discovery, and to put it in practice.

---

What is the result? The immediate, and it may be momentous, result is an appreciation of Jesus by a Jew. Before the nineteenth century, before the end of it, that was impossible. It was even unthinkable. It was as unthinkable by Jews as by Christians, and by Christians as by Jews. For the persecution of the Jews made it impossible for them to look with other feelings than hatred at the Christian Founder. And the persecution of the Jews made it impossible for Christians to believe that a Jew could look upon Jesus in any other way. But already more than one appreciation has appeared. First, one by Mr. Claude G. Montefiore, an English Jew. And now, one by an American, Mr. H. G. Enelow.

---

And both Jews are appreciative out and out. You may read them from first page to last without offence. There is not, as yet, either in the one or in the other, any concession to Christianity. Jesus is a man, and only a man. He is not even the Messiah. But there is a sense of His incomparable goodness. Both writers make it plain that they are proud to think that Jesus—the greatest and most beneficent influence in the modern world—was born a Jew.

---

More than that, Mr. Enelow almost grudges Him to the Christian. He says, 'It is well to remember that Jesus died a Jew, and not a Christian. His last prayers were Jewish, hallowed by Jewish tradition and usage. "My God, my God, why hast Thou forsaken me?" "Into Thy hands I commend my Spirit!" He died a Jew, having no idea that he was destined to be called the founder of a new faith, to supersede or destroy his own. That this part fell to him was due entirely to the small group of men and women that had followed him and stood by him to the last, because they loved him.'

---

Mr. Enelow's book is called *A Jewish View of Jesus* (Macmillan; $1.50). It is written in English undefiled and with a glow which one may be pardoned for attributing to the somewhat more than admiration which approaches worship. No doubt there are difficulties in the Gospels. There is the one great difficulty of the divine Sonship, so incredible because so incomprehensible to a Jew.

After that, however, the difficulties are not really serious.

---

There is the difficulty about the Pharisees. Mr. ENELOW doubts if Jesus found the Pharisees such hidebound hypocrites as the evangelists represent them to have been. There were good men among them as well as bad—which by the way is just what the evangelists say.

---

Another difficulty is the trial by Caiaphas. Mr. ENELOW sees no way out of that difficulty, and simply cuts the knot. There was no trial before Caiaphas. There was no Jewish trial at all. The Sanhedrin could not have met during the night. And if it did for once, no man could have been tried for his life before it, unless the trial had gone on during the previous day. Moreover, it was unnecessary. Pilate was as alive to the danger from Jesus as the high priest. The Passover was at hand with its perpetual risk of disturbance. He sent his soldiers and arrested Jesus. He tried, condemned, and crucified Him.

---

How, then, did the story of a Jewish trial arise? 'When the Gospels were composed, Pilate had become an almost pious figure—a wellnigh Christian soul: efforts were made to exculpate him as far as possible, to minimize his share in the Crucifixion. He is represented as trying to release Jesus, and even his wife is brought in, pleading with him to the same effect. He is made to wash his hands, Jewish fashion, as a symbol of his rejection of all responsibility.' Then the Jews had by this time become the bitter enemies of the Cross, and so the odium of the death of Jesus was deliberately cast upon them.

---

That will not do, of course. But its very desperation, and the elaborateness with which it is laid out, throws into clearest light the uneasiness with which a modern Jew thinks of the death of Jesus, and his passionate desire to be rid of responsibility for it.

---

It is with especial pleasure one takes into one's hand the third volume of Professor Vincent Henry STANTON'S book, *The Gospels as Historical Documents* (Cambridge: at the University Press; 8vo, pp. x, 293; 20s. net). For it is eleven years since the second volume was published, and one could not help fearing that the author's appointment to the Regius Chair of Divinity had made it impossible for him to complete the work. The third volume deals with the Fourth Gospel. And it is on that Gospel that Professor STANTON'S minute knowledge and astonishingly unbiassed judgment would be sure to tell most reassuringly. Greater than the loss that was feared is the gain that is offered. This volume will determine opinion on the critical problems of the Fourth Gospel for many a day to come.

---

Of what consequence is it that we should know who wrote the Fourth Gospel? It is of scarcely any consequence. What is of consequence is the knowledge which its author had of the facts of the life of Christ. If its author was one of the Twelve he had that knowledge. But he may have had it without being one of the Twelve. And if he had, then he had everything that really matters.

---

For we know all the rest. We know that the author of this Gospel was a man of deep spiritual experience. We know that he was a theologian and a thinker. The Gospel itself tells us all that. And if, as is most probable, he was the author of the First Epistle, we know further that he was a pastor, 'living in the most intimate communion with, and feeling the most anxious solicitude for, the general body of Christians in the district where he lived.'

---

But that is not enough. We need to know if he had independent knowledge of the life of Christ, so that we can take his narrative as confirming that of the Synoptists when he agrees with them, and as demanding separate consideration when he disagrees. We have to know whether or not we can use the fourth as well as the first three Gospels

as authoritative evidence for the person, work, and teaching of Jesus Christ of Nazareth.

---

Professor STANTON does not believe that the Fourth Gospel was written by the Apostle John. It is true he sets aside the story of the early martyrdom of John and accepts his sojourn in Ephesus. But he considers it improbable that the Apostle was ever capable of this consummate authorship. 'When St. Paul wrote his Epistle to the Galatians he refers to the fact that on one of his visits to Jerusalem he found John, who must have been already middle-aged, holding the position of one of "the pillars" of the Church there, and closely associated with James the Lord's brother, and with Simon Peter, who were unquestionably representatives of Jewish Christianity. And we cannot suppose him to have gone to Asia for a good many years after this. Tradition itself concerning his work in Asia connects it with his old age. It is reasonable to imagine that he migrated there from Palestine either during the troubles which immediately preceded, or subsequently to, the Destruction of Jerusalem. Now although the composition of the Fourth Gospel did not require the Alexandrian training on the part of its author which some have held that it did, and although there need not have been any fundamental difference between the conception of the Person and Work of Jesus in the mind of a primitive apostle and that which we meet with in this Gospel, yet it would be strange that one who had come among the Greek or Hellenised population of Western Asia Minor in the last two or three decades of a long life should have been able in his presentation of the truth to adapt himself to his hearers and readers, laying aside earlier habits of speech and points of view, and should shew also that in his own thought he has undergone development, to the extent that we find here.'

---

But Professor STANTON believes that this Gospel was written by one who had seen Christ during His life on earth, and who had intimate acquaintance with those who had been His disciples. In the Prologue the writer speaks of himself with others as having 'seen the glory' of the Incarnate Son of God; and in the First Epistle he includes himself among those who had 'looked upon' and 'handled' the Word of Life.

---

'These expressions,' says Professor STANTON, 'cannot be interpreted of spiritual sight and touch and hearing because these would not have been referred to merely as experiences in the past; this meaning is also inconsistent with the general tenor of the contexts. One can, however, understand that the claim in question might be made by a youth or boy, younger by some years than the Apostle John, even if the latter was the youngest of the Twelve, but who could remember having sometimes himself seen and heard Jesus, and who had derived a sense of a knowledge, which was at least almost immediate, of the Divine revelation made in the Lord, by intimate association with His personal disciples very soon after His departure.'

---

It is therefore to Professor STANTON most probable that the author of the Gospel according to St. John was a disciple of the Apostle, not the Apostle himself. That being so, he does not need to apologize for the author, when he does not agree with the Synoptics, on the ground that he was old when he wrote the Gospel; nor on the other hand does he need to maintain that he possessed a more intimate knowledge of the facts than the other evangelists. He can consider every difference on its merits. And, above all, he can use the Fourth Gospel as a reliable source for the facts of the life of Jesus, as well as for the interpretation of the facts.

---

There are men who cannot understand the importance that is attached to the Virgin Birth of our Lord. Nevertheless the Virgin Birth is a theme of ever-increasing attention. When Professor SANDAY was invited to lecture in America he hesitated between the Fourth Gospel and the Virgin Birth and did the present reviewer the

honour of asking and taking his advice. He lectured on the Fourth Gospel. But at the present time he might have chosen the Virgin Birth.

---

Now one of the best books ever written on the Virgin Birth has just been published at the Clarendon Press in Oxford. The title is *The Historical Evidence for the Virgin Birth* (12s. 6d. net). The author is the Rev. Vincent TAYLOR, B.D. It is one of the best books ever written, because the author has not settled the matter before writing it. Orr did that on the one side, Lobstein did it on the other; and between the two it was only a race of plausibility. More than that, Mr. TAYLOR has not settled the matter when his book is written. And that is better still. For at the present time, with our present tools and temper, we cannot settle it.

---

Only the first and third Gospels make any reference to the Virgin Birth. The rest of the New Testament is silent. Mr. TAYLOR will not allow us to say that silence means either ignorance or opposition. It is simply silence. We are left with St. Matthew and St. Luke.

---

And the first question is, Are the accounts in St. Matthew and St. Luke independent? It is usually assumed that they are; whereupon the one tradition is taken as confirming the other. Mr. TAYLOR does not think that they are independent. Both narratives point back, he thinks, to a simpler, single tradition. What we have is not two independent narratives of the Virgin Birth, but two independent witnesses to a single original narrative.

---

If that is so we must give up the theory which Dr. SANDAY set forth so attractively, the theory that St. Matthew obtained his version from Joseph, and St. Luke from Mary. It is not only an attractive theory, there are little things in it which lend it great plausibility. But Mr. TAYLOR cannot be sure about it. 'It may be,' he says, 'that St. Luke's story goes back for its authority to Mary; it is very doubtful if St. "Matthew's" has any historical connexion with Joseph; but in either case neither assumption is justifiable in an historical inquiry. It must be allowed, we think, that our view has sounder advantages. Instead of claiming validity for two diverse traditions, we can point to two very different narratives, which arise out of the same belief and are independent witnesses to its existence in the primitive Christian community.'

---

Then arises the crucial question. Did the story come first to St. Matthew or to St. Luke? Mr. TAYLOR says St. Matthew. For he believes that when St. Luke wrote his Gospel he had not heard of the Virgin Birth. It was only after St. Matthew's Gospel was written, or at any rate after the belief embodied in St. Matthew's Gospel had become current in the Church, that he heard of it. Then he took up his Gospel again, incorporated the belief in it, and issued it in a second edition.

---

That is Mr. TAYLOR'S theory. It is well expressed by him. Hear him for a moment. 'In the first instance,' he says, 'St. Luke wrote his Gospel, either in whole or in part, without any knowledge of the Virgin Birth. To him, as to the compiler of the Lukan genealogy, Jesus was the son of Joseph and of Mary. St. Luke's estimate of Jesus was not less high than that of St. Paul and St. Mark, but, as was probably true in the case of each of these writers, no tradition of the Miraculous Birth had reached him. He looked upon Jesus as the Child of Wondrous Promise, and for his analogies he turned to the Old Testament to the stories of Isaac and of Samuel.

---

'Some time after he had penned his narrative, possibly after it had been dispatched to Theophilus, but at any rate before the Gospel gained a wider circulation, St. Luke received the tradition of the Virgin Birth. At what time and from what source the story reached him we are quite unable to say; possibly it was from some reader or readers to whom he had submitted his narrative; possibly the story travelled along some independent channel. In any case the probability is that the tradition was imparted to St. Luke by some one who claimed

to possess a fuller and a better account, and whose claim the Evangelist respected and admitted.

'It satisfied the mind of St. Luke. Probably the story appealed to him at once as a fitting explanation of the unique personality of Jesus. It was a tradition rich in doctrinal possibilities; it provoked reflection, and it answered questions. The Evangelist saw at once that the story must find a place in his narrative. Fortunately it was not too late, and fortunately again there was a point where it could be included without entailing the necessity of rewriting the first two chapters entirely. He had only to insert the words we have now in i. 34 f. into the address of the angel, and to add to the opening words of the Genealogy the phrase "as was supposed," to obtain a narrative in which truths previously unknown to him found sufficient statement.'

The words which he inserted were: 'And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.'

Is it possible to be too scientific in the teaching of religion? The demand is made, and with rapidly increasing emphasis, for a religious education that shall be abreast of modern scholarship. It is said that in our Sunday schools, it is whispered that even in our day schools, the teaching of the Bible is out of date. Is it possible that it can be too much up to date? Is it possible that by teaching the Old Testament in exact accordance with the results of historical criticism we are teaching an Old Testament shorn of religious value?

'"By faith the walls of Jericho fell down." I should not be surprised if someone, reading the story of the taking of Jericho as we have it in the Book of Joshua, were to say with something of a smile, "Yes, that is all very well, but that is not how military operations are conducted in our day."'

The remark is made by Dr. John A. Hutton. Now Dr. Hutton has always been supposed to be up to date. If he touches the Old Testament in his preaching he is expected to do so with scientific precision. And if he comes upon such an incident as the taking of Jericho, is he not likely either to pass it by or to clear it out of his way? Even if he only reads the story as his Scripture Lesson for the day, will he not point out how natural it is for such a story to be invented in a miracle-loving age, and will he not produce parallels in plenty from the folklore of the world? Or will he not simply shrug his shoulders and say that '*that* certainly is not how victories are won in this hard practical world of ours to-day'?

But Dr. Hutton does none of these things. He deliberately chooses the story of the fall of Jericho for one of his regular discourses, and then publishes the sermon in a volume which he significantly calls *Discerning the Times* (James Clarke; 7s. 6d. net).

For he observes this fact about the story, that it 'is a story which was *passed*, that is to say, approved for publication, away down in the later days of the Hebrew people, by a body of men who knew the hard discipline of history as you and I have never needed to know it until these very days. The story of the taking of Jericho by an assault of faith was reissued, approved, passed on as a document on which the religious soul could refresh itself, and guide itself, by a body of men in whose veins ran the blood of the captives of Babylon, of men who had seen the city of God sacked and outraged, men who with their wives and children had been driven like beasts across the desert into Mesopotamia.'

The men who *passed* this story were not trained scientifically. They were not brought up to be-

lieve that miracles 'do not occur.' All that has to be admitted. But then, on the other hand, they 'were not fools, and they were not children. They had no reason to speak about life as an easy thing, or of this world of ours as a place in which all that men have to do in order to achieve great results is to blow a trumpet and walk round about the object whose overthrow they seek.'

And they allowed this story to stand. 'They knew—none better—that it would never find a place in military hand-books; but they hoped it would find a place in the literature of the soul. They knew that the truth and pith of the story would be perceived quite clearly by people in every age who had insight, who had moral sagacity, who had reverence; that it would do little children no harm to take it as a story and swallow it in every detail, for it would leave with them, if all else should go, the tendency, more precious than wisdom, in every great emergency to lift up their eyes to God. And they knew that it would do grown-up people all the good in the world to embrace the principle of this story, the parable and final moral truth of it.'

Dr. HUTTON calls upon us to consider the situation in which these soldiers found themselves. He has considered it himself. He has read the story, 'read it again, and yet again, until my mind, my imagination, my own knowledge of history, my own sense of God, have dealt with it, making of it what they can.' And then he has found that 'there is a certain cream and essence of the whole matter' which rises to the surface and remains for him the true and abiding word of God.

It is this.

'The men who assaulted Jericho were men who set out upon their task as from the very presence of God. They had judged themselves by the severest moral standard that they were aware of. They had abandoned and banished from their own spirits every purpose which seemed to them to conflict with God's peremptory requirement of them one by one.'

'The business, too, on which they were engaged was one on which they pledged themselves, *that if God should send them victory, they would make nothing out of it for themselves.* They were willing, indeed, as happened later on at Ai—they were willing, so great was their integrity, that God should smite them before their enemies if He could find within their ranks even one treacherous or self-seeking and profiteering man. That is to say, it was a business on which they wanted only to be the instruments of God's will. In such an exalted mood, the story tells us, they set out, men who had nothing to lose because they had nothing to gain, for all their gains had to be devoted to God, with the happiness that such men will always have, the good humour, the patience. For seven days they marched round the city, and on the seventh day they marched round the city seven times. On that seventh day they gave a shout; whereupon the hearts of their enemies failed within them, and, in the swift language of the East, the walls of the city fell flat.'

Is it scientifically impossible still? 'It is a story, I say, which stands and which will stand; for if it does not stand, why, then, nothing stands. Far from it being a strange story, perhaps no lasting victory was ever won on other principles.'

And then to those who would make light of it, in order to turn the edge of its tremendous criticism, Dr. HUTTON proposes this challenge: 'Let me see a nation with this purity and high intention, unanimous under God, in which not one man is left who has the moral taint of Achan, not one man with a private business on hand, a nation patient, friendly within its own borders, believing in God, prepared to endure, ready to go on with things which, in themselves, do not seem to be of direct value, but which, being maintained day by day, sustain the general spirit and keep alive the indomitable will. Let me see *now* such a nation;

and let it be our own nation; and does anyone doubt that this serious universe of ours, which must always be searching for serious instruments, will establish such a nation in the councils of the world? Nay, I should go further. Let me see such a nation, purged of all self-seeking, holding itself the instrument of a holy will; a nation yielding itself freely to its own highest personal and political tradition, seeking nothing in its own triumph but the triumph of those ideas and ideals which save and secure mankind; let me see such a nation, and is it a thing to be doubted that the arm of the enemies of such a nation should suddenly be paralyzed? For they should see, as, not our own soldiers only, but the advancing hosts of the enemy after the battle of Mons declare they saw, battalions of radiant fighters in the sky, withstanding them, causing their blood to turn into water, overwhelming them with the majesty of God.'

# William Sanday and his Work.

By the Rev. Alfred Plummer, D.D., formerly Master of University College, Durham.

## Third Paper.

Of the valuable by-works, by means of which Sanday prepared himself and his readers for the features which ought to be found in a critical Life of Christ, there are two, and only two more, which require to be noticed: but, for the purpose for which they were written, they are the most interesting and the most instructive.

In 1907 there was the volume with the attractive and significant title, *The Life of Christ in Recent Research*. It consists of seven lectures, three reviews, and a sermon; and the writer tells us that 'the collection as a whole reflects a part of the process of self-education for the larger task.' Of course it also helps, and is meant to help, in the education of others. The doctrinal problems of our day are so far-reaching that for the present they can be handled only tentatively; and tentative handling is just what Sanday gives us. The problems must be faced, but without rash dogmatism, and without fear of criticism. *Nihil temere, nihil timide, sed omnia consilio et virtute*, as Döllinger put it. To many readers the first thing in the volume will be one of the most helpful items, the lecture on 'The Symbolism of the Bible.' Every intelligent reader of the Scriptures recognizes that a great deal of the language must be interpreted symbolically. But the large extent to which this is the case is perhaps recognized by comparatively few; and it is here that Sanday has been a real help to many of us. There is much in the field of thought, and especially of religious thought, which cannot be defined, or even described directly. We assent to the statement that God is Spirit, but we can form no mental picture of either God or Spirit. We can at best suggest an approximation, and in suggesting we make use of symbolical language. Sanday defines symbolism as 'indirect description.' The Hebrew Prophets, especially Jeremiah, Ezekiel, and Zechariah, were often told to perform symbolical actions; and nearly all the religious ritual of the O.T. was symbolical. This is true of the highest act of worship both for the Jews and for the heathen. In sacrifice there is the gift to propitiate the Deity, and the food which the worshipper shares with the Deity, in order to enter into communion with Him. Is not much of the story of the Creation, and of the Ten Plagues, and of the Exodus, symbolical? No doubt there is an historical basis; but the narratives which have come down to us are too symmetrical to be pure history; and the symbolism, rightly understood, is very instructive. Details in the descriptions of the giving of the Law from Mount Sinai may be regarded as symbolical of the central truth that the Ten Words really proceeded from God. Apocalyptic literature is mainly symbolical. Daniel and Revelation tell of past, present, and future under symbolical forms.

Our Lord employs symbolism to an extent which Oriental hearers would think quite natural, but

which to us seems to be exaggerated language; *e.g.* the mote and the beam, plucking out the right eye, faith removing mountains. 'I beheld Satan fall (not "fallen," as R.V.) from heaven' is another instance. Above all, the story of the Temptation, which (as Sanday repeatedly points out) must have come from Christ Himself, because the disciples were incapable of inventing it, is a palmary instance of symbolical language, in the instantaneous removals from the wilderness to the Temple-roof and to the high mountain: and it implies that Christ had power over nature, to turn a stone into a loaf, and to be sustained in the air.

In discussing the symbolism of Apocalyptic literature, the Book of Daniel is confidently placed between 167 and 165 B.C. From Dn $7^{13}$ probably comes the expression 'son of man,' about which there was so much discussion some years ago. The question whether Christ used it of Himself was followed by the question whether He had claimed to be the Messiah, to which Bousset (*Jesus*, p. 168) gives the conclusive answer: from the very beginning of the Christian Church the belief existed that Jesus was the Messiah, and such a belief would be absolutely inexplicable if Jesus had not declared to His disciples during His lifetime that He was the Messiah. A great deal of the volume is given to a lucid review of recent literature, especially to Schweitzer's *Von Reimarus zu Wrede*, 1906, afterwards translated as *The Quest for the Historical Jesus*, to which, with characteristic generosity, Sanday gives an amount of praise which he himself seems afterwards to have thought was a little excessive. It is largely as a critic of the views of other writers that Sanday commends Schweitzer. At the end of the seven lectures he diffidently gives a piece of advice to earnest inquirers. Cease to ask what is the truth about this or that, a form of question which may savour of arrogance. 'Ask—at least at first and for a long time—what did God mean by it, for the Church, for the world, for me?'

There now follows the substance of a sermon preached before the University in February 1907 on 'The Haunting Problem of Miracles,' towards the solution of which the conditions seemed to him to be more favourable than they had ever been before. The difficulty always is 'how to deal at once sympathetically and justly with the beliefs of men of another age, whose mental equipment was very different from our own.' We have, what they had not, fixed ideas as to the uniformity of the ordinary course of nature; but in common with them, we have large experience of answers to prayer. Add to this the widespread belief, shared by Jews, Christians, and Pagans, that certain individuals have stood in close relation to God with a special commission from Him, and that they had credentials to prove this commission; and these credentials were commonly what we call Miracles. See Ramsay, *St. Paul the Traveller*, pp. 77 f.

In his first book Sanday was able to accept all miracles for which the evidence seemed to be adequate, including the Water turned into Wine, the Feeding of the Five Thousand, and the Raising of Lazarus. Then he resolved to lay the subject on one side and come to no conclusion about it until he had seen his way with regard to a number of matters more or less connected with it. It was always his wish to work from the circumference to the centre, and to settle the outlying facts before attempting to decide the main one. For this reason he held his mind in suspense for some years. He himself says till 1912; but, thinking that the views he had reached were somewhat extreme, in his capacity of Professor he kept silent about them. Unknown to himself the conclusion seems to have been reached, or at least approached, ten years earlier, when he read a paper on Miracles at the Church Congress at Northampton in October 1902. In it he pointed out that the evidence for miracles was not only strong but stringent. It was incredible that St. Paul should, quite incidentally, claim to have proved his apostleship by working miracles, when he was writing to people who would know whether he had done so or not. Some who heard him may remember a spontaneous insertion into the paper. 'If I am told that Von Manen maintains that we have no genuine Epistles of St. Paul, my answer is that in this matter Von Manen does not count.' But towards the end of the paper there is a limitation which prepares the way for the final distinction between miracles which are only *supra naturam* and miracles which are *contra naturam*.

It was apparently Bishop Gore's Open Letter on the basis of Anglican Fellowship which caused Sanday to make public the conclusion at which he had arrived; but for that he would probably have taken a still longer time for consideration. But he regarded the Bishop's letter as a 'Challenge to Criticism,' and a condemnation of younger scholars

whose conclusions were much the same as Sanday's. With characteristic courage and generosity Sanday broke silence, and took his place side by side with those whom the Bishop had denounced. If they were condemned, he was condemned also, and the condemnation was unnecessary and unjust. There is no insincerity in publicly saying 'I believe' before a number of propositions, one of which must be, while others may be, understood symbolically. Creeds are binding only so far as they have the authority of Scripture. Criticism shows that immense portions of Scripture must be regarded as symbolical, and this fact necessarily affects the Creeds, which depend on Scripture.

The chief but not the only point in dispute was that of the Virgin Birth. Sanday said that he had no desire to put 'nots' into the Creed; but there were some statements which, although one did not deny them, one could not affirm them in a literal sense. He believed most emphatically in our Lord's Supernatural Birth. Lk $1^{35}$ 'carries us into regions where thought is baffled.' The language is deeply metaphorical and symbolical, and one is not bound to interpret it as meaning a Birth which seems to be 'unnatural.' 'Whatever the Virgin Birth can spiritually mean for us is guaranteed by the fact that the Holy Babe was Divine. Is it not enough to affirm this with all our heart and soul, and be silent about anything beyond?—Be it so. But there are many who hold that the traditional interpretation gives a Birth which may be natural in the case of the Incarnation, which was an event so unique and mysterious that we cannot safely decide that what is clearly said in Lk $1^{34}$ and Mt $1^{18\text{-}20}$ would be against nature if understood literally.

There is less difficulty about 'the actual resuscitation of the dead body of the Lord from the tomb'; for it is futile to ask what became of the material particles of the dead body. On the third day various persons found that, although the linen cloths had not been unwound, the body was gone. In the subsequent appearances the Lord seems to have had either a spiritual body which at His will could have material qualities, or (less probable) a material body which at His will could have spiritual qualities. But the truth may again be quite beyond our comprehension. That His body 'saw corruption' along with the bodies of the two robbers is against all the evidence which we possess.

There are still many people who hold that a miracle is a violation of the laws of nature. If this were a true definition, then miracles do not happen and have never happened. God is not a God of confusion (1 Co $14^{33}$); He does not violate His own laws. A miracle is a wonderful work, which seems to us in our ignorance to be against nature, and we wonder how it could possibly be done. As soon as we know how it could be done, it ceases to be a miracle. Many acts of Christ and His disciples, which were genuine miracles then, would not be miracles now. By suggestion, hypnotism, telepathy, thought-reading, etc., the same kind of things are done now; and there are gifted persons who can perform some of them frequently. Evidently these 'mighty works' are not against nature. This being so, it seems to be rash to assert that certain other wonderful acts recorded in the N.T. are against nature and incredible. We are here dealing with a unique Personality in a unique crisis in the history of the human race. Can we decide what the laws of His actions must be? Can we be sure that such actions as the miracle at Cana, or the Walking on the Water, would in His case be *contra naturam*? Such acts may have been the natural acts of a Supernatural Person. Sanday again points to the Temptation as an important part of the evidence in support of miracles. The story must have come from our Lord Himself; and 'the whole story turns on the possession of the power to work miracles.' Not only so: it turns on the power to work miracles which are said to be *contra naturam*.

In 1910 he published *Christologies Ancient and Modern*, which he expected would be the last of the preliminary studies which he had been making in the long and careful preparation for writing a Life of Christ. He had long ago made up his mind as to the scale on which the final book must be written, and the method to be employed in writing it. His aim was to exhibit leading principles in a form in which they could be understood, not merely by experts, but by an intelligent and interested public; and he desired to free the main work as much as possible from side issues and details. Hence these preliminary studies.

It is in classifying modern Christologies that Sanday gives us two useful terms which have been adopted by some other writers. He speaks of two main types, 'reduced Christianity' and 'full Christianity.' By the former he means those who go

no further than 'God was in Christ' (2 Co $5^{19}$), in whose life the communicable excellences of the Godhead were manifested to mankind; by the latter those who accept in full the traditional belief that Christ was God. This distinction is sometimes made by saying that the former admit the Divinity of Christ, the latter His Deity: but apparently this distinction is being abandoned. In each class there are degrees, in the one of fulness, in the other of reduction; and with the fullest form of reduced Christianity, as represented by Albrecht Ritschl, Sanday more than once expresses considerable sympathy. It has the advantage of aiming at being strictly scientific, and it seems to succeed in being so. It embraces those portions of our beliefs which are most capable of verification. The lowest form of reduced Christianity admits as evidence very little of the N.T. It accepts only the Synoptic Gospels, and of them only those portions which criticism shows to be earliest in origin. These give us the best evidence that we have as to the self-consciousness of Christ, and our estimate of His personality cannot go beyond His own. But, as Sanday points out, 'broadly speaking, all the rest of the N.T. treats of Christ as God, and the Church Universal has done the same.' St. Paul and St. John may be taken 'as witnesses to the effect upon their own minds and upon those around them.' And St. Paul uses language which is very strong. He quotes with deep sympathy passages from Denney, E. A. Abbott, R. Moberly, and Du Bose respecting the real meaning of the Incarnation.

But his own contribution to the discussion goes far beyond that of the useful classification, 'full Christianity' and 'reduced Christianity.' He makes suggestions respecting a tentative modern Christology which at once attracted much attention and provoked much criticism, but which do not appear to have gained any large measure of adherence. They are acute and interesting, and may be useful as a form of thought. We may perhaps regard them as a kind of symbolism, 'indirect description' in a case in which definition is impossible.

Taking from F. W. H. Myers and Professor W. James the new psychological distinction between the conscious or supraliminal self and the unconscious, or subconscious, or subliminal self, Sanday believes that this distinction, which is now generally accepted, may be of much service to the theologian in framing a scientific basis for a modern Christology. We each of us are a greater being than we suppose. 'Each is in reality an abiding psychical entity far more extensive than he knows. The self manifests through organism; but there is always some part of the self unmanifested, and always some power of expression in abeyance or reserve.' It may easily be the case that this subconscious self is the region in which one human spirit meets another human spirit, and is enabled to see, and make the other see, 'new depths of the divine.' In other words, the proper or primary sphere of divine action upon the human soul may be the subliminal consciousness.

This leads to a bolder suggestion; that the subliminal consciousness is the proper sphere of the Deity in the incarnate Christ. The common view of the Incarnation draws a vertical line between the human nature and the Divine nature in Christ, and regards some of His actions as falling on the human side, and some as falling on the other side. This lands us in grave difficulties. These disappear, or are reduced, if we draw a horizontal line between the upper or human region, which is always in evidence, and the lower deeps, which are rarely in evidence, and are the natural home of whatever is divine. This involves the limitation that 'only so much of the divine could be expressed as was capable of expression within the forms of humanity.' It leaves us free to think of Christ's life on earth as fully human, and yet not merely human. There is a region in which the Deity of the Incarnate has a channel of continuity with the infinitude of Godhead. As in ourselves the conscious self is but a small portion of the real self, so the record that has come down to us of the life of Christ shows a genuinely human consciousness, but comes utterly short of the real history of Him who was both Son of Man and Son of God.

This striking and stimulating hypothesis may serve as symbolism, as 'indirect description' of what cannot be described directly. The mystery of the Incarnation is beyond our comprehension; we accept the fact, but we cannot explain. Yet a tentative, though inaccurate, method of describing it may be helpful to some who crave an explanation of some kind. It appears that Professor Henri Bois accepts it as a form of 'reduced Christianity,' rejecting what goes beyond that. Dr. H. R. Mackintosh gave it sympathetic but adverse criticism in THE EXPOSITORY TIMES and in *The*

*Doctrine of the Person of Jesus Christ*, pp. 487–490. And there were other critics. Sanday answers some of them in a subsequent pamphlet, *Personality in Christ and in Ourselves*, 1911. He says that his critics have supposed him to be more of an innovator than he himself proposed to be. Without being a philosopher he has had to enter philosophical ground. But philosophers have not yet determined the exact meaning of Spirit, or the precise relations between Spirit and Matter. Meanwhile we may try to feel our way, and he does so.

Besides the writings which have already been noticed as being in the main stream of his productiveness, there are some minor works which must at least be mentioned. *Two Present-Day Questions: Biblical Criticism and the Social Movement*, 1892. *The Conception of Priesthood*, 1898; see also an article in *The Guardian*, 29th March 1899. *An Address to the Christian Section of the Third International Congress of the History of Religions*, 1908, a marvellously comprehensive survey of recent literature. *The Primitive Church and Reunion*, 1913. Articles in *The Modern Churchman*, June 1915 and January 1919. There are also several pamphlets on the War, dealing generously, and in some particulars rather too generously, with the enemy, but in other respects really helpful. In sending me the article of June 1915, he wrote: 'It will be rather like a talk—and you *can* fill it out (p. 141). Please understand that they asked for a lead,—and I gave them what I could in ¾ hour'—or possibly '1¾ hours'; the writing is not very legible.

A few quotations from a large number of letters will illustrate some of the statements made about him in these papers, and will throw light upon others. A serious accident in early life caused permanent injury to the muscles of his right arm, and his handwriting had always a jerky, eager look, which seemed to fit the alertness and activity of his thought.

17th Jan. 1913. 'And now perhaps I may turn to my own matters. I felt your kind wishes all the more because the outlook before me is quite a serious one. I was very near telling you about it when last I wrote, but it seemed too long a story for a letter. Now I shall be able to make it shorter because I hope by Monday or Tuesday to send you a pamphlet (not for publication) which I have just been printing, and which will, I think, explain the whole situation. It is really a continuation of my paper on Miracles at the Church Congress [at Middlesborough, 1912]. I have at last worked through to a conclusion which covers all the ground, and which comes out more radical than I myself (until a short time ago) quite anticipated. The most critical part came out in a paper which I read last term to a small, but rather select Society (Gore, Holland, Lock, etc.). There was no discussion, because discussion was adjourned and is still to come. I wasn't at all happy about it, because I had to omit a good deal, so that the main point came out too abruptly. I have talked very little about it, but I am afraid it made something of a sensation.

'I am happier about the pamphlet, which I have now, I think, got pretty well to my mind. Still you will see that the position is serious, both subjectively and objectively. The crucial point is the question of the V.B.

'Don't think of writing till you have the pamphlet. And I very much hope that you won't find it trying to read, because throughout I have tried to emphasize *Sic* as well as *Non*.'

24th Jan. 1913. 'You are indeed a true friend. You make the best of me, and you judge as kindly as it is possible to judge this last phase of my thinking that I could not help imparting to you. I do not feel at all inclined to defend myself. I am most anxious to lay stress on the effect of the 'unique Personality,' and your way of presenting the latest discoveries about the nature of matter is very impressive. But I think that what weighed with me a good deal was the feeling (1) that one must not have one rule for O.T. and another for N.T., and (2) that it makes a difference if one approaches N.T. through O.T. If one does this, it seems to be less necessary to have recourse to special explanations; and what seem to be exceptions in fact are reduced to different modes of expression. However, I shall have to run the gauntlet of considerable criticism in about three weeks' time.'

28th Jan. 1913. 'I really can't thank you enough for writing me a second letter—and such an admirable one. The day may come—though I don't see it in prospect just at present, except in quite a private circle—when I might be very glad to have leave to quote it in public. For there are things which I don't think *could* be better said. I am afraid I couldn't say all that you say. But I

am most glad to have that side put so well before me.'

6th April 1913. He dictated a letter from Folkestone to say that he had been struggling with severe illness for nearly eight weeks, in the hands of a nurse, and with a doctor coming every day. 'The throw-backs have upset all my plans, and I must wait and see what is possible.'

Christmas Day, 1914. 'Ever since August, beyond the work of the day for the day, my thoughts have been running mainly upon the War. Just now I am struggling with a pamphlet—one of the Oxford series, if it comes off. I want to state the case in such a way as could be *put into the hands of a German.* But I find it very difficult.'

21st July 1915. 'One can't help comparing our respective fates. I don't really repent of mine. Given such powers—or want of powers—as I have, I can't help hoping that I may be found to have spent them not wholly without usefulness *to a certain class of minds*, and with a view to the future. . . . Don't you feel as Westcott did when he said that he had accomplished all his programme and more than his programme?'

[The answer to which is, that I never had even so much as a programme.]

26th March 1920. 'I'm afraid I have been very idle. I don't quite know how far that is the right word. I am hoping, if all's well, soon after Easter, to get to Bath with my sister, and there to talk over things with an excellent doctor there and to see how the land really lies. But the last few months, since I came here [from Ch. Ch. to 18 Bradmore Road] I have seemed unduly lethargic and helpless. I am sadly behindhand with getting the house into order; and yet now one seems to feel the Spring coming back into one's veins again, and I *may* take a new start, or something of one. . . . We are just finishing—though I don't suppose that it will be out before autumn—some Notes on the new Lessons, like those on the Psalms. I am quite in hopes that it will be a help and mark an advance. Burney is excellent on O.T. But we shall have to do what we can to get it into circulation, and I am afraid shan't be able to give ourselves many copies.

'You certainly have the advantage of me—have not so many of the weaknesses of age—though the years ought to be substantially in my favour. And yet I can say that, like you, I have a great deal to be thankful for.

'*P.S.*—I shall have to post this before I can hear of the Sports and Boat Race, which still keep their interest.'

Trinity Sunday, 1920. 'Many thanks for all your kind solicitude about my health. It easily might be much worse. The doctor is quite encouraging, and he advises me to lead the very quiet life, which is just what I wish to do.'

These hopes were not to be realized. In September he went into a nursing home with a view to an operation, which, however, was not of a serious character. Before the operation took place he had, in quick succession, two strokes of paralysis. After lying unconscious for a day or two, on 16th September he passed *ex umbris et imaginibus in veritatem.*

# Under the Fig-tree.

By Professor Dr. Gustaf Dalman, Greifswald.

In Palestine one very often has reason to long for shadow. A fig-tree may in such cases seem inviting enough on account of its big leaves (1 Mac $3^7$) and hanging branches. When a fig-tree is watered from a fountain or rivulet (Ps $1^3$), its verdure may be so luxuriant that somebody sitting under it would be quite hidden from anybody passing by. In spite of this I personally never liked to rest in a fig-tree's shadow. Its smell seemed to me disagreeable, and I missed the cooling breeze which one always enjoys so much under an olive-tree. Even the Arabs avoid sleeping under fig-trees, believing them to be haunted.[1]

In olden times it must have been otherwise. Judah and Israel liked to dwell every one under his vine and under his fig-tree (1 K $5^5$). Rabbi Akiba

[1] According to my own inquiries, but see also Baldensperger, *P.E.F. Quarterly*, 1893, p. 203 *seq.*

used to sit with his fellows under a fig-tree to study the Law in the early morning, and left this place only when the figs grew ripe, to avoid suspicion on the part of the owner (Jer., Berakhoth 5[c]; Koheleth Rabba 5,11; Shir Rabba 6). Another reason was it which induced Rabbi Jochanan[1] to sit down on the east side of a fig-tree. He suffered from a severe bulimy and knew that on this side the fruit were best (Koheleth Rabba 7, 11; cf. Jer., Joma 45[b]; Babl., Joma 83[b]).

Even animals sought shelter under fig-trees. For a shepherd gave as sign for the month Adar, that the bull dies in the hurdles (at night-time) and should like (in the daytime) to cast off his skin in the shadow of the fig-tree (Jer., Rosh ha-Shana 58[b], Sanhedrin 18[c]; cf. Babl., Sanhedrin 18[b], with some alterations in the text). The coldness of the nights and the heat of the sun at daytime is really characteristic of Adar. The fig-trees have just become green, but their shadow does not help much the animals which hope to find coolness under it.

Turning from such sayings to the word of Jesus to Nathanael: 'Before Philip called thee, when thou wast under the fig-tree, I saw thee,' one does not feel inclined to search for some special doing of Nathanael under the fig-tree, as if this had been what was meant by Jesus, though He does not mention it. The fig-tree is thus, for instance, supposed to have been the place where Nathanael was praying or longing for the coming of the Messiah. In Palestine no idea is more common than that Nathanael had repaired to the shadow of a fig-tree because the sun was shining and the heat of the day in the valley of Jordan was oppressive. There he was resting when Philip called him. The only supposition is that he could not be seen by Jesus at that place, either because the fig-tree covered Nathanael with its branches, or because it was so far away from Jesus that Nathanael could not be seen by Him. Jesus tells Him that He knew him in spite of that. Nathanael shall know that His knowledge is above human capacity.

[1] S. Klein believes that it was Jochanan ben Zakkai. See his study 'Weinstock, Feigenbaum und Sykomore in Palästina' from the Schwarz *Festschrift*, special print, p. ix, note 8.

It is a curious problem of geographical botany, why just a fig-tree is mentioned. Jesus would certainly not think of a fig-tree in the Galilean home of Nathanael. It is true, it would be more in its place near Cana of Galilee than in that Bethany beyond Jordan where John baptized (Jn 1[28]). Near Jordan one should rather expect an euphratpoplar or a Christthorn-tree (*Zizyphus Spina Christi*). Why does John not mention one of these, if he had some knowledge of the locality? Here Jewish superstition might give some help. Just those two kinds of trees are mentioned among the five trees, the shadow of which was believed to be harmful for the sleeper (Babl., Pesachim 111[b]).[2] The principle is given that all trees with a great number of branches or with sharp thorns have to be avoided, and it may have been against custom to sit down under such trees. The fig-tree is not in the Talmudical list of haunted trees, though it has been added in the Munich manuscript. It was, in fact, at that time the favourite shadow-tree. This may be sufficient for the explanation of Jn 1[48].

Still it must be added that cultivated fig-trees would not be at all impossible at a suitable place in the Jordan valley. Wild fig-trees could even stand at a spring, as they formerly did at Elisha's fountain near Jericho, until its basin was regulated. If that Bethany was near the springs of Wādi el-Charrār, as I think,[3] I may mention that the Greek monks had there quite a plantation of fig-trees and olives, when I visited the place eight years ago.[4] It may finally be called local colouring, that not a house or chamber is mentioned instead of the fig-tree. Bethany beyond Jordan was no town and no village, otherwise John the Baptist had not settled there. It was a lonely place, perhaps with some huts. The multitudes which came to it for baptism had to be very contented, if they found a kind of abode under a fig-tree. If the place where Jesus 'stayed' (Jn 1[38. 39]) was better, it could hardly have been more than a hut made with the branches and the reeds of the thicket at the river.

[2] Read *kinnāra* for *kanda* with the Munich MS.

[3] *Orte und Wege Jesu*, p. 86.

[4] *Palästinajahrbuch*, 1913, p. 24.

# Literature.

## *WOODROW WILSON.*

William E. Dodd is Professor of American History in the University of Chicago. He is also an admirer of President Wilson, but he does not call himself a democrat. He does not call Wilson a democrat—'a Democrat and almost a democrat' he calls him. He does not even call the United States a democracy: 'the author does not mean to assert that the United States is a democracy. It is, all things considered, probably as nearly a democracy as Great Britain.' Clearly enough Professor Dodd belongs to the Democratic party; but clearly enough also the Democratic party is not wholly fascinated by the democratic idea.

Although an admirer of President Wilson, Professor Dodd is not a mere panegyrist. 'Wilson made earnest protest on February 10th [1915]. Germany must take care not to destroy American lives or sink American ships. Ten days later he sent a memorandum to both Germany and England asking them to give up submarines and mines, except in and about harbours, and to cease the cruel practice of employing neutral flags as decoys. He even asked Britain to allow foodstuffs to be sent into Germany for the civil population under German guarantee that it should not be sent to the armies. If these propositions had been accepted, Germany must have won the war, and the President's own policy must have given him poignant regret.'

The story of *Woodrow Wilson and his Work* (Simpkin; 15s. net) is told in great fulness, and just in its fulness is its interest. Much of it is familiar to us, but even the story of the Paris Conference can be read again in this clear sympathetic narrative. There is just one obsession. It is Japan. 'Japan was and is the Prussia of the East.' And it is bitterness that Japan alone went home from the Conference satisfied.

Of President Wilson Professor Dodd says this: 'Unless Democracy itself should fail, he will be read and quoted hundreds of years from now, as Jefferson and Lincoln are read and quoted now.'

---

## *FREEDOM AND LIBERTY.*

What is the difference between freedom and liberty? Is there any difference? Mr. William Benett discovers so great a difference that he writes two books, one on Freedom and one on Liberty, and then binds the two in one so that we may be able to contrast the two words in detail and never again forget the difference between them. 'Freedom combines the two contradictory principles of law and liberty. Neither of the subordinate principles is good by itself. Law ends in tyranny: liberty, in anarchy. From neither tyranny nor anarchy can any advancement of civilization be expected. Freedom, or the compromise between the two, in which neither has a decisive predominance, is the sole condition of progress. It is through freedom, and not by liberty alone, that "human development in its richest diversity" can be realized. And this, as Wilhelm v. Humboldt remarks, in a passage prefixed by J. S. Mill to his essay "On Liberty," is a matter of "absolute and essential importance." He might have gone farther. It is the sole and exclusive end of all ethical action which we call good.'

The title of Mr. Benett's book is *Freedom and Liberty* (Oxford University Press; 8vo, pp. vii, 367; 12s. 6d. net). It is, as we have just said, a composite book. The part entitled 'Freedom,' having been published separately, has now been combined in a single volume with the part entitled 'Liberty' now issued for the first time. Let us look at it.

Freedom includes law and liberty. Now law is justice, and liberty is love. And since law and liberty are contradictory principles, contradictory also are justice and love. Both are found in the Old Testament and both in the New. But in the Old Testament justice is supreme, love subordinate, in the New the order is reversed. But Christ did more than reverse the order of importance between love and justice. He did away with justice altogether. Not on earth. On earth there must be love, that is liberty, and there must be law, that is justice; but there is another sphere, above and beyond the divine Kingdom on earth, another Kingdom in heaven, and there law will no longer survive, but only love and liberty.

The difficulty is—it is a difficulty that runs through the book—that Mr. Benett makes assertions without adding references. What proof has he that the Kingdom of Heaven is a kingdom in heaven, and wholly in heaven? What proof has

he that there are two kingdoms, one on earth and one in heaven?

## *SAMUEL POLLARD.*

'Feeling that they owed their very souls to Samuel Pollard, the aborigines said: "He is ours, let us bury him; we will arrange for coffin, bearers, grave, and tombstone; for we loved him more than our fathers, and he was ever kind to us." They chose his grave on a far-seen hill-slope. Away up through the maize fields, wailing a dirge, they carried all that was mortal of him, followed by twelve hundred mourners, four hundred of whom were scholars from the school he had founded and maintained. His lifelong friend, Frank Dymond, conducted the interment and has described the scene: "Singing and prayer were followed by short testimonies. . . . Presently a tall old Miao stands upon a form—one of the very first to strike the trail to the Cross, a leader among his fellows. He said a few words, then stepping down he crouched upon the ground near my feet, sobbing as if his heart would break. . . . Blessed the man who has the gift so to win the affection of these hillmen!

'"As the service proceeds, a man, weather-stained, his bare sandalled feet showing that he had come from a journey, reaches the open grave. He looks in and bursts into a paroxysm of grief until I go and lead him across to the centre of the crowd. Poor Stephen Lee! I know, and you know, that there lies your best friend. . . . He cried as if his heart would break, then rose and gave one of the finest tributes to his dead master and friend that could possibly be given. . . .

'"That night men stayed upon yon hillside watching near the open grave, and so for a few successive nights, lest the tomb should be rifled. Among the sapling oaks, surrounded by Miao graves, he lies. Mr. Evans erected a cross and beneath its shadow the body of Sam Pollard rests."'

With that ends the long story of *Samuel Pollard, Pioneer Missionary in China* (Cassell; 7s. 6d. net). The biographer is the Rev. W. A. Grist, author of *The Historic Christ in the Faith of To-day*. It is a long story of a short life, for the life was full of activity and there is abundance of material. Especially are there Pollard's own books, one of which was noticed in THE EXPOSITORY TIMES a month or two ago. These books are autobiographical; it was easy to gather the facts from them and even the local colour. But Mr. Grist has given himself to his task. He has, moreover, the immediate and even intimate knowledge that is necessary, for he was a colleague of Mr. Pollard through many a trying year.

Man proposes, God disposes. Samuel Pollard went to convert the Chinese. He converted the Miao, who are not Chinese. They and the No-Su live on the upper reaches of the Yangtse. Pollard was the first entrance among them of civilization and of Christianity—and they accepted both gifts readily. He had one terrible experience—the merest thread between him and a violent death. Then, however, the windows of heaven opened and we see the result in that scene at the grave.

The study of the man himself is rewarding. Even his theology was his own. 'It may have been due to Pollard's childlikeness that he never outgrew the Jesus-worship which for many Christians ceases with adolescence. With the passing of youth most of us learn to interpret God through Jesus; but in Pollard's case Jesus was his God. He gave assent to the traditional creed of evangelicalism, but he lived in the Gospels; with vivid imaginative power he visualized the life of his Lord; with intuitive sympathy he entered into the mind of the speaker of the Parables and of the Logia, and into the compassion which was the motive-force of the healing miracles. He dramatised the conversations of Jesus; and he practised the presence of Jesus. His ideal of the Christian life resolved itself simply into obedience to Jesus. When the thought of the aborigines stirred him to pity and filled him with the longing to go among them, he writes: "If Jesus says 'Go,' I will go at once." He interpreted his own conscience as the voice of Jesus: the personal authority behind every moral imperative was the will of Jesus. For some it is impossible to interpret history, politics, and all the economic and social relationships of our modern world by this simple principle of faith in Jesus: but this is what Pollard did. The immediacy of the voice of Jesus in his own soul was the true secret of his life and of his amazing moral strength.'

## *SEVENTY YEARS AMONG SAVAGES.*

*Seventy Years among Savages* (Allen & Unwin; 12s. 6d. net) is the title which Mr. Henry S. Salt

has given to his autobiography. For the savages are not found in the South Seas—alas! Mr. Salt has never been or desired to be a Christian missionary—they are the men and women among whom he has lived in England.

Why does he call them savages? Because of their cannibalism. With just a little more courage, he would have given his book the title: 'Seventy Years among Cannibals.' They eat the flesh of their brothers and sisters and cousins—the ox and the sheep and the codfish. They torture them also, in the killing of them for food and in the cutting of them for surgical practice. They are savages because they hunt the fox, the hare, the stag; shoot the pheasant, trap the bear, skin the seal alive. They are savages in almost all their dealings with the lower animals, and in some of their dealings with their fellow-men, such as the use of the cane for schoolboys and the cat for criminals.

Mr. Salt has been the soul of the Humanitarian League for a great many years. He was educated at Eton, went to King's College, Cambridge, returned to Eton as Assistant Master, became a vegetarian and a socialist, resigned and gave himself to the League.

His autobiography is a book you can make fun of. You must make fun of it, or suffer. There are only the two ways. You had better suffer.

---

## *JOHN.*

The Rev. Kirkwood Hewat, M.A., F.S.A. (Scot.), is such a student of Scottish history as few men have time or in these days even inclination for. The last generation gave itself to the Old Testament; the present gives itself to the New; the History of the Church is waiting for the next generation. And that generation will find Mr. Kirkwood Hewat's books as reliable as any and as good to read. It is through such as they are, with their free style and careful judgment, that the study of Church History will become the popular study of the day.

The latest volume is entitled *Makers of the Scottish Church at the Reformation* (Edinburgh; Macniven & Wallace; 10s. 6d. net). It is a biographical history of seven men, every one of them having the Christian name of John. They are John Knox, John Willock, John Winram, John Row, John Spottiswood, John Douglas, and John Craig. Why *were* they all called John? There is no evidence that the beloved disciple was their or their fathers' chief admiration among the men of the New Testament, or the Fourth Gospel among its books. It does not matter. There they are. And here is an authoritative biographical sketch of the career of every one of them.

---

## *THE VULGATE PSALTER.*

The first volume has been published of a new commentary on *The Psalms* (Dublin: Gill; 17s. 6d. net). It is described as 'A Study of the Vulgate Psalter in the Light of the Hebrew Text.' The author is the Rev. Patrick Boylan, M.A., Professor of Sacred Scripture and Oriental Languages in St. Patrick's College, Maynooth.

The Introduction is up to date. No one would look for drastic criticism in it; the marvel is that there is any effective criticism at all, so hedged is the Roman Catholic commentator by Briefs and Bulls. To the non-Roman the appeal is less powerful that the subject of study is the Vulgate. He probably expects elaborate defence of the Vulgate's errors. But the student of Scripture includes the Vulgate in his studies, and this book will not vex him with apologetics. Professor Boylan is much more concerned to teach the truth between the Vulgate (or the Septuagint) and the Hebrew text than he is to defend the Vulgate. Indeed, he does not always claim all that he might for the Vulgate. Take that representative passage, Ps $19^4$ (Vg. $18^5$). Professor Buchanan Gray has a note in the volume entitled 'Mansfield College Essays.' He says: 'Ps $19^4$ is interesting as being one of those cases in which the reading of the Vulgate has perpetuated itself through the Great Bible into the Prayer Book version; it is also a case in which the A.V. (followed by the R.V.) abandoned the Bishops' Bible in favour of the Genevan version. The exact form of the original text is really uncertain, but the Hebrew text is almost certainly wrong and the sense of the Vulgate nearer to the original. Thus the Douai rendering:

"Their sound hath gone forth into all the earth,
And unto the ends of the round world the words of them"

is preferable to the rendering of the Genevan version (cp. A.V., R.V.):

"Their line is gone forth through all the earth," etc.

The Genevan translators perceived the obscurity of the text which they felt compelled to follow, and added the interpretative gloss: "The heavens are as a line of great capital letters to shew unto us God's glory." The A.V. also adds a note; the R.V. leaves the unintelligible statement unexplained. All three versions might have done better to give, at least in the margin, the variant of the Vulgate.'

Professor Boylan knows what he is about, but all that he says on this verse is: 'The Hebrew is different here, but the Vulgate gives a better text.' His translation is:

'Over the whole earth goeth the sound of them,
And even to the ends of the earth (reach) their words.'

## *EARLY GREEK PHILOSOPHY.*

Professor John Burnet of St. Andrews is at present probably our highest authority for the meaning of Greek philosophy. He has gained that place, as every man must gain a place of influence, by uniting careful observation with daring imagination. These two are the sources of our knowledge. Each must be used in fulness. Both must be used together. Professor Burnet has not left a fragment of an obscure philosopher unstudied. But when he had studied it he sent his mind out into the unknown and dared unseen conclusions. As one reads the third edition, now published, of his great book on *Early Greek Philosophy* (A. & C. Black; 8vo, pp. ix, 375; 25s. net) one is arrested frequently by short quotations which seem to stand apart and to be insignificant. But as one reads on, there is scarcely a quotation but contributes something to the full statement of early Greek philosophical thought, which at last is so impressive.

## *MACEDONIA.*

Two Englishmen, Mr. A. Goff and Mr. Hugh A. Fawcett, had the good fortune to be in Macedonia in that short interval in its history when it was open to travellers. The interval was the war. And the reason why Macedonia was open to travellers during the war is that the robbers were then kept in order. Now again the country is closed. Only a daring or foolhardy traveller will attempt to pass beyond the rigidly defined areas where everybody can go and where therefore it is not worth going. The robbers are back to their dens and caves in the mountains.

Mr. Goff and Mr. Fawcett made good use of their short opportunity. 'The most remote corners of the country were probed, and manifold opportunities presented of studying the native at close quarters. So fortunate were the authors in their combined travels and experiences, comprising as they did every part of the former British front in Macedonia and an exhaustive itinerary of the city of Salonika itself, that they have been enabled to compile what is believed to be, from a non-political and non-military standpoint, the first detailed description of Macedonia.'

*Macedonia, a Plea for the Primitive*, they call their book (John Lane; 8vo, pp. xxii, 276, with maps and illustrations; 21s. net). Two things are of especial importance in it. First, the illustrations. Some of them are on plate paper, and some of these are coloured—water-colour paintings by the authors evidently, and very artistically printed. The view of Mt. Olympus from near Salonika is particularly good. Some of the illustrations are printed on the ordinary page—attractive small engravings of a padlock, a pendant, an incense burner, a grease box, a door ring, a cross, a Turkish cemetery, a bronze crucifix, or a winged insect. There is just one thing wanting—a more exact description of some of the larger illustrations. 'Little monastery, Kastri,' or 'Turkish mosque, Salonika,' is not enough: we want to know which monastery and which mosque.

The other important thing is the description of Salonika. That is well done and fully. Of the great fire of 1917 there is a graphic account. 'The Allied troops resorted to the creation of a firebelt by dynamiting blocks of houses. The flames, however, still powerfully seconded by the Vardar wind, leapt over all gaps and made nothing of occasional obstacles such as a fireproof concrete building in the commercial quarter of the town. Towards dusk, it became obvious that nothing except a sudden and apparently miraculous change of wind would stop the flames before they reached the sea. Householders who had hitherto merely gazed at the fire with interest and awe now made attempts to shift their valuables and belongings to a safe quarter. Shopkeepers who could not

possibly remove even a tenth of their stores, realizing at length that their premises were doomed, opened wide their doors to all who chose to help themselves.'

*The Book of the Revelation* is the title which the Rev. W. Graham Scroggie of Edinburgh has given to a volume of Lecture Notes on the Apocalypse. It is a student's book. Mr. Scroggie, who is one of the most diligent and enthusiastic students of the Bible in Scotland, has his own 'theory' of the Apocalypse, but he is less anxious to convince us of any theory of its purpose than to convert us to its Christ. And he is very sure that the way to that is to entice us to the careful study of the book itself. His volume contains a most illuminating chart of the visions. A mere glance at it is an education. It is also an encouragement. We pick and choose in the Apocalypse more than in any book of the Bible: Mr. Scroggie shows that the chapters we skip are heavy with instruction.

He finds three great visions in the book. First, a Vision of Grace, $1^{9}$–$3^{33}$; next, a Vision of Government, $4^{1}$–$19^{10}$; and third, a Vision of Glory, $19^{11}$–$22^{5}$. The Prologue contains a Superscription and a Salutation, and the Epilogue words of comfort ($22^{6\text{-}17}$) and words of caution ($22^{18\text{-}21}$).

The chart should be open before us as we read the volume, and the volume should be open before us as we read the Apocalypse. And then it will go hard with us if we do not find in the Apocalypse the inspiration to love and duty which this author has so evidently found in it.

The Rev. Clifford Rickards has been *A Prison Chaplain on Dartmoor* for five-and-twenty years. He is entitled to his reminiscences. And they are sufficiently instructive for publication (Arnold; 7s. 6d. net). If his own experiences are not entrancing enough, he does not hesitate to take in some of the more exciting passages from other chaplains' memories. He has an occasional word of advice to other chaplains. His advice is to be plain and to the point—especially with your anecdotes. He told the criminals the story of a King who visited a prison and heard the prisoners' protestations of innocence and injustice. 'At last he came to a man who owned up to his guilt, and told the King he had only got what he deserved, for there was hardly a crime under the sun he had not committed, but he had one hope left, and that was in the King's mercy. "That is the man for my pardon," said the King, and ordered the man's release. The week following, amongst the petitions to the Home Secretary I had to précis, there was one from a prisoner containing the substance of my illustration, and saying that there was not a crime under the sun he had not committed, but cast himself on the mercy of the Home Secretary who, he had been told, was a merciful man: that was his hope.'

One of Messrs. A. & C. Black's many books of pictures is a square volume of *Ancient Egyptian Assyrian and Persian Costumes and Decorations*, by Mary G. Houston and Florence S. Hornblower (10s. 6d. net). It is both scientific and artistic. The purpose is scientific—to teach us Egyptology and Assyriology. The method is artistic—most beautifully coloured full-page illustrations innumerable.

The Rev. A. Wallace Williamson, D.D., C.V.O., could not have done more wisely when invited to deliver the Croall Lectures than to choose as his subject *The Person of Christ in the Faith of the Church* (Blackwood; 7s. 6d. net). Nor do we see how he could have handled that subject more usefully. The astonishing thing is that a man who is Dean of the Order of the Thistle and the Chapel Royal of Scotland, Minister of St. Giles', and Chaplain in Ordinary to the King in Scotland, should have found time to keep in touch with the literature of the subject, so closely in touch as to enable him to deliver lectures which deal with every essential aspect of it and never miss his way. On some aspects he speaks words that are as courageous as they are needful. He says: 'The chief characteristic of modern attempts to define Christianity has been the effort to reduce it to a single principle. And the most memorable of these attempts has reduced the Gospel to Christ's proclamation of the Fatherhood. But, when we are called upon to accept this as the distinctive element of Christianity, we are compelled to ask whether this single principle can really explain Christian history, whether it is so central and original, whether it is intelligible apart from unique Sonship in Christ, whether after all Christianity can be described without Christ, whether the truth is

not rather quite the reverse, that the moral authority of Christ's revelation of the Fatherhood rests finally on the moral weight of His character, on the uniqueness of His Person, on the self-verification of His Divine Claim.' Well said, indeed; and surely well worth saying.

---

The Church Missionary Society has published a volume of stories and articles by people who have lived in Persia, calling it *Persian Pie*. There are some five or six writers, and every writer vies with every other in the determination to be interesting. But the artist beats them all.

---

There are no books now which can be put into young folks' hands with more certainty of enjoyment than missionary books. It is a literary as well as a religious revolution. Just try *The City of Rams: Scenes from Life in Canton*, by Gertrude L. Bendelack (C.M.S.; 3s. 6d.).

---

Messrs. T. & T. Clark have now published the second part of vol. ii. of *A Grammar of New Testament Greek*, by James Hope Moulton (10s. net). It is edited by Professor W. F. Howard, who says: 'The editor's task in preparing the second part of this volume for the press has been comparatively simple. The manuscript was completed by Dr. Moulton, except that spaces were left for the numerous cross-references to be inserted later. The editor is also responsible for the verification of all other references and for a few alterations in statistical data.' That statement disposes of the notion that Dr. Moulton had written only the first volume. However, even if it had been so, we should not now be greatly disturbed. For we have come to the firm conviction that Professor Howard has the gift, rare and precious as it is. The third part, though also written by Dr. Moulton, will owe a little more to the editor's own genius and will be none the worse for it.

---

The hand of the diligent maketh rich—in books if not now in money. Professor A. T. Robertson is one of the most meritoriously diligent of our day. He has many books to his name. And it is a great compliment to him to say that by far the best of them all is the latest. *Luke the Historian in the Light of Research* is the title of it (T. & T. Clark; 14s. net).

Luke is the centre of New Testament interest—we mean scholarly interest—at the present time. There are certainties in respect of him, certainties of name, authorship, and date; and round these certainties there are mysteries. The feeling is that if we could settle the problems which attach to that single name, we should be a long way forward in our New Testament criticism. Well, Dr. Robertson has entered into them all. He has all the literature and he has read it all. His references range from *Eusebius* to the *Christian Worker's Magazine*, and nobody is passed without recognition on the way. He has the problems in his own mind too, under sentence of his own judgment; he is by no means content to tell us what So-and-so says. But the great value of his book is found in the fact that he offers us all the materials—both facts and opinions—for the formation of our own opinion or at least for the information of our own mind.

---

Professor James Strahan, D.D., has written a Memoir of *Mary Crawford Brown* (Clarke & Co.; 6s. net). Mrs. Brown belonged to Ulster, but was educated in Paris, and those two facts account for some part of her claim to a biography. The real claim, however, is her service for Christ. She edited for many years *Woman's Work*, an effective instrument for the hastening of the day when the knowledge of God shall cover the earth as the waters cover the sea. Mary Crawford offered for the foreign mission field, but was rejected by the doctor. No doubt the doctor was right, for death came early and unexpectedly. In any case she did her work. She was most of all successful with children—her own as well as others'. One of her own fell gallantly at Ypres. 'All education seemed to her pitifully meagre which did not recognise the spiritual, Godward instinct as the crowning glory of every child's mind. She looked on faith, hope and love as flowers which cannot unfold too soon in the garden of the soul. Her minister at Castlecaulfield once said something to her about the early age at which divine things may become real to a child, when she quickly responded, "Oh, I am a great believer in that. One day, for instance, I was sitting in the garden when my little daughter came to me and said, 'Mother, what are you doing?' I replied that I was meditating. 'What is meditating?' she asked, and I told her it was thinking of God and of how

good He is to us all. 'Well,' said she, 'I'll go and meditate too.' And, as she sat some distance from me, I could not but think God was just as much pleased with her meditation as with mine."'

---

A third edition has been published of *Human Nature in Politics*, by Graham Wallas (Constable; 8vo, pp. xxii, 302; 12s. net). It is a reprint, with a few verbal corrections, of the first edition. And as we have had a war since the first edition was published, the result is curious and instructive. There is this: 'Lord Milner, who is perhaps the most loyal adherent of the Bismarckian tradition to be found out of Germany, contended even at Vereeniging against peace with the Boers on any terms except such an unconditional surrender as would involve the ultimate Anglicisation of the South African colonies. He still dreams of a British Empire whose egoism shall be as complete as that of Bismarck's Prussia, and warns us in 1907, in the style of 1887, against those "ideas of our youth" which were "at once too insular and too cosmopolitan."' There is this: 'Our Empire, they say, will have to fight for its existence against a German or a Russian Empire or both together during the next generation, and our only chance of success is to create that kind of imperial sentiment which has fighting value.' And this: 'Our victory over the German Empire, for instance, would mean, it is said, a victory for the idea of political liberty. This argument, which, when urged by the rulers of India, sounds somewhat temerarious, requires the assumption that types of culture are in the modern world most successfully spread by military occupation. But in the ancient world Greek culture spread most rapidly after the fall of the Greek Empire; Japan in our own time adopted Western culture more readily as an independent nation than she would have done as a dependency of Russia or France; and India is perhaps more likely to-day to learn from Japan than from England.' Clearly it is a book to be read in the third edition.

---

What is it that has wrought the change in books on the Holy Spirit? Nothing was more stale, flat, and unprofitable than the old book. Nothing is more fresh, uplifting, energizing than the new. One fact alone may be enough to account for it—the recognition of the Spirit as the Spirit of Jesus. One text well learnt may have done it—'and the Spirit of Jesus suffered them not.'

One of the new books is *Aspects of the Doctrine of the Holy Spirit*, by the Rev. R. Montgomery Rees, M.A. (Epworth Press; 3s. 6d. net). It has all the joy of perpetual discovery. Most of the 'aspects' we encounter in reading and experience are found in it—the Spirit of Sonship, the Spirit of Prayer, the Spirit of Truth, the Spirit of Penitence. And there are searching central thoughts: 'There can be no conveyance of Christ to the soul, no realized presence of Christ in contact with faith or within the heart, no revelation of Him as crucified or as glorified, no reception of Him, except as mediated by the Holy Spirit. This is a truth which not many theologians would be inclined to challenge. But is it given its full weight? And if it were, would it not prove itself in time that reconciling and purifying truth for which the Church has waited so long? Would it not be found that the sacramental presence of the Lord is no other than that spiritual presence which accompanies all the life of faith, only with a special meaning and appeal, and in a special aspect, that aspect in which He wishes never to be forgotten by us, as the Shepherd who died for His sheep? If from the first the Church of God had been able to grasp the truth that the Holy Spirit is the one and only revealer and conveyor of the presence and life of Christ into believing hearts, there would not have been room for those local and spatial and material conceptions of His presence which have so confused the thoughts of His people. In the words of Bishop Moule, the doctrine of the Presence as mediated by the sacrament, "goes to put out of the foreground that truth which flows like a river of life through the apostolic teaching, the truth of the work of the other Comforter who was to supply and more than supply the loss of the amazing gift of the literally corporeal companionship of the Christ." And Archbishop Temple sums all up in a single sentence: "The work of Holy Communion is not to effect a Presence, but to seal a Promise."'

---

The Rev. Norman Macleod Caie, B.D., has published a volume on *Night-Scenes of Scripture* (Paisley: Gardner; crown 8vo, pp. 195; 5s. net). The idea is not new, nor the title, but the studies are Mr. Caie's. He is popular—knowing the things

that can be apprehended by a great congregation, such as he sees before him in Hamilton, and caring more to get home than to be original. He quotes poetry, nearly always ending his sermon with a verse or two, and he may be trusted to quote it well.

---

A volume of thoroughly evolutionary theology is *The Vital and Social Factors in Religious Belief*, by the Rev. John Lewis, M.A. (Manchester: Griffiths; 6s. net).

Mr. Lewis is a student of Religion. He quotes at the beginning of his book Tylor's words: 'The time may soon come when it will be thought as unreasonable for a scientific student of theology not to have a competent acquaintance with the principles of the religions of the lower races, as for a physiologist to look with the contempt of past centuries on evidence derived from the lower forms of life, deeming the structure of mere invertebrate creatures matters unworthy of his philosophic study.'

That was written in 1871, fifty years ago. Mr. Lewis has done his best to turn the hope thus expressed into a fact. Every page of the book bears witness to his thorough scholarship in religion. Two features of religion are 'the burden of this volume: that religion is essentially an eternal going out in search of completeness and wholeness of life, and that that going out at every stage is moulded by the dynamic of the social factor.'

The one fact of humanity that has to be granted is the craving for life. That is the compelling cause of all religious progress, and the sufficient explanation of all religious experience, even the experience of the being of God. No revelation from without was ever required; the impulse from within—more life and fuller—was enough.

---

*The Christian Mind*, by Dom Anscar Vonier, O.S.B., Abbot of Buckfast (Herder; 5s. net), is a little difficult to read. Nearly every sentence is a paragraph. This gives one a feeling of being jolted in a rough cart on a rough road. But the book is worth a little jolting. The author has ideas. He is convinced that on the Person of Christ the last word has been spoken—the Councils spoke it. The 'body of dogmas has reached maturity long ago, and unlike man's bodily frame, it keeps its freshness and health and vigour and youthfulness unimpaired as the world grows older.' 'But when all doctrines concerning our Lord, both in Himself and in His action on souls, have been enumerated, there still remains another realm of supernatural realities that invites exploration. The question is this: how does a man behave, to whom the Incarnation and all that it implies has become a living fact, and in whom the Son of God is an actual and pulsating life?'

The book is an exposition of the mind of St. Paul. And the mind of St. Paul is the mind of one who had Christ *in* him, as his hope of glory. There are two views of Christ: in one He *gives* life, in the other He *is* life. To St. Paul He is life, and that is the view which is brought out for our instruction in Abbot Vonier's volume.

---

A book of thorough reliability and yet finely picturesque on the *The Ancient World* is that of Albert Malet, now translated from the French by Phyllis Woodham Smith (Hodder & Stoughton; 5s. net). Touching lightly on the great Eastern Empires—Egypt, Chaldæa and Assyria, Phœnicia, Persia—the author gives himself to a fuller exposition of the customs and beliefs of Greece and Rome.

---

The children's sermon should be a sermon to adults: the adult's sermon should be a sermon to children. Professor A. R. Gordon writes for children and for adults, and is attractive to both. He has retold the stories in Genesis with his eye directly on the young folk, but with his inward eye on their parents. He calls his book *The Enchanted Garden* (Hodder & Stoughton; 5s. net). He is a poet, a writer on poets, a lover of poetry. Nearly every chapter ends with a poem or portion of a poem, in its place fitting, in itself fine. There is the story of the Tower of Babel—a bid for immortality on earth. It is well told; it ends with Edwin Hatch's

For me—to have made one soul
The better for my birth;
To have added but one flower
To the garden of the earth;

To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies;

To have sown in the souls of men
One thought that will not die;
To have been a link in the chain of life
Shall be immortality.

---

A volume of sermons by the late Handley C. G. Moule, D.D., Bishop of Durham, has been published. *Cathedral and University and Other Sermons* is the title (Hodder & Stoughton; 7s. 6d. net). There are striking sermons in it, such as the sermon in Cambridge on Bishop Lightfoot and one on the sacredness of the body. There are occasional felicities of translation or interpretation, as on 1 P $5^9$, where 'your brethren that are in the world' is rendered 'with a little more precision, "your brotherhood the world over," "your world-wide brotherhood."' But the sermons are not on the whole characteristic. Dr. Moule was himself when he wrote sermons on the spiritual life and preached them to eager youth or earnest saint-hood: on 'great occasions' he was as other men may be.

---

The Rev. Jesse Brett, L.Th., a ready and acceptable writer of devotional theology, has published a volume on the Seven Gifts of the Holy Ghost — Fear, Godliness, Knowledge, Strength, Counsel, Understanding, Wisdom. The title is *Divine Endowment* (Longmans; 5s. net).

---

Canon J. Howard B. Masterman, M.A., has published a Study of the Beatitudes with the title *Aspects of Christian Character* (Longmans; 3s. 6d. net). The direct purpose of writing and issuing the book is to furnish us with a manual for Lent. It has all been done before, and Canon Masterman does not lay claim to originality. But it has all to be done again, and again and again. And the point is that in this book the Beatitudes are commended for Christian practice under the conditions of life prevailing in 1921. They are part of the everlasting Gospel—its most essential part ethically—and the everlasting Gospel simply needs year by year such immediate application as Canon Masterman knows how to give it.

---

*Memories and Musings of a Hospital Surgeon* (Maclehose; 7s. 6d. net). In Glasgow they can no doubt name him. For he has been President of one Royal Medical Society and is at present Governor of a large General Hospital—certainly in the second city of the Empire. He tells a story of the terrible disaster which occurred at a football match some years ago, and that was in Glasgow:

'My telephone bell rang one afternoon and was answered by my maid, who shortly afterwards hastened in to tell me that I was urgently needed at the hospital as a great catastrophe had taken place in a field where sports were being held. A large, open pavilion-stand, crowded with some hundreds, if not thousands, of onlookers, had collapsed. Many were killed and a great number were seriously injured. Within a very short time after receiving the message I was at the hospital. The first sight of the injured was truly an appalling and almost ghastly one. They were being brought in by all kinds of conveyances and placed side by side in the receiving hall. Some were dying, having been almost crushed to death, others were groaning from the severity and painfulness of their injuries, while others again appeared but slightly damaged. All the hospital officials were busy transferring the patients to specially prepared beds in the various surgical wards, and many in the medical wards had to be requisitioned also. Finding that my wards had already been filled with patients, I at once proceeded there to attend them. Owing to the grave state of many, the friends were admitted, and so most of the beds were surrounded by anxious relatives. As I approached one of the beds occupied by a lad, about fifteen years of age, I saw by his side the greatly distressed father. The boy did not look bad, indeed he possessed a particularly unconcerned expression and hardly seemed worthy of the solicitations and consolations which his loving parent was expending on him. The bed-clothes were turned down and the nurse proceeded to take off the bandages and the makeshift splints that had been hurriedly applied on the field. The process of removal, which necessarily involved considerable manipulation of the limb, seemed to evoke exceptionally little distress. I then proceeded myself to take off the deep dressing when, lo and behold, I exposed a badly set old fracture of the leg! I need not depict the pleasure with which the devoted parent saw nothing more than he had been accustomed to for several years, a crooked leg. There was nothing else to indicate that he was any the worse for what he had experienced. I told the lad to jump out of bed, and

dismissed the glad father with his sound son. What had happened on the field was that the boy—doubtlessly overcome at the time with the magnitude of the accident and by being partially buried with others under some broken timber—had been extricated by the ambulance men, who, seeing the crookedness of his limb, naturally concluded that his leg was broken. And when the lad saw all the attention that was being devoted to him he somewhat naturally concluded that he must be seriously injured, notwithstanding the fact that he didn't feel very bad.'

It is a book to be read for profit as well as enjoyment. There are serious matters in it; among the rest wise urgent words about diseases that are become most menacing. And the Spirit of Christ is present throughout.

---

In *Present-Day Problems in Religious Teaching*, by Hetty Lee, M.A. (Macmillan; 3s. 6d. net), there is much severe criticism of the religious teaching in our day schools. It is open to all the criticism. The difficulty begins when we try to do better. How are we to explain the Bible method of writing history? The ancient historian had his own conception of historical truth. If a modern historian 'gives us a monograph of his own views on a special point or period, we expect that the previous inspection of original manuscripts and sources shall have been real and thorough, and that, *e.g.*, with contrary stories of the same event, he shall have weighed the evidential values of the conflicting stories with care, and given us a final third story, based on his own considered judgment as to the likely facts—all this we expect to be given to us without emotion, or bias, or partisanship, on his part, his only care being to recover as far as possible the real *truth of fact*.' But 'the Hebrew historian, when he came across two rival and manifestly contradictory versions of the same event, would at times weave the two accounts together, without any attempt to modify or harmonize the discrepancies; at other times he would faithfully transcribe the two accounts, placing them side by side, and leaving the reader to judge for himself; at other times he would select what suited his didactic purpose, modifying facts or making omissions as suited the moral he wanted to convey.'

Agreed. But when the pupils see that, where are they? What do they think of the truth of the Bible? Perhaps we make too much of facts, too little of the interpretation of facts. After all, accurate historical fact is not religion nor the record of it religious teaching.

---

Lt.-Col. G. Mackinlay, late R.A., is a student of the New Testament. For many years he has been studying it, and from time to time he has published in pamphlets the fruit of his studies. Now he has written a book and a large one. For he believes that he has made a valuable discovery in the third Gospel and the Acts. He calls his book *Recent Discoveries in St. Luke's Writings* (Marshall Brothers; 8vo, pp. 282; 12s. 6d.).

The discovery—it is really only one—is that St. Luke, being an artist, constructed both his Gospel and the Acts on a plan governed by the figure 3. He ran everything into threes. Three men were encountered by Jesus on the way to the last Passover; the man came three years seeking fruit on the fig-tree; three parables were told illustrating the recovery of the lost; and on three occasions there is joy in heaven over the recovery; three times the verb to 'open' is used in the story of the disciples who went on the way to Emmaus; three times the phrase 'this Jesus' occurs in the narrative of the Ascension. In the Acts the 'triplications,' as he calls them, are quite as numerous.

But what is the meaning of it all? The meaning is that by discovering Luke's partiality for the number three Col. Mackinlay has discovered the way to resolve the great perplexity of the third Gospel. For there is in that Gospel a section ($9^{51}$ to $18^{14}$) which has baffled all the interpreters to resolve. Take Edersheim: 'The section in St. Luke's Gospel from ix. 51 to xviii. 14 *stands absolutely alone* . . . the difficulty of arranging here the chronological succession of events is so great that we can only suggest.' Well, Col. Mackinlay believes that Luke arranged this history of Christ's life in three parallel narratives. These three parallel narratives lead up to and 'emphasize the main subject of the Gospel, the Death and Resurrection of our Lord Jesus Christ.' The three narratives are separately: $4^{14}$–$10^{42}$, $11^{1}$–$14^{24}$, $14^{25}$–$22^{53}$. In each case, when the evangelist had brought up the narrative to the final scene he returned and began again, and we have only to see that in order to find that 'the chronological difficulties vanish, the three accounts being quite

consistent with each other, and agreeing, in the main, with the chronology deduced from the other Gospels.'

---

It is a pleasure to receive another volume by Professor William Newton Clarke. It is a volume of essays, the title: *Immortality: A Study of Belief, and Earlier Essays* (Oxford University Press; 8s. 6d. net). The other essays are on Mystery in Religion, the Atonement, Huxley and Phillips Brooks, Revealed Religion, and 'The Young Minister's Outlook.' On the Atonement the central question, as he understands it, is this: Was God the actor, or was He acted on? And he answers, as we should expect him to answer, God was the actor. 'God was the actor in the work of Christ, but his action moved outward from himself, not around and inward toward himself again.' The doctrine is not very distinct from that of Abelard and Dean Rashdall. It has not the heart of the matter in it.

---

Mr. Charles Gallaudet Trumbull, the Editor of the *Sunday School Times* of America, has written *The Life Story of C. I. Scofield* (Oxford: at the University Press; 10s. 6d. net). Dr. Scofield was the author of the *Scofield Reference Bible*, an edition of the Scriptures which is but little known in this country but which has had a wide circulation and a powerful influence in the United States of America. Round that book and the writing of it the interest of the biography turns. So there it is: they who have that book and appreciate it (long ago it was reviewed in THE EXPOSITORY TIMES) will wish to know the man, and they will be rewarded.

---

To the series entitled 'The Religious Life of India' a volume has been added by Mr. G. W. Briggs, M.Sc. It is an elaborate study of *The Chamārs* (Milford; crown 8vo, pp. 270; 6s. net). The Chamārs are the great leather-working caste —'the tanners of leather, the preparers of skins, the manufacturers of leather articles, and the makers of shoes.' Rather, they once were. At the last census (1911) only 131,000 reported themselves as finding their living solely in leather, while 1,354,622 called themselves cultivators of the soil. They are a down-trodden and depressed people. Although every eighth man in the United Provinces is a Chamār, the Chamār is little more than a slave to the other seven. 'A young Chamār left his section of the country and took up service. He became fairly prosperous and felt that he had risen in the world. He concluded to pay a visit to his native village. There he chanced upon his old master, who said, "Give me that umbrella. You have no use for it. I will give you eleven annas." So, taking it, the landlord said, "Go to work with the plough tomorrow." The next morning the landlord's servant appeared and forced the Chamār to go to work. In the evening the young man received three pice for his day's work. He realized then that he was only a Chamār after all.'

What is to be done? Only Christianity is fit to do anything. And Mr. Briggs has a fine chapter on what Christian missions have already done for the Chamārs. But the book is more than a missionary's book. It tells us all about this low caste, and especially about its superstitions, which are abundant and most degrading.

---

Whatever comes of it, the scientific study of the Bible is being fostered in the United States of America far beyond anything that is seen in this country. The scientific study: for it is directed to young men and women, not to children; and it is carried out systematically—quite elaborately indeed — by trained and highly accomplished teachers. The headquarters of the movement, if it should be called a movement, seems to be Chicago. And from Chicago there comes this month another book for the higher instruction in the Bible.

It is entitled *Christian Faith for Men of To-day* (London: Milford). The author in this case is a Canadian, the Rev. E. Albert Cook, Ph.D., of the Congregational College in Montreal; but the book is issued as one of the 'Constructive Studies' edited by Professors of the University of Chicago. It is a clear and conservative presentation of the leading truths of evangelical Christianity. Conservative, we say, but certainly not merely traditional. The author has his own convictions. He believes in the annihilation of the hopelessly bad. He believes that all the rest will find themselves after death just as they were before it and that they will gradually grow better as time (if there is time there) passes. His words are: 'There is no reason why we should not expect to grow in knowledge and skill as well as character in

the future life, as we do here, and to continue from the stage where we here leave off.'

---

After thirty years' ministry in the historic church of Old Greyfriars', Edinburgh, the Rev. John Glasse, D.D., has published his first volume of sermons. *Times and Seasons* is the title (Oliver & Boyd; 5s. net). Old Greyfriars' has 'a distinct tradition for liberal theology,' and when Dr. Glasse began his ministry there he was a distinctly liberal theologian. But, O tempora! he is orthodox enough now. His method of recognizing the Christian festivals was 'liberal' then; it is liberal now not to recognize them. So the sermons in this volume—some on Advent, some on Christmas, some on the New Year, some on Easter, and some on Harvest—are all good sound edifying discourses, slightly old-fashioned in diction, but decidedly worth reading even yet.

---

A biography of *Commissioner Railton* of the Salvation Army has been written by two of his comrade officers, Eileen Douglas and Mildred Duff (Salvation Army, 117 Judd Street, King's Cross, London).

Where do the Salvation Army officers learn to write? This book is literature. It is written in vigorous, lucid, emotional English. Let the man be what he may, the book will be read for its own high art. But the man is as wonderful as the book. Where in all the world, in all the Churches, and in all the sects, do you find his peer? Saints? —for God's sake let the Roman Church give up the manufacture if they cannot open the way to the canonization of a saint like this. And as for 'cloistered' saints—they are out of fashion; this man's record is enough alone to drive them out. What is his secret? There is only one secret ever. It is faith in God. This is what he wrote early in life, this is what he worked by to the end: 'The faith of these people, familiar as they are with God, seems to me to be only the faith of a baby—charming, demonstrative, fleeting; the faith that claps its hands and crows when mother presents a lump of sugar at nine inches distance, but screams the moment she draws it a foot or two back. It is not the faith of a *man*, settled, calm, desperate, unmovable, which confides to the end in a love ever so diligently concealed and opposed, and *wins*. I will go on trusting in God. He will do in me and by me all He can, and without any pressing; He knows I expect it.' It is a comparatively small book. Order a copy, and be sure that if a penny of profit is made off it that penny will go to God.

---

The Bishops of Peterborough, Zanzibar, and Hereford have together issued an interpretation of the mind of the Lambeth Conference on Reunion. The title is *Lambeth and Reunion, 1920* (S.P.C.K.; 2s. 6d. net).

---

*Law's Serious Call* is one of the books we ought to read and do not. '"I have indeed from childhood owned 'A Serious Call to a Devout and Holy Life,' but I have never really known it." So writes the late Professor Du Bose.' Some of us have neither known it nor owned it. But now we may recover our self-respect. For *Law's Serious Call*, edited and abridged by R. Gordon Milburn, has been added to the S.P.C.K. 'Manuals of the Inner Life' (4s. 6d. net)—a pleasant and inexpensive edition.

---

One of our popular novelists, a man not easily nauseated, has expressed his mind on the morality of contemporary Paris. Has he been reading *Homeless in Paris*? It is the story of the founding of the 'Ada Leigh' Homes, and has been written by 'Ada Leigh' herself, that is, Mrs. Travers Lewis (S.P.C.K.; 6s. 6d. net). Here in any case is the evidence, and with all the demand for decency in print, it is damning enough.

---

One of the most useful of the S.P.C.K. 'Helps for Students of History' is a volume on *The Historical Criticism of Documents*, written by R. L. Marshall, M.A., LL.D. (1s. 3d. net). The quantity of its instruction is well matched by the quality of its expression. Here among other matters we learn how it is possible for some men, like Dr. Rendel Harris, to make so many literary discoveries in their lifetime.

---

A Manual of *Christian Morals* has been written by the Rev. Arthur James Humphreys, B.A., B.D. (S.P.C.K.; 4s. net). It is more than a school book. It is more than a student's handbook. It is a scholar's vindication of Christian ethics as the highest and only workable system of ethics in the world. What men criticise the Christian ethics for, its unworkableness, is just what Mr. Humphreys

shows to be its excellence. It is unworkable to those who will not work it. If it were as workable as the ethics of Muhammad it would be little worth. Mr. Humphreys shows how it does work, and that in every activity of life, just as we give ourselves truly to the working of it.

---

The Treatise of St. Bernard *Concerning Grace and Free Will* has been translated by the Rev. Watkin W. Williams, M.A. (S.P.C.K.; 7s. 6d. net). Besides the translation, which is as reliable as we now expect the S.P.C.K. books to be, there is a short but sufficient Introduction to the work, a Synopsis, and fairly full Notes. The Notes bring out with impressive reiteration the freedom which St. Bernard enjoyed in the quotation of Scripture. Was it the freedom of inspiration, such as the New Testament writers use with the Old Testament? Or was it the easy-going freedom of the popular preacher who cannot be bothered to consult a concordance?

---

The eighteenth volume of *The East and the West* is published (S.P.G.; 8vo, pp. 388), and when placed on the shelf it will outshine all its neighbours in its startling combination of blue and yellow. It is a volume of which any society and any editor may be proud. The names of its contributors—the test of a periodical's eminence, says a certain great editor—are arresting. The contributions are up to date in fact and varied in interest. And there is a felt determination throughout, no doubt due to the editor, to give the impression to any reader that missionary work, the missionary work of the S.P.G. at any rate, is at once a serious and an interesting business.

Notice one article only. It is by Dr. Sherwood Eddy. It is very bold. Yet the editor accepts it and says: '*Dr. Sherwood Eddy*, who writes on "Union or division in India," is an American evangelist whose name is known throughout the greater part of India and China. Our readers may remember the article which he contributed to this Review in October 1911 on "The Situation in China." His present article suggests the possibility of what may prove to be the most important step towards the reunion of the Christian Churches overseas that has ever taken place.'

In the article Dr. Eddy says: 'Here in India we all alike believe that our ministry and ordination is from above, that it is valid because we have received a divine call, and the anointing of the Holy Spirit from Christ Himself to minister in His name. No fragment of the once united Church can claim a pharisaic monopoly of grace if it looks at the fruits of the Spirit in its own work and that of others. We must stand on the basis of spiritual equality. We refuse to call in question the validity of our own Orders, or to feel obliged to sit in judgment upon our brother's conscience in the matter.'

---

That Miss Annie H. Small should write and that the Student Christian Movement should publish a history of Roman Catholic Missions is surely the sign of a new day. The history covers the period from the Reformation to the foundation of the great Protestant missionary societies. The title is *For the Faith* (4s. 6d. net). To most of us the book will be news, and it will be good news, that so much was done all over the world and so much suffered for Christ all the while controversy was hot and horrid at home. Francis Xavier's story is told in full. Other men have less space but scarcely less sympathy or effectiveness — Acquaviva, Henriquez, Valignani, de Navarette, Matteo Ricci, and many more. The North American part of the story is worthy of a place beside Francis Parkman's unforgettable books.

---

The Student Christian Movement as a Publishing House seems determined to cover the whole field of ethics and religion. And all in its own way. A commentary on 1st Corinthians is called *A First Century Letter* (3s. 6d. net). The Jew who 'requires a sign' is 'a crude supernaturalist,' and the Greek who 'seeks after wisdom' is 'the superior person; he lives in "the æsthetic world" or "the musical world" or has the advantage of "higher thought"; he thinks that the Cross and Passion may be a good subject for a painting or an oratorio, but it does not particularly matter what it means, for it is of emotional value only; he considers it a boorish and revolting message that God is not dainty, and that Christ died for sinners.' It is all up to date and young. The Rev. Nathaniel Micklem, M.A., who writes the commentary, is not fully initiated yet. He will not allow the secretary to insert in his book 'a syllabus of conundrums or "outline studies" or some other such disfigurement'; but he goes so

far as 'to indicate some of the problems upon which this letter may be expected to throw some light,' and to address it directly to members of the Student Movement. Mr. Micklem thinks that the 1st Epistle to the Corinthians is but little read in these days. His book on it will be read. And then the Epistle.

---

The Life of *Joseph Gundry Alexander* has been written by his son Horace G. Alexander (Swarthmore Press; 7s. 6d. net). There were no letters or diaries of any importance, so it is a short biography by the biographer's own hand. The man is easily understood and inevitably esteemed. A Quaker, he gave himself chiefly to the suppression of the opium trade and to peace. The story of the efforts made by him and his friends to induce the Government to deal with the opium traffic is at once humiliating and exalting. He lived to see one blow, and a big one, struck for righteousness. When Campbell-Bannerman's Government accepted the resolution in May 1906 'that this House re-affirms its conviction that the Indo-Chinese Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close . . . "the happy band of pilgrims"—J. G. Alexander amongst them—who had fought so long to reach the goal now in sight, linked each other's arms and marched down from the lobby to the street singing the doxology.'

But the War was an unbearable calamity. He was a pacificist and encouraged pacificists. He died on the 26th of February in 1918. 'His seventy years had been lived to the full, and those who met to commemorate the completion of his life on earth could readily echo the words, "Servant of God, well done."'

---

For the moment both Christian Science and Theosophy are suffering eclipse, so popular is the third of these modern substitutes for religion, Spiritualism. But Spiritualism will disappear, and then the itching ear will be ready for the Theosophist or the Christian Scientist again. We had better be ready also. And to be able to defeat the pretensions of the Christian Scientist, we could not do better than read now *The Truth about Christian Science*, a searching, impartial, unanswerable book, written by Mr. James H. Snowden (Philadelphia: Westminster Press; $2.40 net). Mr. Snowden has experienced the weariness, almost nausea, of working through the 'Bible' of Christian Science, Mrs. Eddy's *Science and Health*, just as every other person has experienced it. But he has persevered to the unprofitable end. He has read all Mrs. Eddy's books, and all the literature worth reading by other Christian Scientists. He has a scholar's training and a well-balanced judgment. He is singularly free from prejudice. And he can write clearly if not emotionally. Moreover, the book is large enough to cover the whole ground. No other is necessary.

# Signum Contradictionis.

By the Reverend F. W. Fulford, B.D., Cambridge.

The 'Nunc Dimittis' of Symeon gives us the far distances and the King in His beauty. The address to the Virgin which follows shows the narrow gate through which faith must pass before these joys are attained. It indicates the preliminary test. It reveals the glory of Israel as also dividing Israel. It represents the supreme Sign of God's Love and Presence as subject to gainsaying. Division is indeed its master thought.

And this division of men is part of the purpose of God and of the commission of Jesus Christ. κεῖται εἰς . . . 'He is appointed for' that work. The words may seem harsh, but Christianity is such a great religion, with privileges and promises so magnificent that admission cannot be indiscriminate. The test is whether one is willing to recognize the visitation and love of God in a questionable form—in One who is a sign.

A sign is something or somebody that arrests attention—something or somebody by means of which or whom something else may be known indirectly. It cannot be judged by the appear-

ance, but only by faith. A five-pound note sent as a birthday present to a small child is a sign of greater love than a box of chocolates, but it has to be accepted as such on the word of some older person. It cannot be judged according to the appearance, nor does it to him speak plainly.

So Christ is a sign—of the love and presence and visitation of God in a questionable form. He must not be judged according to the appearance. The sign of the fulfilment of all Israel's hopes was just a babe. 'This shall be the sign unto you: ye shall find a babe,' looking quite ordinary, or remarkable only for the poverty of its surroundings. And later in the earthly life, Christ may have fulfilled the Scriptures, but did not fulfil the expectations of Israel. He was in fact a puzzle. Kierkegaard, the Danish philosopher, even suggests the parallel of one who, before entering on the full life of marriage with his beloved, makes himself strange to her in order to test her faith in his love.

For a sign, if it is to be such indeed, cannot make itself plain. It was thus only at times when appearances were against them that our Lord made lofty claims. It was when they took up stones again that He said, 'I and the Father are one.' It was after He had carefully recited how upset in Him were the saint, the average man, and the specially favoured that He claimed to have unique knowledge of the Father, and invited all to come unto Himself. It was before the Sanhedrin, when He stood alone, that He swore to being the Christ, the Son of the Blessed. So in the parables He spoke, but not plainly; in that of the Wicked Husbandmen, *e.g.*, hinting at rather than stating His Divine Sonship. He compares Himself to Jonah, who was a sign to the Ninevites—a stranger from a far country, speaking a language scarcely understood, and proclaiming an immediate end that did not come.

A more minute study of each of the four sentences that make up the prophecy of Symeon and of the fulfilment of each in history will make plainer, that to test men's willingness to make the venture of faith is a preliminary purpose of the religion of the Incarnation.

(1) κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ('He is appointed for the fall and the raising up of many'). It may be said that the word ἀνάστασις means, as often in classical Greek, 'destruction.' This meaning is, however, hardly established in Hellenistic, though it would fit more closely the sustained sternness of Is $8^{15}$. At any rate, the 'fall' is mentioned first, and the whole emphasis of the prophecy is on the darker side of truth, on denials and pain of doubt and inward disputings. Nor can we say that it is the same people who fall and afterwards rise again. The whole idea of the passage is separation, and the prophecy is fulfilled in Judas and Caiaphas or Mary of Bethany and the ministering women, rather than in St. Peter, whom we see offended and then restored.

(2) σημεῖον ἀντιλεγόμενον. That Christ was 'subject to gainsaying' is a fact that needs no proving. We overhear the words of the wranglings of men chiefly in St. John: in the Synoptists we read constantly that men were 'offended' in Christ, but often spared the actual blasphemies. The best translation of σκανδαλίζειν is our familiar 'upset,' and it was the constant experience of Jesus Christ to have people upset over His claims, or teaching. And it was bound to be so because, in respect for human freedom, our Lord would not cease to be a sign, would not throw off the incognito to enforce belief.

(3) ῥομφαία. In a famous saying, our Lord declares that He came not to send peace, but a sword. He came to divide men, to spoil the unity of home-life, because the relation of souls to Himself and to His words is all-important. There the word for 'sword' is μάχαιρα, and it has been thought that ῥομφαία stands for destruction, only μάχαιρα for division. But may we not say that in Rev $1^{16}$, where Christ is pictured with a sharp two-edged sword (ῥομφαία) going out of His mouth, we have represented the power of His words to divide men? Certainly here it is the conflict between appearances and the truth revealed to her that is to make the soul of the Virgin a kingdom divided against itself. She was to need, just as much as St. John the Baptist, the distinctively Christian Benediction, 'Blessed is he whosoever shall not be offended in me.'

(4) And all is 'that the thoughts of many hearts may be revealed.' The earthly life of the Incarnate was thus a stiff examination for those contemporary with it, in which very few were successful. By the test of being a sign, Christ sifted and thinned the ranks of His followers, and the Majesty of God was protected from the merely selfish or casual. It has indeed been said that the penitent

thief was the only contemporary Christian, the only one who had the grace not to judge according to the appearance.

It is widely believed, no doubt, that this prophecy of Symeon was of more importance for the mother of our Lord than for us, that it is interesting historically rather than as giving the key to the narrow gate through which we pass to the beauty and joy of Christianity. But if Christ is indeed the door by whom '*if* any man enter in, he shall be saved,' then these two verses are really the key to the profitable reading of the New Testament. The Gospels, in which the contemporary situation is portrayed in all its difficulty, come before the Epistles as a warning voice. Each has first to throw himself back into that situation and ask what he would have thought and done, in order to be ready for any testing crisis, in which facts seem to clash with expectations and presuppositions. We try for the sake of numbers to make Christianity easy for the intellect, and to think that we do God service. But anything distinctively Christian, whether in dogmatics or ethics, whether Church or Bible, is knowable as such by the fact that it can be spoken against with a fair show of reason. And we prepare ourselves for that truth by 'going back to Christ.' And 'going back to Christ' means making ourselves His contemporaries, in order that rightly we may make Him ours.

# In the Study.

## Virginibus Puerisque.

### Amen.

'Amen.'—Rev $22^{21}$.

This is one of the words you hear most frequently in church. It comes at the end of the hymns and prayers, and sometimes the minister says it at the end of his sermon. Did you ever stop to think what the word meant? It is not just a sign that we may open our eyes and raise our heads if we have been praying, or sit down if we have been singing. The word has been put there for a purpose. It means that we really mean and believe all that we have been praying or singing, that we are in earnest.

'Amen' is a very old word. Originally it was an adjective and meant firm, true, steadfast. It was in use in very early times among the Hebrews. When they wished to give their assent to any very solemn statement or command they answered 'Amen.' You remember when King David was dying he sent for Zadok the high priest and Nathan the prophet and Benaiah, captain of his bodyguard, and told them that he wished Solomon to be made king in his stead. Then he gave orders that these three men were to bring Solomon down to Gihon and there crown him king. And Benaiah answered, 'Amen: the Lord God of my lord the king say so too.' That just meant 'Yea, verily, may the God of David grant that this may be so.' But Benaiah didn't stop at saying 'Amen.' That 'Amen' meant that he had pledged his word to carry out the king's commands. And not only did he carry them out to the letter, but afterwards he stood by Solomon to defend and deliver him from his enemies.

In later times the word 'Amen' was taken into the worship of the Jewish synagogues. It was used by the congregation as a solemn response to the prayers or hymns of praise of the minister. By answering 'Amen,' they made, as it were, all that the minister had said their own, just as if they had prayed the prayers or sung the hymns themselves. Then from the synagogue it was taken into the worship of the Early Christian Church, and so we have it in our church worship to-day.

Do you know that this word 'Amen' was a very frequent word on the lips of Jesus? Unfortunately the men who translated our Bible have tried to turn it into English. When Jesus was about to say something very solemn or very, very important, something that He wanted to assure His hearers was very true, He began by saying, 'Verily, I say unto you.' If you had a Greek New Testament you would see that the word translated 'verily' is just 'Amen.' And when Jesus said, 'Amen, *I* say unto you,' He meant that because He said it they could count on its being true.

There was once a small boy who was trying to

describe his baby sister to a lady. He wanted to say something specially nice about her, and so he ended, 'She is just an "Amen" baby!' 'And what kind of baby may that be?' asked the lady. 'Well, you see, she holds up her hands so: like the minister does at the blessing.'

Now we want all the boys and girls to be 'Amen' boys and girls. We want them all to be blessings to the world and to God. How can they be that?

1. *By being steadfast and faithful and true*, as Jesus was.

There is a fine story told of William, Prince of Orange, who became William III. of England. When he was invited to come to England he gave written pledges to some of his friends that he would appoint them to office. When he was handing out these pledges, one man who was to hold a very high position refused the paper. 'Your Majesty's word is sufficient,' he said, 'I would not serve a king whose word I could not trust!'

That was fine, wasn't it? And we want people to be able to say the same of you. We want them to be able to say, 'John's word is sufficient. If he has promised to do anything you may count on its being done,' or, 'It must be true, because Mary said so, and you can always trust her word.'

David Livingstone used to say, 'Jesus is a gentleman, and He keeps His word as a gentleman should.' There is nothing grander than to be a follower of Jesus and to be absolutely true and straight in word and deed.

2. And, second, we want you to be 'Amen' boys and girls by *making your lives a response to God's will.*

Away on the shores of the Adriatic there is a beautiful custom practised among the fisher folk.

When the boats have put out to sea in the evening and are lying far out beside the nets, the wives and friends of the fishermen steal down to the seashore and sing the first verse of one of their favourite hymns. The music of their voices is carried far across the still waters till it reaches the fishermen at their work. Then the men take up the words of the second verse and back across the water steals the sound of the melody. And the women hearing the echo of their own song, go home satisfied that their friends are safe.

Boys and girls, are you responding to the music of God's voice? Are your lives in tune with His? They will never produce the true melody until they are. He is calling you now. Will you answer with a glad 'Amen'?

---

### Winding Stairs.

'They went up by winding stairs.'—1 K $6^8$.

Did you ever try this catch? Ask your friends to describe a spiral staircase. You will find that nine out of ten will make a sort of imaginary curl in the air with their first finger and exclaim, 'Oh, it's like this.' The tenth person may say, 'A spiral staircase! Why, it winds like a corkscrew.'

Well, whether we describe it by making an imaginary curl or by comparing it to a corkscrew, at least we all know a winding stair when we see it. Some of us have got one in our house, and we hear a great deal about the turns when it comes to spring-cleaning. Then mother sighs and says, 'If only our staircase had landings! But I'll have to get a man to lay the carpet because of those horrid turns.'

Now, turns in a stair may be very annoying when it comes to laying a carpet, but they can be very fascinating too—especially if the stair be like those found in the keep of some old grey castle. Have you ever climbed a stair like that? All its steps are stone. They are worn hollow in the centre with the tramp of long-gone feet. There is no hand-rail to hold on by, and the turns are so many that by the time you reach the top you are not only breathless but dizzy. But the climb is worth while. For you never know what surprise the next turn may bring you. Every now and again, perhaps, you pass a long narrow slit in the thick outer wall, and through it you get a peep at what lies around the castle. Then, quite suddenly, the stair arrives at the top, and you find yourself out on the ramparts with a fresh breeze blowing and a new world at your feet. North, south, east, and west lies a wonderful view. The fields look like a piece of green and gold patchwork. The river is a winding ribbon of silver. The houses of the village half a mile away look like toy models, and the people are so many flies. The hills in the distance are a shadowy purple, and the horizon shimmers an enchanted land. Can this wonderful new world be the same everyday place where you eat and sleep and go to school?

Now these winding stairs and that view from the top make me think of something. What? Well, before I tell you, let me ask you a question. How do you picture time? When you think of this year, do you think of it as a bit of straight road lying in front of you? And is next year a farther-off bit of the same straight road? And are all the years following a very, very long straight road stretching away out of sight?

Or do you think of a year as a circle—each month being a twelfth of the circle, like the hours on the face of a clock? And do you imagine yourself going every year round that same circle—January, February, March, April, May, June, July, August, September, October, November, December—coming back to January again, and starting off once more on the same round?

To my mind, neither of these ideas is so good or so true as the idea of our text. Time is *not* a straight road, and it is *not* an ordinary circle. It is a winding staircase, an ascending circle. Every year doesn't bring us back to exactly the same spot. It brings us to the same spot higher up. Every year finds us taller, or heavier, or older, or wiser than the last. Why, the whole world is ascending a vast spiral staircase!

A very clever Scotch professor was lecturing lately to the children of London, and he told them marvellous tales of how the world and the animals in it came to be as they are. He told them how lizards tried to grow wings, and so by and by developed, with the aid of feathers, into birds. Each year brought the tiniest change. You couldn't really see it. But it went on through the centuries till, in a million years or so, the lizard could dart through the air—a graceful bird.

And the same professor told how, to-day, in far Australia, a certain quaint little lizard with a ruff round its neck is trying hard to walk on its two hind legs. It isn't managing very well yet, but perhaps a million years after this its descendants will be so accustomed to walk on two legs that they will never dream they once ran on four. And then we shall have a new kind of two-legged animal.

You see the world is always moving on and up. It is always making progress in an upward direction; and that's the only progress worth making. If this time next year doesn't find us a little wiser, a little kinder, a little more loving, a little more like Jesus, our great pattern—then we are stopping the progress of the world. We are merely walking round a circle; we are not climbing our winding stair. And it is only if we climb that we shall reach the view. It is only by toiling up the circling steps that we shall get the reward at the top. I wonder what that reward will be? The lizard who tried to grow wings ended by achieving the power of flight; the climber who mounts the castle stair has a vision of a new world. Who knows what splendid visions and what glorious possibilities are awaiting us at the top of the winding stairs of time, if we but climb faithfully and well?

## The Christian Year.

### Palm Sunday.

#### Duty.

'How am I straitened till it be accomplished!'—Lk $12^{50}$.

How did the religious sense and the moral sense stand related to each other in the workings of Christ's inner consciousness? The question does not admit of a complete answer, for Christ gives us only occasional glimpses into the realm of His own inner experience. But it is noticeable that whenever He does so the same kind of phraseology is used. When, for instance, a centurion supported his petition on behalf of his sick servant by the plea. 'I also [I, like you,] am a man under authority,' notice Christ's rejoinder: 'Behold, I have not found so great faith, no, not in Israel.' 'This man has shown that he possesses the capacity of spiritual discernment'—for faith in the New Testament is above all else capacity of spiritual discernment—'in a unique degree; he, a Gentile, has penetrated to My life's inmost secret more completely than any even of My own compatriots and chosen followers.' In other words, Christ recognizes in the exclamation of this Roman soldier an echo of the deepest strain in His own inner experience. He thus declares Himself to be primarily and essentially a man under authority, living in the conscious and constant presence of One who has a right to say to Him, 'Go,' or 'Come,' or 'Do this or that,' in terms which cannot be ignored or evaded. This is the master-strain of His self-revelations.

1. Even in early boyhood we find the sense of compelling obligation asserting itself in a decisive manner. 'Wist ye not that I must be about my Father's business?' So He answers His mother

when she rebuked Him for an act of apparent inconsiderateness. *Must*: already He recognizes His relationship to a personal Power above Him whose claims are absolute and indefeasible. He shows surprise that any other claims, even those of His earthly parent, should be placed in competition with these. The same note is struck in such ejaculations as 'I came not to do my own will, but the will of him who sent me'; 'For this purpose am I sent'; 'I have a baptism to be baptized with; and I am straitened till it is accomplished!' And we hear it ringing with agonized intensity when in Gethsemane the shadow of the Cross begins to encircle Him, and though His flesh shrinks in anticipation of the ordeal, and pleads piteously for deliverance, the main stream of His life's purpose goes on unchecked and unabated—'Father, if it be possible, let this cup pass from me: yet not my will, but thine, be done.' So Christ unfolds His inmost self to us in glimpses brief but quite distinct. He reveals Himself as before all else a Man under Authority, the willing servant of One above Him whose claims for obedience are absolute and all-inclusive.

2. Now let us turn to our own inner experience and see what there is in it which corresponds to this ultimate consciousness of Christ. Among the many inner voices which claim our attention and seek to determine our conduct there is one, and only one, which speaks in accents of authority. Sense whispers, 'Follow me, and I will give you rapturous pleasure and delight.' Ambition cries, 'Follow me, and I will bestow on you wealth and place and power.' Intellect pleads, 'Follow me, and I will unravel for you the secrets of the universe.' Emotion calls, 'Follow me, and I will open up for you the rich treasures of beauty in shape and colour and sound.' But behind all these another voice is heard speaking in accents very different and making a very different claim. 'I bear in my hands no gifts,' it cries; 'I offer you no rewards. But you must follow me. For I am the rightful monarch of your soul, and at the peril of that soul you must render me the fealty which is my due.' It is the voice of conscience which speaks thus, and the path to which it points is that of duty-doing. 'At all costs and at all hazards,' it declares, 'that path must be pursued.' The man who listens to this voice and recognizes the rightfulness of this claim accepts Christ's self-description as his own. He declares himself to be fundamentally and essentially a man under authority; he acknowledges his consciousness of relationship to some compelling power to whose behests his complete allegiance is due.[1]

---

## Easter Day.

### Back to Christ.

'I am he that liveth.'—Rev $1^{18}$.

When we ask for the true power of our Christian religion we are to look for it most certainly in Christ Himself, in Christ as He is offered to us in the gospel; but no less in Christ as He has manifested His influence in history, in Christ as He has influenced human lives, in Christ not dead but risen and at the right hand of God, in Christ glorified and exalted, who is not only the Way to the Father but the Truth and the Life. The return to Christ is not merely a painful and weary process of historical analysis that we may see Him as He was in the streets and lanes of Palestine.

What, after all, is it to you or me to have our imagination quickened by vivid descriptions of Jesus as He lived in Palestine, to know the geography of the Holy Land, to realize the kind of house in which He lived? What have we really gained of moral or spiritual value when, as has been said, 'the scenery of the Lake of Gennesareth has become as vivid to' our 'imagination as the scenery of Windermere, and the snows of Hermon as the snows of the Alps'? Are we any nearer to Christ as He is? Do we know Him any better than Philip, to whom He said, 'Have I been so long time with you, and yet hast thou not known me, Philip?'—Is this the kind of knowledge in which the Apostles found power and light and peace? Every word of their testimony points us elsewhere. Not 'until his earthly life had been transfigured and interpreted by his resurrection from the dead,' not until He 'was declared to be the Son of God with power . . . by the resurrection of the dead'—not till then did they really see Jesus. And then Thomas, speaking for himself, spoke for all when he said in the Upper Room, 'My Lord and my God.' The true wonder and power of our Lord's earthly life remain unknown until His Divinity becomes as real to us as His humanity, and we see in Him the glory of the Eternal.

It is a deep truth of our religion that 'whosoever

[1] W. H. Carnegie, *Personal Religion and Politics*.

willeth to do his will shall know of the doctrine whether it be of God.' The return to Christ is by faith and obedience, by penitence and love, through faith to fuller knowledge, through increasing knowledge to deeper love, by the simple submission that brings the childlike mind and a deepening consciousness of that spiritual presence which, though we may not yet reach so great a height, enabled St. Paul to say, 'To me to live is Christ.' So true is it that 'Jesus Christ can never be the soul's master upon the single basis of historical proof. The walls of space and time and circumstance must fall back that to an ever-present, ever-living Lord' we may yield a full and glad obedience.[1]

---

## Low Sunday.

### The Risen Presence.

'It is the Lord.'—Jn $21^{7}$.

Let us use some of the Resurrection stories to illustrate the age-long and everyday experience of Christ's Presence with those who love Him enough to wish for it as a permanent and abiding possession.

1. There are one or two issues in which the varied stories agree. For instance, the disciples did not always recognize their Master at once. Mary supposed He was the gardener, and did not pierce the veil till He spoke; Cleopas and his fellow-traveller walking the Emmaus Road mistook Him for a lone stranger in Jerusalem and did not realize who their companion had been till He had gone; when the disciples were together in Jerusalem and Jesus appeared they were terrified and affrighted and supposed that they saw a ghost; nor in Galilee when He stood on the shore of Lake Tiberias did they at once know Him—He might have been a fish merchant, an idle spectator—but the sharp insight of love discerned, 'It is the Lord.'

The reason for this doubtless lies in the fact that they did not expect Him and therefore were unprepared: they were not looking for Him though they longed for Him. It is a witness to their integrity and good faith. The fact, however, is suggestive. He may be with us though we are not aware of it, present but unrecognized. Many things may hide Him. Weeping like Mary's; occupation with perplexed and sad memories like Cleopas'; the mystery of life and death and resurrection; the business of our life—ten thousand things may blind our hearts so that we forget He is near, yet He may be present all the while. Suddenly we wake from our unconsciousness and cry, 'It is the Lord, and we knew him not.'

'Tis only when they spring to heaven, that angels
Reveal themselves to you: they sit all day
Beside you, and lie down all night by you
Who care not for their presence, muse and sleep,
And all at once they leave you, and you know them!

If you say this and think that Jesus comes and goes, is near and then again is afar, is with you and then leaves you—if you think this, you are speaking of yourself, not of Jesus. It is within the heart that the alteration occurs: not in Him, for He is always there and here and everywhere. As well might a man draw his curtains, shut his door, and sitting in darkness say the sun never shines.

2. Another glance at this group of stories shows that Christ is present and therefore active. He does not abide inactive, a mere onlooker and spectator. He is there to bless. He heals Mary's sore heart, He illuminates the ignorant and makes their hearts glow with assurance. He makes His presence a living, palpitating reality. He commissions, He directs the destiny of His apostles. His love is a passion to perfect those whom He loves. He cannot leave His children as orphans, He must let out His heart's love upon them. And He will adapt Himself to every case with the skill of wisest physician, make an infallible diagnosis and know exactly what remedies to apply. Think with what sure knowledge Peter was treated, think of Paul and John! Think how kindly and wisely each was disciplined for the tasks allotted to him. The Presence is often silent, but it is the silence of a pair of friends and lovers when speech seems to be unnecessary and superfluous, when heart is so near to heart that words seem impertinent and useless. But not inactive, for all the inner world of conscience, emotion, and thought is fully awake in such high hours of visitation. It is not the silence of inactivity nor of indifference, but the silence of love resting in the presence of loved ones. He will rest ('be silent,' R.V. marg.) in His love (Zeph $3^{17}$).

[1] A. Wallace Williamson, *The Person of Christ in the Faith of the Church.*

Then again the silence is broken and the heart hears the still small voice which can speak in 'a comfortable voice.' There is what Brother Lawrence calls 'a silent converse with God.'

Bushnell illustrates from his own experience the two aspects:

'I never so saw God, never had He come so broadly, clearly out. He has not spoken to me, but He has done what is more. There has been nothing debatable to speak of, but an infinite easiness and universal presentation to thought, as it were by revelation.' 'I fell into a habit years ago of talking with God, and it became so natural, that in all my open spaces I do it without thought. I talk myself to sleep at night, and open the morning talking, as it were. It is not supplication, or ejaculation, or adoration, but a friendly way of contemplation and intercourse.' 'I do nothing but simply talk with God, taking small draughts, but oh, how strengthening and sweet! from the word of God, singing song of praise without sound.'[1]

3. A third conclusion can be drawn from the Resurrection stories: Christ's Presence is independent of the occupation of men: He appeared to Mary when she was broken-hearted with grief, to Cleopas and his fellow-traveller as they journeyed, to the disciples in the upper room or gathering place, to Peter and his six fellow-fishermen, to the disciples gathered on the mountain. We try to draw frontiers in our lives and mark some consecrated and some unconsecrated ground, but His Presence with His disciples in those primitive stories reveals that He is with men everywhere. He knows no place, no time, where or when He cannot be with His own. We sit and weep, and He is there: we journey, and He journeys with us: we meet in fellowship, and He is in the midst; we go on the round of commonplace duties and business, and His Presence lies at the centre of the commonplace.

The world sadly needs a complete reversal of its theory of work. Men work for money by which to buy the necessities of life or the luxuries to make life comfortable: but this is rank materialism, sordid and mean. Others work as they recognize a higher call to serve the community, and in shop or business are in a true sense public servants as much as the man who is in the pay of the State. Others recognize the call to labour for the work's own sake: within them is an energy they cannot resist, they are born creators: men like William Morris, who loved to create beauty and things of permanent worth. But the man who realizes that Christ's presence is every day with him can find a motive and an impulse higher than all these. The commonplace becomes the consecrated task, for he is in touch with Him whose Presence lightens every task. His work becomes his prayer.

Where the many toil and suffer
There am I among mine own:
Where the tired workman sleepeth
There am I with him alone.
Never more thou needest seek Me,
I am with thee every-where:
Raise the stone and thou shalt find Me,
Cleave the wood and I am there.

4. A fourth aspect of Christ's Presence lies in these stories of the Risen Master. He is present with the Individual and with the Group. He was manifest to Mary, Peter, James, Paul, when they were alone, and He was also manifest to them and others when they were gathered together. To be in or to be outside the fellowship of His followers is not to cut oneself off from His Presence. He met His disciples when they thought all was lost and were in despair; He met them when they doubted and hesitated; He met them to give them fresh confirmation of the tasks He wished them to accomplish; He roused them from dull apathy to triumphant zeal. He gave them the garment of praise for the spirit of heaviness. As they separated on their varied errands He was with each, confirming the word with signs and victories.

For illustration, take the case of one who died in 1920, the 'loneliest woman in Africa,' Christina Forsyth. For thirty years this white woman lived in a village of black, heathen people, seeking to win them for Christ. 'Mrs. Forsyth is a marvellous woman, living all alone like that: it is wonderful what some people will do for a hobby,' was the comment of a fellow white woman, a trader's wife. When Mrs. Forsyth was asked if she never found the isolation and loneliness oppressive, she quietly replied, 'I am never alone,' for as her biographer adds, 'Her Master was very real and close to her: He was her intimate companion and counsellor.'[2]

Or take the remarkable story of Rev. A. E. Glover, *A Thousand Miles of Miracle*, when he,

[1] *Life*, p. 516.

[2] *Life*, p. 169.

his wife, two children, and Miss Gates, a fellow-worker, in his far distant Chinese Inland Station, escaped from the Boxers in 1900. At one point they were crowded into a filthy apartment, weary with days of travelling under charge of soldiers, when their death was determined; the keeper tried to poison them by burning a drug through the night: as morning broke a vast crowd gathered clamouring for their death, when, as they prayed, a torrential storm of rain swept over the town, scattered the crowd, and gave them a further chance of escape. 'Oh, I cannot tell you, dear reader; the words "God is a very present help in trouble" became a living, great reality to us in that moment of doom. In so marvellous a manifestation of His love, we found a true manifestation of Himself. His "very presence" could not have been more real to us in the prison-room if we had seen Him with our eyes.'[1]

5. Another hint from this group of Resurrection stories comes when we note that twice Luke reports that Jesus interpreted or opened their minds that they might understand the Scriptures, *i.e.* the law of Moses, and the prophets, and the psalms. From this we deduce that somehow or other the Presence of Christ is in the Scriptures of the Old Testament, for the threefold division covers the Jewish method of naming their sacred writings.

How much we would give to have Christ's expositions of the Old Testament, for He was their truest commentator. And yet we have some of His expositions scattered through the Gospels, which reveal how deeply He had studied them, how He passed beyond the letter to the spirit: how freely He discarded inherited and traditional interpretations and set forth the truth. In one place He showed how they fell short, by taking negative commands and turning them into positive, affirming that not action but motive is the supreme test. He used them for His own defence in the hour of His temptation; He quoted them as He died. And He taught that they bore witness to Himself, and He helped His disciples in those Resurrection interviews to see how they bore upon His own death and resurrection. How He showed, what He said, are matters for ever lost to us: what He said we are left to conjecture.

The Spirit of Christ which was in the prophets still makes the pages vivid with power as they are read to-day in the light of the Incarnation, Crucifixion, and Resurrection of Him to whom they did point. The pages are bright with the rays that foretell the rising of the sun whose light floods all the New Testament. Every saint bears witness to the incomparable power of the Old and New Testament as the supreme standard by which to realize the living reality of the Risen and Ascended Lord. The devotional service that these writings, so scattered in origin and separated in date of composition, can render and have rendered in the past makes them absolutely indispensable and unique. The Spirit of Christ breathes through them: and as we read them He Himself draws near. Among the greatest books of the world, the Bible awakens the heart and conscience of mankind as no other does: there is none like it. In its pages and through its influence men have found Jesus Christ to be an ever-abiding Presence, challenging their love and claiming their allegiance. And when that great discovery has been made the Bible is read in a new light, the mere letter is forgotten in the knowledge of the Spirit which breathes through it; it is a door into the Presence Chamber of the King.[2]

[1] P. 252; cf. *Sadhu Sunder Singh*, p. 84. Herded in prison with all sorts of evil characters at Ilom, he wrote, June 7th, 1914: 'Christ's presence has turned my prison into a blessed heaven; what then will it do in heaven hereafter?'

---

SECOND SUNDAY AFTER EASTER.

**Glorying in the Cross.**

'But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.'—Gal $6^{14}$.

The words are used with a polemic intention, yet such is their inherent magic, their indissoluble connexion with a larger context, that the argumentative leader and his irritating opponents disappear. We are out on the deeps of God. The ephemeral has receded, and we are left face to face with the tremendous fact that for Paul, the whilom Pharisee, who had never seen Jesus in the flesh, there was but one thing wherein to glory—His Cross; and that this glorying of his set the world on fire from end to end.

1. It was not in his own cross that St. Paul gloried. We can understand him better when he speaks of glorying in tribulation, but the thought

[2] E. J. Ives, *The Ever Present Christ*.

of exultation in a cross not our own is becoming increasingly foreign to us. In glorying in the Cross of Jesus Christ, the great Apostle exulted, not primarily in the Cross as a symbol of service, but in the Cross that creates penitence by revealing man's sin as seen in the light of a Love so great that humiliation is sweetened with gratitude and self-contempt glorified with adoring wonder, as we gaze into its depth. It is impossible to over-emphasize the importance of service, but it is quite easy to lay a false emphasis upon it. Much of our present-day teaching is almost hysterical in its exaggerated stress upon the need for utilizing the passion for service, and in its reiterated warnings against repelling men by calling them to repentance. In support of such a view, the story of Christ's call to His first disciples is twisted out of its elucidating context. We are told that Jesus, in calling the Galilean fishermen from their nets, summoned them to a stirring enterprise, a glorious adventure, making no conditions except willingness to serve, imposing no test save that of loyalty. But the facts will not bear construing in the light of this modern convention. Behind them lies the ministry of John the Baptist—a ministry which Jesus acknowledged, making its message of repentance the text of His early preaching.

Unless we recover the note of repentance and penitence, our religion will become but another form of moral sentiment and social service, and thus cease to be a religion—a force that creates moral sentiment and inspires social service. And we can only recover it by rediscovering the Cross of our Lord Jesus Christ.

2. The Christian who has begun in penitence and ended at the Cross can to-day appeal to his neighbours, for whom religion merely means 'doing one's bit,' with a confidence which was impossible before. 'I, too,' he might say, 'want to serve. But then I want to be quite sure that I am bringing my best to my service. I feel I dare not bring to it a soul choked with its own prejudices and predilections, a will poisoned and warped by subtle self-seeking, a spirit obsessed by its faulty aspirations and ideals—by that good, in fact, which is the enemy of the best. I want to bring a crucified life—a spirit that is dead to self and alive to God—to the saving of society.'

Much futile discussion has centred round the old, deep question of what it means to be crucified with Christ, and whether, indeed, such an idea is not entirely alien to a gospel of life abundant. The reconciliation of self-sacrifice and self-realization is at all times a difficult matter. Both clearly have their place in Christianity.

In contending that Christianity stands, not for the suppression, but for the intensifying, of life we need first to be quite sure as to the kind of life which Christianity aims at. Briefly, it is a life that presupposes a death—a life that is not merely a purified and perfected edition of man's natural life, but a new birth, or rather a resurrection. This resurrection is not a negation of the natural life. In it every worthy characteristic of that life is preserved and transfigured; yet, in its totality, it is not a renovation, but a new creation, life remade from its centre. As the late Archdeacon Wilberforce phrased it, 'Christianity is not an old-Adam renovation society.' Jesus is the Resurrection before He is the Life, and there is no resurrection without a dying.

To be crucified with Christ is to enter upon a life continents removed from the bleak existence of the self-regarding ascetic. It also is a discipline, it also involves a long and exacting process; but it is a discipline informed by a great spiritual impulse, a spontaneous movement of the soul. There is no thought of self-improvement, only of coming into closer contact with the great Lover of men, and sharing in some small measure His pain and sore travail, His intentions and expectations.

In a certain village there lived a wealthy lady, who suddenly decided to leave her fine old house and live for a whole year in the most ill-conditioned cottage on her estate, taking the place of an old woman who had lived and died there, using her broken old furniture, living on the coarse, scanty fare that had supported the old woman's life, wearing clothes as old and threadbare as hers had been, working all day at mending nets and other ill-paid jobs. Her neighbours were naturally puzzled, some concluding that she wished to expiate a secret crime, others that she had become a Roman Catholic and was working out a cruel penance imposed on her by the priest, others that she was a harmless lunatic. But the truth was quite simple. Her soul had suddenly awakened, and she had realized with horror that she was a selfish, unsympathetic woman, narrow in mind and heart, who could not even think herself into the position of the poor folk who were her tenants and

neighbours. It came to her that sympathy and love were the only things worth having; and when, with all her trying, she could not break down the barrier, she went down to live in the old cottage with the leaking roof and the rotten floor, feeling that no amount of discomfort and privation mattered, if only she could get to the hearts of her neighbours by understanding them from the inside.[1]

[1] E. Herman, *Christianity in the New Age.*

# The Spirit of Early Judaism.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

## Contrasts within the Post-Exilic Age.

We have dealt with the contrast between the pre-exilic and the post-exilic age: now let us look at the contrasts which abound within the post-exilic age itself. For though it is common to suppose that the heavy hand of the priest lay upon its life, in point of fact its literature exhibits a refreshing variety of opinion and attitude. No wooden orthodoxy holds the field unchallenged. Whether the liberal thinkers were welcomed by the leaders of the Church or not, they certainly claimed and heroically asserted their right to freedom of thought, and it is to the credit of the later Church that she accepted within her canon of Holy Scripture—though clearly sometimes with modifications which blunted the edge of their heresy—books like Job, which contained utterances, or like Ecclesiastes, which were pervaded by a spirit that challenged, where it did not deny, much that was dear to the orthodox heart. What could the original genius who gave us the Book of Job have thought, for example, of the pious Chronicler? With what horror would the Chronicler have read the daring and to him impious challenges of Job, or studied the cold-blooded scepticism and pessimism of Ecclesiastes! Probably the fact that Ecclesiastes found a place in the canon at all is a testimony to its popularity: it represented a mood which all the pieties of the orthodox Church could do nothing to dissipate, and had simply to accept, correcting it, as best it could, by gentle touches here and there.

### (i.) Attitude to the World-Order.

These daring thinkers may have been in part provoked into their heresies by the kind of faith which they saw to animate some of the men who determined the opinions and controlled the fortunes of the Church—a faith which must have seemed to them lacking in imagination and in due respect for facts. Of this type the Chronicler may be taken as a fair specimen. Like the writer of Job he is a religious man, but, unlike him, he finds no perplexities in the moral world, but everywhere a precise and mechanical correspondence between character and destiny. Not only is piety rewarded by prosperity, but prosperity presupposes piety. The most pious kings have the most soldiers. David has over a million and a half, Jehoshaphat over a million, while Rehoboam has only 180,000. Manasseh's long reign of fifty-five years — a stumbling-block on the Chronicler's theory—has to be accounted for by his repentance (2 Ch $33^{11ff.}$). Religious explanations are everywhere assigned for facts. Josiah's defeat and death, for example, are the penalty of his disobedience to the Word of God which came to him through the Egyptian king (2 Ch $35^{21ff.}$). So Uzziah's leprosy is the divine punishment of his pride in presuming to offer incense despite the protests of the priests (2 Ch $26^{16ff.}$). What would the writer of Job 21 have thought of such a facile theodicy? But it is not only that the Chronicler sees God as the immediate arbiter of human destiny, whose rewards and punishments are swift and just and sure: he has no hesitation in coercing recalcitrant facts into line with his theory. In 1 S $28^{6}$ it is implicitly said that Saul earnestly sought to discover the divine will: in 1 Ch $10^{14}$ this is roundly denied—he did not inquire of Jehovah. In 1 K $9^{11-14}$ Solomon gives Hiram cities in return for the loan of money, whereas in 2 Ch $8^{2}$ it is Hiram who gives Solomon the cities. The Chronicler tells us that Jehoshaphat of Judah joined with Ahaziah of

Israel, and attributes to that union the wreck of his fleet (2 Ch $20^{35}$); according to 1 K $22^{49}$ he refused to join him, and so on. The point is that religion in the post-exilic period is represented by widely different types—on the one hand, we have a mechanical faith which finds the world easy to interpret and calmly transforms such facts as may stand in the way; and on the other hand, the fearless facing of fact and the daring challenge, in the name of the higher Justice, of the facts which seem to offend it. If we may compare things widely different, it is roughly reminiscent of the difference between the Roman Catholic and the Protestant mind.

### (ii.) Attitude to the Community and the Individual.

Another aspect of the variety of outlook in the post-exilic Church is that there is now a genuine appreciation alike of the value of the community and of the individual. It is far from true to say, as has sometimes been said, that in pre-exilic times the only unit for religious thought is the community, and that the individual is the discovery of Jeremiah; but it is true that in that period the community bulked as a religious unit immensely more than the individual. And it is surely no accident that the individual's emergence into prominence is coincident with the collapse of the state. Then, more than ever before, the God of Israel becomes the God of the Israelite, 'for they shall all know me, saith Jehovah, from the least of them to the greatest of them' (Jer $31^{34}$). This does not mean that the communal idea is lost; even the famous oracle from which this text is taken, and which gives so noble an expression to the relatively new idea of religious individualism, represents the new covenant as made 'with the house of Israel'; but the old idea is immeasurably enriched. Here, as in so many other spheres, Ezekiel points the way to post-exilic development. It is he who repeatedly and elaborately emphasizes the truth of the potential worth and responsibility of the individual—'the soul that sinneth, *it* shall die' ($18^{4}$); but it is he also who saw, far more clearly than Jeremiah, the importance of an organized community for the nurture of the religious life, and who devotes nine whole chapters of his book (40–48), of which indeed they are the crown and climax, to an elaborate sketch of its organization with the laws which should regulate and the officers who should govern it. If Haggai, Zechariah, and Malachi remind us of the importance of the Church, books like Job and Ecclesiastes, with their notes of independence and challenge, remind us of the sacred rights of the individual.

### (iii.) Attitude to the Future Life.

The variety of post-exilic thought is further evidenced by its conflicting attitude to the question of the future life. Pre-exilic thought had not concerned itself with this question at all, partly because, as we have seen, it had not fully and clearly realized the potential worth of the individual soul. But when the problem did emerge, honest thinkers were sometimes to be found on opposite sides. The oscillations of feeling through which the soul passed, whose misery drove it for refuge upon the thought of a future life, but whose native honesty was reluctant to pass beyond the borders of experience, are fascinatingly portrayed in the Book of Job. His first and prevailing mood is that death is the end:

> As the cloud is consumed and vanisheth away,
> So he that goeth down to Sheol shall come up no more ($7^{9}$).
> Man dieth, and is laid low;
> Yea, man giveth up the ghost, and where is he?
> Man lieth down and riseth not ($14^{10-12}$).

But a flash illumines the dark future, as Job thinks of the tree cut down, yet blossoming again:

> For hope there may be for a tree;
> Though cut down, it may sprout again,
> And the shoots thereof need not fail.
> Though its root in the earth wax old,
> And its stem be dead in the ground,
> It may bud at the scent of water,
> And put forth boughs like a plant ($14^{7-9}$).

The poor tortured soul clutches at the thought—though it is immediately let go—that if there be hope for a tree cut down by the axe, may there not also be hope for the man laid low by the stroke of death? Doubtless the thought is pushed sorrowfully away as soon as it emerges, but it remains hidden somewhere in Job's mind; and later it leaps forth in the sublime, if only momentary, assurance that beyond the grave he will see his divine Vindicator face to face ($19^{25-27}$). This faith, once attained, is held with increasing confidence as the years go on. It is probably from the latter

half of the fourth century B.C. that these words come:

> Thy dead shall arise and live;
> They that dwell in the dust shall awake
> And utter cries of joy (Is $26^{19}$).

The fullest expression of faith in the resurrection of at least some—probably the martyred dead and their oppressors—is uttered, significantly enough, by one of the very latest voices of the Old Testament:

> Many of those that sleep
> In the land of dust shall awake—
> Some unto life everlasting,
> And others unto scorn,
> And abhorrence everlasting (Dn $12^{2}$).

But the point of peculiar interest is this, that this doctrine, which was fraught with such comfort and held with such passion by harassed souls, was during the very same period being, by other voices, denied. There can be no mistaking the drift of Ecclesiastes. 'The living know at least that they have to die, but the dead have no knowledge at all, and no further reward is possible for them—their very memory is forgotten' ($9^{5}$). 'Nothing can be done or devised, known or apprehended, in Sheol, to which thou art going' ($9^{10}$). 'The fate of men is the fate of beasts; their fate is one and the same. The one dies like the other. One breath is in them all, and man is no way superior to the beasts. For all is but an illusion. All are on their way to the same place. All sprang from the dust, and to the dust they shall all return. Who can tell whether the human spirit goes upward, and the spirit of the beast downward to the earth?' ($3^{19-21}$). And if, as a foil to this melancholy outlook it be urged that the writer contemplates the return of the spirit to the God who gave it ($12^{7}$), it may be replied that this too, as the following verse shows with its sad refrain, he regards as a vanity, and he may be thinking of the absorption of the human spirit (or it may be only the breath) in the universal spirit—in any case of the extinction of conscious personality. True, the context of one of these passages ($3^{17}$) and certain other words in the book ($11^{9b}$ $12^{14}$), point to a judgment apparently in the world beyond, but it is always extremely probable, and in chap. 3 certain, that such passages are interpolations of a piety in sorrowful conflict with the gloomy context. It is clear then, that, even in matters of high religious importance, there is no soulless conformity or weak subservience to official opinion. Strong men go their own way, and later editors at any rate recognize that they too have their place within the Church.

### (iv.) Attitude to the Foreigner.

Lastly, there are widely different attitudes in the early post-exilic Church to the foreigner: there is friendliness and there is hostility. Already during the exile both these attitudes are found. In its earlier half, Ezekiel, broadly speaking, contemplates the destruction of foreign nations as an indispensable preliminary to the reinstatement and restoration of Israel (chs. 25–32); but in its latter half, Deutero-Isaiah envisages a salvation to be mediated through Israel to all the ends of the earth. 'Look unto Me, and be ye saved, all the ends of the earth' (Is $45^{22}$; cf. $42^{4}$). This generosity had already been anticipated by the writer of the so-called prayer of Solomon in the noble words, '*Moreover, concerning the foreigner*, that is not of Thy people Israel . . . hear Thou in heaven thy dwelling-place, and do according to all that the foreigner calleth to Thee for' (1 K $8^{41-43}$), and it continues to inspire the greater-hearted men of the later time. But the prevalent mood was one of hostility: the 'heathen' lay beyond the covenant. They stood for something which it was the very business of a good Jew to defy and destroy. The old temper, which in the far-off days urged the extermination of the Canaanites, was flaming still: it was a case of *Judæa contra mundum*. The most typical representatives of early Judaism are the fiercest in their hostility. Ezra demands the unconditional divorce of all foreign women who had been married to Jews, and one of the most passionate prayers in the Old Testament is his prayer that God may forgive this appalling iniquity (Ezr 9. 10). Nehemiah, as a practical statesman, takes the most vigorous and even violent action against the Jewish offenders: 'I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves' (Neh $13^{25}$). This antagonism to the foreigner reaches its climax in the bigotry, passion, and vengeance that thrill through the fascinating story of Esther. 'The Jews smote all their enemies with the stroke of the sword and

with slaughter and destruction, and did what they would unto them that hated them . . . and they slew of them that hated them seventy-five thousand' (Est $9^{5.16}$). It is with a shudder that we read of Esther's request for a second butchery ($9^{13}$). Here we have the very apotheosis of vindictiveness, and our only comfort is that in all probability this wholesale butchery took place chiefly in the writer's imagination; but even though it was only a 'paper massacre,' doubtless the wish was father to the thought, and the story is eloquent of the lurid and sanguinary antagonism of the average Jew to alien peoples.

But what a joy to be able to set against this orgy of vindictive brutality the lovely books of Ruth and Jonah. It may be only a fancy which sees in the Book of Ruth a contemporary protest against Ezra's rigid demand for the divorce of foreign women; but whether, chronologically, it be an actual protest against that legislation or no, it is at any rate a protest against the temper which inspired it. Ruth is a Moabitess, and the book sweetly urges that such a woman as she, with her loving heart and her resolve to take Israel's God for her God ($1^{16}$), is an Israelite indeed, and ought to be gladly given her place within the community of Jehovah worshippers. Foreigner though she be, she is in worth the peer of any woman in Israel, and she is honoured to become the ancestress of Israel's great king. It took courage to say those things to a nation of bigots; let us be thankful that the man who said them did not stand alone, but that others were found to say them too. The writer of Jonah holds up the bigotry of his countrymen to scorn in the person of his disobedient and loveless hero, who sat on a hill, with hatred in his heart, watching to see what would become of the enemy city, and yearning for its destruction (Jon $4^{5}$). Within the all-comprehending mercy of God that writer embraces even cruel Assyria, the country which for nearly two centuries had sought to crush the life out of Israel. 'Shall I not have pity upon that great city?' In his own wonderful way, with the subtlest and gentlest art, he tried — how unsuccessfully the Book of Esther makes too sadly plain—to inspire his narrow-hearted fellow-countrymen with something of the generosity of God Himself, who loved the whole world which His own fingers framed and did not desire that any should perish. The generosity which inspires the book and the intolerance which it so deftly satirizes are typical of two attributes to the foreigner to be found within the post-exilic Church.

This consideration of the attitude of that Church to faith, to the individual, to the future life, and to the foreigner, displays among her sons a refreshing variety of outlook. Utterly intolerant that Church can hardly be said to have been which embraced within her fellowship types so conflicting as to be opposed even in some matters of crucial moment. Within the community of good men there ought to be now, as then, room for honest difference of opinion.

# Contributions and Comments.

## 2 Peter iii. 10.

Referring to Mr. Wilson's interesting remarks in The Expository Times for October on an interpretation of εὑρεθήσεται in 2 P $3^{10}$, it may be pointed out that a similar interpretation was favoured by the late Dr. John Gwynn in his *Remnants of the Later Syriac Versions of the Bible.*

The Syriac version of 2 Peter—as also that of 2 and 3 John and Jude—usually given in our printed Syriac New Testaments is in all probability, as Dr. Gwynn maintains, a part of the Philoxenian Syriac version of the N.T. made from the Greek in 508 A.D. and consequently represents a Greek MS. (or MSS.) of at least the fifth century, if not of an even much earlier date. Now the Philoxenian translator evidently had before him a Greek text which read εὑρεθήσεται, for his Syriac is ; and 'all texts of Philox.,' says Dr. Gwynn, 'here attest εὑρεθήσεται' (*Remnants*, etc., p. 115). This must also have been a reading which Thomas of Ḥarḳel had before him when he made about a century later what is known as the Ḥarḳlean Syriac version of the N.T., for he has in his margin , though in his text he has words representing κατακαήσεται.

It would seem, however, that some Syriac transcribers, in face of the difficulty of the reading in question, inserted a conjectural negative ܠ 'not,' before 'shall be found'; just as White who edited and published the Ḳarḳlean version in 1778–1803 did. This negative is given in our printed Syriac New Testaments, and accordingly in Schaaf's Latin and in Etheridge's as well as in Murdock's English translations of the Syriac.

Dr. Gwynn after discussing the critical evidence writes: 'It is at least possible that the Gr. uncials have rightly read, and that the Syr. of Philox. rightly retains, the disputed εὑρεθήσεται (without negative). In an Epistle in which strained uses of words are not infrequent, it may be understood in the sense of "shall be *discovered*, or *disclosed*"; —cp. Hierem. x. 18, ὅπως εὑρεθῇ ἡ πληγή σου,— where Syr.-Hxp. (with some difference of reading) renders by ܐܫܬܟܚ, as here (the subject of the verb being ܐܡܟ̈ܐ=θλίψις). Compare also Ezek. xxviii. 15, εὑρέθη τὰ ἀδικήματα ἐν σοί. Thus εὑρεθήσεται is made to mean φανερωθήσεται,—as a cognate verb is used in the strikingly similar passage, apparently founded on this verse and 12, of [Pseud.] Clem. (ii. 16), ἔρχεται ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος καιόμενος, καὶ τακήσονται [. . . . .] τῶν οὐρανῶν, καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος, καὶ τότε φανήσεται τὰ κρύφια καὶ τὰ φάνερα ἔργα' (*Remnants*, etc., p. 116).

There is another interpretation which may just be mentioned, suggested in Plummer's comment on the passage in Ellicott's *New Testament Commentary for English Readers*. He says: 'By placing a colon at "also," and making what follows a question, we obtain—"*The elements shall be dissolved, the earth also: and shall the works that are therein be found?*"' This interpretation, however, is not very convincing.

I would offer a slight correction of two points in Mr. Wilson's paper. The word 'not' is, as Dr. Gwynn informs us, given in more than one Syriac MS.; and, 'Peshitto margin' should be 'Ḳarḳlean margin,' for the Peshiṭta (Peshitto) does not contain 2 Peter.

ALBERT BONUS.

*Alphington.*

## The Teaching in Parables.

THE article in THE EXPOSITORY TIMES for January by the Rev. Arnold Brooks on 'The Teaching in Parables' makes interesting reading, and his suggestion that the two passages in St. Mark and St. Matthew should be altered in punctuation seems very plausible and at first sight appears to give an effective and improved translation. The alteration in punctuation would have the effect of turning the words into the question form, prefaced by 'Is there a chance of their seeing at any time . . . and turning to me? And I shall heal them.'

Now although there may appear to be a difficulty in harmonizing the account of St. Luke with that of St. Matthew and St. Mark, I would venture to point out that even if the suggested alteration in punctuation be made, you will still have to reckon with the passage in St. John $12^{37-41}$, where it is expressly stated, 'That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? *Therefore they could not believe, because that Esaias said again*, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.'

The important words are those in italics. Would they admit of any alteration in punctuation? and if they did, would it not destroy the whole tenor and import of the prophet's message? It would be perfectly easy to take any passage, either of Scripture or any other book, and alter its whole meaning by changes of punctuation. Are we not rather meant to learn from our Lord's declaration and the words of the Prophet Esaias that He had in mind that when men have hardened their hearts and become blinded and deaf to all spiritual truths, teaching of these truths to them, whether by Parabolic or any other method, is unlikely to 'turn them' in such a complete manner as will lead to the reception of those truths in their hearts. This 'converting' of them would be the only chance of their being 'healed' by the Great Physician.

J. E. S. HARRISON.

*The Rectory,*
*East Harptree, Bristol.*

## The Prologue of the Fourth Gospel.

### CHRISTUS CREATOR.

I WAS much interested in the article by Professor J. Hugh Michael of Victoria College, Toronto, in

the March 1920 number of THE EXPOSITORY TIMES on the above subject. I had previously started searching for the origin of the cosmic significance attached to the Lord Jesus Christ by the writer in this prologue. But I had also noticed that the same doctrine was taught, not only in Heb $1^2$, but also in the writings of the Apostle Paul. As Dr. Inge says in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, p. 136: 'It is important to observe that Paul, especially in his later epistles, gives us almost the whole of the Logos-doctrine, which we read in the prologue to the Fourth Gospel. The conception of Christ, as a cosmic principle, is even more emphasized in Colossians (and Ephesians) than in the Gospels. When we read of the Christ in Paul, that He is the image of God—that in Him, the Pleroma of the Godhead dwells in bodily form, that He was the Agent in creation and the immanent Spirit through whom are all things, that He pre-existed in the form of God, that He is the first-born of all creation, in whom and through whom and to whom are all things, that all things are summed up in Him, that He is all and in all, that His reign is co-extensive with the world's history, that He is the life-giving Spirit, abiding in the souls of His disciples, forming Himself in them, and transforming them into His likeness, enlightening them and uniting them in one body with Himself, it does not seem that a candid criticism can deny that all the elements of a complete Logos Theology are to be found in Paul's Epistles.'

It is fascinating to compare the words of Philo and the words of John in the prologue to his Gospel, as has been lately done by Professor Rendel Harris in his own inimitable manner. Perhaps the author of the Fourth Gospel had read Philo, though I do not feel any necessity for such a supposition. At all events, is it necessary to argue that because a fragment of some obscure writer has been discovered after all these years, it must be that the writers of the New Testament were acquainted with it, and borrowed from it? Did the carpenter of Nazareth have access to all these books, or derive in any way suggestions from them as to his own sayings? The theory that John had before him any wisdom hymn, which he copied or amended to suit himself, does not attract me. Is it not possible that John may have known of such passages as Ps 33–36, Pr $8^{30\text{-}31}$? And from that, could he not have enunciated his Logos-doctrine? Besides, one must leave room for the work of the Comforter, who was promised to guide into all truth. The direct illumination of the Holy Spirit is surely a reasonable hypothesis. The Holy Spirit could, without the intervention of Philo, or indeed of the Old Testament, reveal this particular glory of the Lord Jesus Christ. At any rate, John's enunciation of that doctrine is not simply 'a passing idea,' because he recurs to it lower down in verse 10, thus showing that it was a deliberate opinion, which he regarded as of great importance. It is not that 'the writer merely wishes to pay some deference to the prevailing thought.'

It should not present a difficulty that the Gospel itself contains no particular expansion of the idea contained in the prologue. It might be possible, indeed, to show that the idea of Christ, as the Author of Life and Creator, is imbedded in the Gospel by John, as it is implied in the Synoptics. That, however, would not be necessary. That doctrine accords with Paul's writings and the Epistle to the Hebrews. We do not need to inquire why it is not especially developed in the case of Paul and the Hebrews, and therefore we do not need to feel it is a difficulty that it is not especially referred to in the main body of the Gospel according to John. Paul did derive the thought from John, nor need we suppose that John derived it from Paul. 'The Logos-idea has its roots in the Old Testament, and in post-canonical Jewish literature.' Must we always bring in Philo? John's object is to set forth the glory of Jesus Christ, full of grace and truth, pre-existent with the Father, the equal of the Father. It would be easy to infer that He was Christus Creator.

DONALD M'GILLIVRAY.

*Shanghai.*

# Entre Nous.

## SOME TOPICS.

**Atonement.**

*Three Sermons on the Atonement*, by Professor A. C. Headlam, have been published by the S.P.C.K. (6d. net). This is their substance: 'We must remember that there has always been behind the influence and power of the appeal of the Cross an intellectual belief in the meaning of the Atonement. All the explanations given may seem to us imperfect and inadequate, that is quite likely to be the case, but it does not follow that because we cannot explain sufficiently or completely what the Atonement means that therefore it does not mean anything. I think it must be obvious to every thoughtful person who muses over the meaning of righteousness and sin, to any one who has felt in any way, however imperfect, either the ideal of what he ought to be or the imperfection of his own attainment, that the universal feeling of mankind, that atonement and expiation are necessary for wrong-doing, responds to something real. I do not pretend to be able to say exactly what this is, or to define its meaning fully and precisely. The mistake that we have made has been to be anxious to explain everything. We feel that each of the imperfect explanations which have been given may represent some part of the truth. The Atonement was a victory over evil, it was a sacrifice offered up for us, it did fulfil the law of righteousness, it does mean the bearing of the sins which we have committed.'

---

**Temperies.**

A handsome volume entitled *A Spiritual Retreat*, by Father Alexander, O.F.M., has been published by Messrs. Burns, Oates & Washbourne (10s. net). The addresses are twenty-five in number. Each address is suggested by one of the clauses of the Veni Sancte Spiritus, of which the text is given at the beginning of the book and a translation in rhymed verse beside it.

Take the second and third verses:

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,
In æstu temperies,
In fletu solatium.

The translation is:

O Thou, of comforters the best;
O Thou, the soul's delightful guest;
The pilgrim's sweet relief;
Thou art true rest in toil and sweat,
Refreshment in th' excess of heat,
And solace in our grief.

Then take the clause 'In æstu temperies.' The address is on the passions. They are in themselves neither good nor bad: good if the goal is God, bad if the goal is self-indulgence. They are fundamentally, however, only two in number—love and hatred. 'From love and hatred spring all the other passions. *Desire* is a movement of the soul towards the object of one's love—leading the spiritual man towards supernatural goods and the worldly minded towards the things of earth. "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth" (*Col.* iii. 1, 2). *Aversion* means a recoil from the object hated. It withdraws the man of God from sin and its occasions, and fills the carnal man with distaste for virtue and for its votaries. *Joy* signifies rest and peace in the possession of what is desired. The spiritual delight in the Lord, who is their "reward exceeding great" (*Gen.* xv. 1). "And your joy no man shall take from you" (*St. John* xvi. 22). The carnal-minded cry, "Peace, peace," and there is no peace. "There is no peace to the wicked, saith the Lord" (*Isa.* lvii. 21). *Sadness* follows the loss of a desired object, or the presence of one detested. The man of God is sad only when he fears he has incurred the Divine displeasure; the carnal man grieves when he is deprived of what ministers to his bodily comfort or his pleasures.'

---

**Trespasses or Debts?**

A volume of Studies in the Theology of the Lord's Prayer has been written by the Rev. John S. Hastie, M.A., B.D., and published under the

title of *The Threshold of the Temple* (Stockwell; 7s. 6d. net). As he promises, the author gives us more than exposition of the separate clauses of the Prayer. That is done also, and it is done so well that we must use this exposition in addition to all our already existent and excellent books on the Lord's Prayer. But that is by the way. The author's aim is to use the Lord's Prayer as the basis of an essay on the Lord's theology. What mental attitude to God and man on Christ's part does the Prayer assume? What relation to God and Christ and brother man does it call upon us to enter into? Now Mr. Hastie is a scholar and a Scottish theologian. His interest in theology is his interest in God, and his interest in God is his interest in life. He writes so that we feel as we read his book as if in life there were nothing worth thinking of except the God with whom we have to do and what we have to do with Him.

Notice one point. Shall we say 'debts' or 'trespasses'? 'The Old Testament in its Decalogue uttered and reiterated its formula, "Thou shalt not . . ." To keep off the forbidden ground is to avoid trespasses. But in the New Testament we find a greater and more exacting type of goodness, greater, because it has cut itself off from such an elementary thing as trading in negations, and more exacting, because it has replaced the vexatious multiplication of negatives by one time-long, heaven-high, world-wide "Thou shalt." Our debt in one word is obedience to the command of Christ, "Thou shalt love the Lord thy God with all thy soul, and thy neighbour as thyself." "Trespasses," in a word, is the mild, exculpatory term, while "debts" is the stern, uneasy, incriminating word. And more, "debts" is the accurate translation of the Greek word. So, on every ground, it were wise to drop the elegant and inaccurate "trespasses" and to use only the illuminating and mordant "debts."'

## SOME TEXTS.

The Alexander Robertson Lectures for 1917 were delivered by the Rev. T. H. Weir, B.D., M.R.A.S., Lecturer in Arabic in the University of Glasgow. They are now published with the title of *The Variants in the Gospel Reports* (Paisley: Gardner; crown 8vo, pp. 150; 6s. net). What did it mean to listen to the lectures? It must be easier to read the book. For Mr. Weir wastes no words, and every sentence that he utters needs consideration. His idea is that many (if not all) of the verbal discrepancies in the Gospels can be explained by the supposition of translation from an Aramaic original. And not a few of them he explains. Text after text is examined, with sometimes surprising and sometimes convincing results. Take two of the texts:

**'Matt. viii. 9.**

'The centurion says he is a man "under authority," but the explanation which follows shows that what he means is that he is a man *in* authority. The Semitic word for authority, abstract or concrete, is *sultán*—Joseph was Sultan in Egypt (Genesis xlii. 6)—and the verb means, not to put under authority, but to make Sultan. There can be little doubt that what the centurion really said was, "I am a man in authority." This is more fitting to a Roman.'

**'Matt. x. 29.**

'"One of them (the sparrows) shall not fall to the ground without your father" gives us the impression that the sparrow falls *dead*, and this appears to be the meaning of the Greek also. The Greek word answers to the Hebrew *nafal*. This again has not only the different senses of the English verb "to fall," but it has also the special meaning of to *alight*. Rebekah alighted (literally, fell) from her camel (Genesis xxiv. 64), and Naaman from his chariot (II. Kings v. 21). The saying of Jesus would therefore mean that a sparrow does not even *alight* on the ground without God.'

Two volumes have been published at the Oxford University Press entitled *The New Lessons Explained*. The sub-title is 'A Short Exposition of the Lessons from the New Lectionary for Sundays and Holy-Days.' The first of the two volumes, on the Old Testament Lessons, has been written by Professor C. F. Burney (6s. net); the second, on the New Testament Lessons, by Professor Sanday and the Rev. C. W. Emmet (3s. 6d. net). This, we believe, is the last work that Dr. Sanday was engaged on. With the exception of the revision of the New Testament Index and a few final corrections for the press, it was completed before he died on September 16, 1920. It is a most fitting close to his work on earth. For it combines the finest scholarship with the most

practical aim, and it is all wrought in the interest of that Church which was indeed to him as a Mother in God.

But to give some idea of the notes we shall make a quotation from Dr. Burney's work. It is from the story of Gideon's rout of the Midianites.

**Judg. vii. 7.**

'The reason why the 300 were retained and the great bulk of the host rejected has formed a puzzle to interpreters. It seems obvious that (in so far as the test was one of *attitude*) the main part of the army who knelt to drink, and raised the water in their hands, were, humanly speaking, the better suited for the enterprise, as adopting a method in the practice of which they were the less likely to be taken by surprise by a lurking foe than those who rested on their hands, or lay prone on the ground so as to lap like a dog by placing their mouths to the water. But if we take into account the fact that the whole narrative, $7^{2-8}$, is obviously intended to emphasize the lesson that victory results from divine assistance and not from the numbers or tactics of the human instruments employed (cp. *v.* 2), it seems likely that the lapping method, which, from the purely human point of view, might seem to amount to criminal carelessness in presence of the enemy, may have been taken by the narrator as exhibiting trust in the protection and assistance of God, as opposed to the anxious alertness of those who believed that their hope of success depended upon themselves. If this is so, a commentary on the narrative may be found in 1 Sam. $16^{7}$: man looks at the outward appearance of fitness; but God looks at the heart.'

---

**Mark ix. 36.**

Samuel Pollard, the Chinese missionary, translated the New Testament into the Miao language. He had Yang Yah-Koh to help him. 'Yah-koh and I did the ninth and tenth of St. John. The story of the blind man was delightful. Yah-koh laughed heartily again and again at the way the man showed that he was more than a match for all the people who bothered him. I wished I could tell this story as it appeared to Yah-koh. I enjoyed the work very much.

'James (= Yah-koh) and I are working hard every day translating St. John. We have got to the end of the eighteenth chapter to-day. I enjoy the work intensely. The picture of Jesus, as He appears to one who carefully and slowly reads the Gospel, is wonderful. My heart sometimes is full of amazement at our glorious Jesus. What a gentleman He was! What a hero! How tender! What a match for all His bitter enemies!

'When translating the passage describing how Jesus took a child into His arms and used him as a text to teach the disciples from, my Miao assistant pressed me to add the word "kissed" to the translation. I said it was not there. My friend said, "It must be there: Jesus must have kissed the little one; He could not have helped it. 'And when He had taken him in His arms and kissed him,' He said," so would my friend have rendered the verse.'

---

**John xiv. 9.**

'He that hath seen me hath seen the Father.' These words 'contain the root of the Christian life. Mark well; it is not enough in order to see the Father in Jesus Christ, and, therefore, to recognize Jesus Christ, to know and to believe that He is God at the same time that He is man. I do not know Jesus Christ because I admit the verbal proposition: Jesus Christ is God. The Son is in the Father, the Father is in the Son. These are abstract terms, and our Lord is a living being. Therefore, I see God in Jesus Christ only—I know Jesus Christ only—when I apply myself to see under what traits God shows Himself in Jesus Christ, and what particular idea, proper to Himself alone, God gives me of Himself in Jesus Christ.'

That exposition is taken from a volume on *Our Lord's Last Discourses*, by the Abbé Nouvelle, former Superior-General of the Oratory, translated from the French into English by M.E.M. (Burns, Oates & Washbourne; 6s. net). It is a fair example of the wisdom of words which marks the whole book. There is exegetical insight and there is spiritual acquiescence throughout. The great discourse throws its awe upon the writer and makes him respond to the uttermost.

---

## NEW POETRY.

**Gerald Gould.**

*The Journey*, by Gerald Gould (Collins; 6s. net), contains odes and sonnets. The subject is the same throughout, the pleasure and the pain of love; and as both odes and sonnets are addressed

directly to the beloved, there is a strong feeling wrought in us that we are reading both Shakespeare and Mrs. Browning and reading both at once. That does not signify imitation: it signifies poetry. Mr. Gould believes he too has the right, because he has the power, to let love speak out:

I tracked my sin and bound it—but they err
  Who have set different worlds for love and sin:
  I forced my sin to silence, shut it in
The night of memory where stars confer—
Dumb stars and strong, sequel and harbinger:
  But all without is marred by what's within,
  And lo, my best thought to my worst akin,
Myself half gaoler and half prisoner!

Shall it not be, when all things cease to be:
  When God fulfils his purpose, and lets go
  The tortured twisting flames of life, and so
Discrowns the mountain and dispels the sea—
  That he shall look in his own heart, and know
The thing he caged, the thing he hurt, was he?

---

**Edward Davison.**

Mr. Edward Davison is the editor of an Anthology from the *Cambridge Poets, 1914–1920* (Cambridge: Heffer; 7s. 6d. net). The poets include Rupert Brooke, James Elroy Flecker, Siegfried Sassoon, J. C. Squire, R. C. Trevelyan, and E. Hilton Young. There is therefore good poetry in the book. And all the good poetry in it is not confined to those names. We have marked eight poems to choose from. Their authors are E. Keppel Bennett, Geoffrey F. Fyson, D. B. Haseler, J. H. F. McEwen, Siegfried Sassoon, Fredegond Shove, E. Hilton Young—only two of the five well-known names are among them. The women are not in great force or favour—not nearly so numerous as in the volume which came from Oxford. But the women can write too, and they can write about the war — witness Kathleen Montgomery Wallace's 'Died of Wounds,' or Ada M. Harrison's

New Year, 1916.

Those that go down into silence . . .

There is no silence in their going down,
  Although their grave-turf is not wet with tears,
Although Grief passes by them, and Renown
  Has garnered them no glory for the years.
The cloud of war moves on, and men forget
  That empires fall. We go our heedless ways
Unknowing still, uncaring still, and yet
  The very dust is clamorous with their praise.

One thing is welcome—their simpleness throughout. There are few exceptions—a real pull on Oxford. Here is one of the simplest: the author Mr. E. Hilton Young:

Christmas.

A boy was born at Bethlehem
  That knew the haunts of Galilee.
He wandered on Mount Lebanon,
  And learned to love each forest tree.

But I was born at Marlborough,
  And love the homely faces there;
And for all other men besides
  'Tis little love I have to spare.

I should not mind to die for them,
  My own dear downs, my comrades true,
But that great heart of Bethlehem,
  He died for men he never knew.

And yet, I think at Golgotha,
  As Jesus' eyes were closed in death,
They saw with love most passionate,
  The village street at Nazareth.

---

**Cyril G. Taylor.**

Mr. Taylor calls his book *The Phantom Fiddler* (Daniel; 3s. net). And it is a good title, the title of a good poem. But there are other poems to be preferred both for the meaning they convey and for the language in which they convey it. There is this poem, for example, the very first in the book:

Ballad of the Winding Road.

I am the Road, the Winding Road,
  And this is the song of me:
In rain or shine I twist and twine
  As far as the eye can see;
And though men may rest on my cold white breast,
  I stretch to eternity.

I am the Road, the Silent Road,
The symbol of Right and Wrong—
I'm old and hard, and my face is scarred
By the feet of the ceaseless throng;
By the winds that lust for my wanton dust,
By the skies which have proved me strong.

I am the Road, the Gleaming Road,
That calls to the sons of men
To quit the toil of their native soil
For the cities beyond their ken;
And I lure the pride of the countryside
From mountain and moor and fen.

I am the Road, the Gay Young Road,
That leads to the haunts of fame;
My hedgerows ring with the songs of Spring,
And the west wind breathes my name;
And the sun's warm rays set my pools ablaze
Till my heart is a big white flame.

I am the Road, the Sorrowing Road,
That lies at the feet of night:
I hide my hurts in her trailing skirts
And I shrink from the fierce moonlight
That makes gaunt ghosts of my finger-posts,
And powders my milestones white.

I am the Road, the Old, Old Road,
And nobody holds me wise—
But a man has debts, and a man forgets
When the road behind him lies. . . .
O, I've seen disgrace on a woman's face
And death in her staring eyes.

I am the Road, the Winding Road,
And this is the song of me:
In rain or shine I twist and twine
As far as the eye can see;
For a man must play, and a woman pay,
And a road wind eternally.

**Rebecca and Maurice Hime.**

Half the volume of 'Occasional Verses' called *Christmas Roses* (Churchill; 3s. 6d. net) belongs to Mrs. Rebecca and half to Dr. Maurice Hime. And that means variety. But that is only one element in the amazing variety of theme and treatment, rhyme and rhythm which we encounter in the book. And the most startling variety of all is in the illustrations. They range from a rather fine reproduction of Holman Hunt's 'Shadow of Death,' to the most grotesque drawings of anxious and awkward golfers. The most serious contribution is entitled 'Wild Oats,' a sermon in rhyme on the text, 'Be sure your sin will find you out.' Here is a stanza:

Who touches pitch is sure to be defiled:
Virtue with Vice can ne'er be reconciled.
Committed sins leave deadly stains behind
On each transgressor's heart, and soul, and mind.
Can nought these marks of Satan's reign efface?
Nought but repentance, earnest prayer, and grace.
Yet those who peace's pleasant paths forsake,
Can never all the ground they have lost retake.
By many a ruthless tyrant Earth is curst:
Of all her tyrants Sin is far the worst.

**Sylvia Lynd.**

The poems in Sylvia Lynd's new volume, *The Goldfinches* (Cobden-Sanderson; 3s. 6d. net), are poems of outdoor life or the things of the home and the heart. For 'common is the commonplace' to most of us but not to the poet. Of the Mower she sings:

His shirt rank with sweat,
His neck stained with grime;
But he moved like the cadence
And sweetness of rhyme.

And she finds romance in

THE WHISTLING BOY.

It is not the whistling of blackbird or wren,
Nor yet the plump chaffinch that sings in the lane;
But a little starved boy that is crooked and lame,
A little starved ruffian that hasn't a name.

He's always in want and he's always in woe,
A load on his back and an errand to go,
A devil to fight and he'll fight six to one,
Or poke out a half-smothered wasps' nest for fun.

In a lapful of sorrows his infancy lay,
The mother who bore him she soon ran away,
His grandmother reared him in poverty cold,
And the life of the young was the grief of the old.

Sure not from his father such happiness came,
And not from his mother who left him in shame,
The song of green fields, of the streams and the groves,
The song of sweet hopes and of confident loves.

Oh, what puts that spirit of spring in his breast,
Oh, what makes him pipe like a bird by its nest.
Oh, what makes him whistle like blackbird or wren,
The little lame ruffian rejected of men?

---

**Charles Murray.**

Mr. Charles Murray considerately furnishes the reader of his new book with a glossary—a full glossary in four columns. But it is only the Scotsman, and withal only the Aberdonian, who can read the poems with freedom. The glamour is gone as you turn to see 'what that means.' The title is *In the Country Places* (Constable), and of the six-and-twenty poems the most truly reminiscent of country life is the first, but we can only quote the 'moral' at the end:

It's thirty year, said ye, it's forty an' mair,
Sin' last we were licket at squeel;
The Dominie's deid, an' forgotten for lang,
An' a' oor buik learnin' as weel.
The size o' a park—wi' the gushets left oot—
We'll guess geyan near, I daur say;
Or the wecht o' a stot, but we wouldna gyang far
Gin we tried noo the coontin' in 'Gray.'
'Effectual Callin'' we canna rin throu'
Wha kant it aince clear as the text,
We can say 'Man's Chief En'' an' the shorter 'Commands,'
But fat was the 'Reasons Annexed'?
Oor heads micht be riddels for a' they haud in
O Catechis, coontin' or date,
Yet I'll wauger we min' on the mornin's lang syne
When it wasna oor wyte we were late.'

---

**Patrick Macgill.**

The *Songs of Donegal* of Patrick Macgill (Herbert Jenkins; 5s. net) should be read either immediately before or immediately after Mr. Murray's book. Aberdeenshire and Donegal—it is not the dialect that differs, it is the whole outlook on life, the whole inflow of eternity. The scenes are of the open country and the open heart in both, but think of the bewilderment of the Aberdonian over

A Mother's Tears.

There was a widow and her son.
They lived, the two, in Inishmell—
Her son was bad, and when he died,
St. Peter packed him off to hell.

And in her cabin night and night
When darkness fell and lights were dim,
The widow thought upon her son
And wept through all the night for him.

'A mother's love can draw,' she said,
'Her children from the deepest sea,
But it will never bring my son,
My erring son again to me.'

And saying thus, she wept at dusk,
And saying thus, she wept at dawn,
And then she died. Her uncle grabbed
Her farm. His name was Connel Bawn.

She went to Heaven. There a crowd
Was standing waiting by the gate.
'Now, Widow Bawn,' St. Peter said,
'You've caused the crowd, so you must wait.'

'I've caused the crowd!' said Widow Bawn.
'I do not know what you're about!'
'Your tears on earth,' St. Peter said,
'Have put the Devil's furnace out.

So we've to house all sinners here
Until the flames of Hell are lit,
For what's the good of souls in Hell
Without a flame to warm the Pit.

So now it rests with you, Good Soul,
To have the fire relit or drawn.'
'Then light it up,' the Widow said,
'And keep it hot for Connel Bawn.'

---

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

Mr. Cuthbert H. Turner, M.A., delivered his Inaugural Lecture as Dean Ireland's Professor of Exegesis in the University of Oxford on October 22 and 29, 1920, and took for his subject *The Study of the New Testament, 1883 and 1920*, (Oxford: at the Clarendon Press; 5s. net). The lecture should be laid by the side of Professor Moffatt's article in The Expository Times for December 1919.

---

The year 1883 is chosen as the *terminus a quo* because in that year Dr. Sanday became Dean Ireland's Professor of Exegesis. And the year 1920 is chosen as the *terminus ad quem* because in that year Dr. Sanday died. For Dr. Sanday dominated the study of the New Testament throughout his professoriate. Long ago Professor Moffatt shook himself free from the Sanday influence and he has held himself apart ever since. But few others in this country have shown the least sign of restiveness under it. And whatever the future may declare, at the present time the feeling is almost universal that that influence, powerful and even dominating as it has been, has worked for good.

---

The influence was exercised both deliberately and unconsciously. Its method was partly the writing of books, partly the holding of Seminars. 'Equally significant,' says Professor Turner, 'was his constant endeavour to gather younger scholars round him, and attract them to grapple under his superintendence with some of the problems which he thought most pressing in the sphere of New Testament study. The meetings were called by the German name of "Seminar," but Dr. Sanday disclaimed any personal experience of German methods: and indeed, when I call to my recollection the elaborate equipment which the Professor of Mediæval History at Munich displayed to me with pardonable pride—a set of three communicating rooms in the University Buildings, one for the Professor, one for the joint use of the Professor and his class, and the third a workshop, so to say, with reference library, for the students themselves—and contrast all this with our informal meetings in the Professor's dining-room, and the discursiveness of our conversations (but perhaps for that feature I was responsible myself), I seem to see an image of the difference between the English and the German temperament, reflected also in the difference between English and German output. But if the Seminar dawdled, and was not business-like, and mislaid its notes, and arrived at no final conclusions, I am sure that younger scholars received stimulus and inspiration, and Sanday would have held, I think, that that was better training for us than to produce cock-sure theses and print premature dissertations.'

The last sentence contains the secret both of Dr. Sanday's influence and of its wholesomeness. 'Perhaps Sanday was inclined to keep too many questions in a state of suspended animation; but that is better than the risk of premature burial.' Yes, it is better. And it is just because he refused premature burial that men recognized his supremacy and rejoiced in it.

---

But Dr. Sanday is dead. And the first thing that the new occupant of his Chair perceives is the necessity of a background for his study. Dr. Sanday studied the New Testament. Both in his books and in his seminars he gave himself to the problems contained within its pages, he gave himself minutely and unweariedly to their discovery and discussion. Professor TURNER cannot do that. He cannot even begin to study the New Testament until he has found a standard of comparison. That standard may be the preparation in Judaism, or the fulfilment in the Christian Church, or the background in the pagan world. It would be well if the student could use all three, but 'life is brief, special studies become more and more absorbing, and the essential thing is to have some one corrective to the dangers of a concentrated specialism.'

---

If Professor Kirsopp Lake has his way, the attention of students will be given to the pagan background. But they will have to set out with a smaller equipment of theory than Professor Lake carries and a greater respect for fact. Professor TURNER himself has studied most carefully the apostolic and sub-apostolic literature. And certainly in that department there are facts enough, new and momentous, to work upon. Professor TURNER gives a list of the discoveries that have been made in these forty years, from the discovery of the true date of the martyrdom of Polycarp, made by himself, to the discovery, by Dr. Rendel Harris, of the Odes of Solomon and the Books of Testimonies.

---

But the most significant thing in Professor TURNER's lecture is its return upon the earlier opinions as to the authorship and date of the books of the New Testament. He restores the Epistle to the Ephesians to St. Paul. More than that, he finds no good reasons for withholding from him the Pastoral Epistles. 'On historical grounds I do not think it is too much to say that the Pastoral Epistles offer no serious stumbling-blocks. Even without them there is good presumption for the release of St. Paul from his first imprisonment at Rome. Internal organisation, in a church which had experienced such intensive culture as that of Ephesus, may well have developed as far as the stage implied in 1 Timothy. If there are differences of vocabulary, if there is in the writer a certain stiffness of mind which is not present in the Paul we know from the remaining epistles, is this hard to understand in a man whose nervous energy had had so many calls made on it and had spent itself in responding freely to them all? Read the catalogue of the apostle's experiences in 2 Cor. xi., add to them seven years of increasing age, anxieties, and infirmity, and you will surely realise that there might have come a time when even the magnificent vitality of St. Paul showed signs of giving out. At least you will realise it, I think, as you begin to get old yourselves.'

---

Again, the earlier date is taken for the Epistle to the Galatians. 'I have always felt sure that the mission of the "certain persons from Judæa" to Antioch in Acts xv. 1 and the mission of the "certain persons from James" in Gal ii. 12 are one and the same thing, and that the vacillation of St. Peter preceded the settlement arrived at by the Council. But I used to suppose, with Zahn and St. Augustine, that while the visit to Jerusalem of Gal. ii. 1–10 was the visit to the Council of Acts xv., yet in Gal. ii. 11 ff. St. Paul, by a possible, though not the most obvious, interpretation, was harking back to an earlier moment. And I cannot doubt that if the epistle was written after the Council, the Council must be the subject of the preceding verses: St. Paul could not conceivably have avoided mentioning it, *unless the Epistle was*

*written before the Council.* And this is what I have come to suspect may be the true solution. If the mission from Jerusalem, flushed with its success at Antioch, had gone on to Galatia and there weaned the Galatian Christians from their allegiance, we can better understand the apostle's hot anger against this "quick-change" performance, "Ye so quickly remove" (Gal. i. 6), seeing that only a few months had passed since he left them. On this showing the epistle was written early in A.D. 49, and is the first of all his extant epistles.'

---

In the story of the Fall as we read it in Genesis there is mention made of two trees, the Tree of the Knowledge of Good and Evil and the Tree of Life. Sometimes the one is made more of and sometimes the other. Mostly perhaps the attention is called to the Tree of the Knowledge of Good and Evil. But two passages bring the Tree of Life into prominence. The one is: 'In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' The other is as follows: 'And the Lord God said, Behold, the man is become as one of Us, to know good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and live for ever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the Tree of Life.'

---

Now it is the belief of Dr. W. O. E. OESTERLEY that in the original story there was only one tree. Dr. OESTERLEY has made a careful study of the doctrine of *Immortality and the Unseen World* in the Old Testament (S.P.C.K.; 12s. 6d. net). Few men are better fitted for it. He is not only an Old Testament student, he is also a student of Post-Biblical Judaism and of Comparative Religion. He moves warily, for the difficulties of the subject are very great; but he moves. When he comes to the origin of the belief in a continued existence after death, he finds himself in the Garden of Eden and in presence of the two trees.

---

He believes that originally there was only one, the Tree of Life. For the purpose of the story in its original form was to explain the fact of death. Death was, from the beginning of human thought, the great enigma, the great fear. And the conclusion was reached very early that 'an enemy hath done this.'

---

Now there was one enemy to whom all the signs pointed. It was the serpent. Did not the serpent cast its skin every year? And what could that mean but a yearly renewal of life? If this creature —so demonic in power and malevolence—had thus the gift of perpetual life, it could only be because it had snatched it from man. Man had been made and placed in a garden with access to the Tree of Life. That access meant immortality. But the serpent had entered and by guile had eaten the fruit of the Tree of Life and had left poor mortal man lamenting.

---

In this there is no mention of a Tree of the Knowledge of Good and Evil. Dr. OESTERLEY believes that that tree was introduced into the story at a later time. For it presupposes an advance in religious-ethical ideas. The story is still told in order to account for the origin of death. But now death is accounted for not solely by the trick of the serpent, but also by disobedience to his Creator on the part of man.

---

The difference is small on the face of it, but it goes deep down. It means that by the time the Tree of the Knowledge of Good and Evil was introduced there had arisen among the Israelites a sense of sin. So great is the difference that now the serpent could be dispensed with altogether. But it was not the way of these early historians to dispense with all that had become unnecessary.

So we find in the story of the Fall the Tree of Life and the Serpent, though neither has any reason for its presence there after the introduction of the Tree of the Knowledge of Good and Evil.

---

The *Biblical World* and the *American Journal of Theology* have both ceased to be, and in their stead has appeared *The Journal of Religion*. Here surely is a sign of the times. Does it mean that henceforth the attractive word is to be neither Theology nor Bible, but Religion? No doubt it means that. And the new journal (which is to be issued every second month from the University of Chicago Press, at 4s. 6d. net for the British Empire) is nearly all about Religion.

---

There is just one article in Theology. It is little more than a note. And it is not theological. It is a statement, by Professor F. C. PORTER of Yale, of the work which is waiting for its worker on the interpretation of the Bible. Three enticing openings are mentioned.

---

The first is a new investigation into the origin of the ethical element in the religion of the Old Testament. The modern school of Old Testament science attributes the ethical interpretation of religion to Amos and his successors. That, says Professor PORTER, was natural, but it is certainly an inadequate account of the matter. 'Amos would not recognize himself as the discoverer of the truth that God is one who requires righteousness rather than sacrifice.'

---

It is a question in the comparative study of religions. So says Professor PORTER, ranging himself alongside the other contributors. The question is, How did Yahweh, the God of Israel, come to differ from Chemosh, the God of Moab? 'The blending of ethics and religion which is the greatness of prophetic teaching was apparently hardly more natural to the Hebrews than to their neighbours. Certainly it made its way slowly and with difficulty through the new championship of exceptional leaders from one age to another; and the outcome in Judaism was only half a victory for the prophetic faith. But its champions did arise one after another, and found always some response in the deeper consciousness of the people.'

---

Present studies in Old Testament religion seem to Professor PORTER 'to be too much interested in emphasizing its likenesses to contemporary religions, and its debts to religions before and about it, and too little concerned to find the secret of its difference. The likenesses and relationships are extremely important. It was necessary to undermine a structure which rested on the assumption of the entire uniqueness and fully exceptional supernaturalness of this history. But there is a peculiarity which we do not find explained and a greatness which we do not find appreciated in many modern treatments of the subject. One reads them with general consent to what they offer, but with a sense that the real quality of the Old Testament literature and history is not in them. The tendency toward the ethical, the inward, the spiritual—where did it start? how did it work? how was it related to outside influences and how to varying tendencies within Israel itself? These are questions for the historian to answer; but his answer will be more likely to be true and satisfying if he is not afraid of wonder in the presence of greatness, and if he is capable of sympathy with man's endeavours after the unseen.'

---

The first opening for the student is in the Old Testament. The second is in the period between the Old Testament and the New. Professor PORTER wants a commentary on Philo We have Cohn and Wendland's edition, and with it as basis we ought now to have detailed studies with translations and notes. Not of the whole of Philo—at least not yet—but of some of his more important and representative books. Professor PORTER knows only two commentaries that are worth naming, J. G. Müller's on the *De Opificio Mundi*,

published in 1841, and F. C. Conybeare's *Philo about the Contemplative Life*, published in 1895.

The third opening for the scholar is in the New Testament. It is a commentary on the Fourth Gospel. But here—'I confess that I am not hopeful about its coming. It will require a writer who combines rare intellectual and spiritual qualities in a rare balance and proportion; one who unites entire freedom with reverence, the equipment of the historian with the insight and sympathy of the man of letters. In fact the Fourth Evangelist requires a related soul as his expositor; and modern biblical science does not remove or lessen this requirement.'

But neither does it stand in the way of its fulfilment. 'There must be a way in which this spiritual Gospel can be set forth in its true character and in its real relations both to historical fact and to the inner life. I even think that this is a sort of test of modern New Testament scholarship, not of the truth of the historical method, but of the capacity of historical criticism to serve man's higher life.'

Is there no such commentary in existence? There is none. Professor PORTER refers to Edwin A. Abbott's volumes and to James Drummond's *Johannine Thoughts*. But they only provide 'occasional glimpses of the sort of treatment of this book which we would like.'

Two things are essential. First an appreciation of the spiritual meaning of the Fourth Gospel. For 'the words of this writer, like those of his Master, are spirit and life, as the experience of Christendom has proved, and in them it is not the letter that profits.' And next scientific truth. 'The trouble with those who have expounded the Gospel of John for its spiritual meaning is that they have too often connected these values with untrue judgments on literary and historical questions; while the historical critics have often corrected errors and provided facts, but remained far from the centre of the writer's personality, and from appreciation of the things he really cared for and meant to convey by what he wrote.'

Is there anything in a name? Or a date? There is something in both. Use the name Jesus: there may be little of importance in it. Use the name Christ: there may be less. Do you say that Christianity came into existence before 30 A.D.? It is not Christianity. Do you say that it came into existence after 50 A.D.? It may be called Christianity, but it is not worth the name.

Those who say that Christianity began before 30 A.D., say that Jesus of Nazareth was its founder. Those who say that it began after 50 A.D., say that its founder was Saul of Tarsus. The former are interested in the Jesus of history. The latter are occupied with the Christ of theology. These names, they say, are not connected. Jesus should never have been spoken of as the Christ. The Christ should never have been associated with Jesus.

Of the admirers of Jesus the most popular and persuasive is Dr. T. R. GLOVER. Under the title of *The Jesus of History* he published a book which gave an exceedingly interesting account of what Jesus of Nazareth was in His day and generation. There was some expectation that that book would be followed by another. For, while some of its readers were well content with it as it was, others doubted if a good man, however good, was enough. The other book has come. Its title is *Jesus in the Experience of Men* (Student Christian Movement; 6s. net).

When Sir John SEELEY published *Ecce Homo*, he said: 'What is now published is a fragment. No theological questions whatever are here discussed. Christ, as the creator of modern theology and religion, will make the subject of another volume.' The other volume came. It was

*Natural Religion*! Dr. GLOVER did not promise a volume on Christ as the creator of theology and religion. But he knew that many of his readers were looking for it. He has published *Jesus in the Experience of Men.*

---

There are men living who remember their disappointment over *Natural Religion*—the disappointment and the amazement. Forty years hence men will recall their disappointment and distress over *Jesus in the Experience of Men.* It is Jesus still, and only Jesus; and it is Jesus this time in an impossible situation. As long as Dr. GLOVER confined himself to the Jesus of history he could write with a clear conception of his task, and he wrote very charmingly. Let no one say that to put his *Jesus of History* beside Sir John SEELEY'S *Ecce Homo* is to make a fool of it. But when he came to say what Jesus—the Jesus who lived and died in Palestine so many years ago—has been in the experience of men, he had nothing before his mind but contradictions and absurdities. And even the simplicity of his style departed from him.

---

For if Jesus is only Jesus of Nazareth, if He is only the fine example of the Jesus of history, His influence in the life of men is beyond the skill of any writer to explain. There is Simon, son of John, crouching before the fire in the palace of the High Priest; and there is Peter the Apostle, defying the High Priest and all his officers: you cannot explain him by Jesus of Nazareth. There is Augustine—but what is the need for beginning examples which can never be exhausted? Jesus of Nazareth does not explain one of them.

---

And Dr. GLOVER knows it. In its very language the descent of the new book from *The Jesus of History* is remarkable, quite as remarkable as was the descent of *Natural Religion* from *Ecce Homo.* In taste and feeling it is even greater. Sir John SEELEY was never equal to such an utterance as this: 'If we spoke straight out, we should say that God could not do better than follow the example of Jesus.'

It is no wonder, therefore, that Dr. GLOVER should find himself unable to say anything about the Person of Christ. That he should introduce Christ at all, that he should speak of His Person as if there were anything in it, shows how impossible is the position in which he has found himself. And the adroitness with which he delivers himself only makes its impossibility the more manifest. He comes to what he calls 'the Christology of the Church,' and this is what he says: 'In Christology we begin to touch the region of theory, but the promise made to the reader that he and not the writer is to be the theologian, will be kept.'

---

Of those who find nothing in Jesus and everything in Christ, the most conspicuous for the moment is Professor Kirsopp LAKE. Professor LAKE does not deny the existence of Jesus. It is not worth denying. It was not Jesus that founded Christianity. If any man founded it the discredit is due to Saul of Tarsus. Nor had Jesus any discernible influence in its triumph over the Roman Empire. That surprising result is no surprise to Professor LAKE. It was due to the dramatic fiction of a theological Christ which had the luck to be produced at the right moment and to catch on.

---

Professor LAKE has published a book entitled *Landmarks in the History of Early Christianity.* He is also joint editor with Professor Foakes JACKSON of a large book on *The Beginnings of Christianity*, the first volume of which, containing an Introduction to the Acts of the Apostles, has been published. Both books are reviewed by Professor A. C. HEADLAM in the *Church Quarterly Review* for January 1921.

---

Professor HEADLAM points out that both books start with an assumption. The assumption is that the Gospels reflect the time in which they were written, not the time of which they write. They speak of events which are supposed to have taken place in the beginning of the first century. But there is no assurance that any of them did take

place. The historical evidence for them is of the flimsiest fibre. And, in any case, the writers of the New Testament who professed to write historically, neither had any idea of what historical writing is nor, even if they had had such a conception, could they have written historically, since their atmosphere was an entirely different one. They wrote as they thought things should have been in the lifetime of Jesus, not as things were.

---

In accounting for the rise of Christianity, then, you may leave out Jesus. Two processes are sufficient to account for it. 'The first was the absorption of the Graeco-Oriental cults. The conceptions of private salvation, of sacraments and so on were derived neither from our Lord nor from Judaism, but from the mystery religions of the Empire. The second was doctrinal. "Christianity became sacramental, and such in some districts, notably in Rome, it remained for one or two generations. But in Ephesus and possibly elsewhere a further synthesis was accomplished. This sacramentalized Christianity began to come to terms with Greek philosophy, as the other mystery religions tried to do."'

---

Now there is truth in this. Professor HEADLAM recognizes the truth that there is in it. 'Within certain limits,' he says, 'this has long been recognized by all Christian theologians; but there is a fundamental difference between the ordinary and, as we believe, the more correct view, and that of Dr. Kirsopp LAKE. The ordinary view is that Christianity, as we know it in its fundamental principles, came from the teaching of our Lord as interpreted by the Apostles, that it started with its belief in Christ, with its doctrine of salvation, with its sacraments and its fundamental philosophy; that then it used the formulas of thought, the ideas of the world around it to work out and express these principles; and that as time went on it was the powerful spiritual influence of Christianity which helped in the development both of the mystery religions and of the later Greek philosophy.'

The difference is radical. The Gospels, according to the ordinary view, tell us something of what Jesus said and did. According to Professor LAKE they tell us only what in the Apostolic Age it was believed that He said and did. How, then, do we know what He was or what He said and did? We do not know.

---

And yet Professor LAKE constantly assumes that he knows. He assumes, without a shred of evidence—for how can there be any evidence when the apostolic writers are untrustworthy?—that He never allowed Himself to be called Messiah or Son of Man. As for such a title as Son of God—it is not once worth referring to.

---

And what does it matter? Listen to Professor LAKE: 'The whole importance of this series of problems in the history of early Christology is often strangely mistaken. It seems to many as though the line of thought suggested above, which reduces to a vanishing point the amount of Christology traceable, in the ordinary sense of the word, to Jesus Himself, is in some way a grave loss to Christianity. No doubt it is a departure from orthodoxy. But if the history of religion has any clear lesson, it is that a nearer approach to truth is always a departure from orthodoxy. Moreover, the alternative to the view stated above is to hold that Jesus did regard Himself as either one or both of the two Jewish figures, the Davidic Messiah and the Son of Man described in Enoch. Both of these are part of a general view of the universe, and especially of a prognostication of the future, wholly different from our own, and quite incredible to modern minds. How do we endanger the future of Christianity by doubting that Jesus identified Himself with figures central in incredible and now almost universally abandoned forms of thought?'

---

It is an amazing statement. 'We do not doubt,' says Dr. HEADLAM, 'that this paragraph is one which pleased Dr. Lake enormously when he wrote it. It seems so clever; but when we come

to examine it, I venture to think that it will only really appear an instance of very crude thinking. Of course it is true that a time comes when orthodox belief is not expressed quite in the form of the day, and some parting from orthodoxy, or what seems to be orthodoxy, may be necessary in the cause of truth. But if we look through the long history of Christianity it will be apparent that there has been a real Christian belief expressed in various ways at different times, but fundamentally one. This belief has now, we understand, to be given up. In fact Dr. Lake's statement about orthodoxy is one of those crude generalizations which appeal to the journalistic mind of the present day, but is really as destitute of truth as it is of sense. I think, too, we shall make it appear that his crude alternative between rejecting our Lord's teaching about the Messiah and the Son of Man on the one side and on the other hand accepting an untenable view of the Universe is equally a sign not of superior thought but of a sort of specious shallowness.'

# The Problem of United Worship.

By the Reverend J. G. Drummond, M.A., Aberdeen.

The problem of united worship has always been somewhat perplexing, but it assumes greater proportions in these days of educated æsthetic taste when to so many the sermon has ceased to hold the predominant position. Most ministers endeavour to secure a certain degree of balance in public worship, and by a careful selection of hymns and readings seek to lead up to the discourse. Many, however, frankly hold that it is wrong thus to limit the thought of a congregation to one line, and their reading of Scripture, together with their praise list, is calculated to give general expression to various needs before the particularizing discourse is delivered. Neither of these methods overcomes the difficulty of the isolated sermon. In the latter case it is completely alone, in the former it is definitely the apex of the endeavour of worship.

Without saying anything which might raise historical controversy, might it not be suggested that the sermon has lost its real place of power? The spoken word on the part of prophet or priest would, at the beginning of religious ceremonial, call the people to worship, give reasons for praise, lead to humbling in prayer, and direct to passages of sacred story which might afford ground for confidence. The purpose of this article is to suggest that much good might be done, both for public worship and for the art of preaching, were the preacher from time to time to revert to the more spontaneous and natural method of earlier times. The following is one example of several attempts—which have been found more or less successful—to cope with the problem in the manner stated. This service has been chosen as an example not because of its content and purpose, which is more or less educational and picturesque, but because of its form, which is indicative of what is desired, and because the subject may prove to be popular.

*The Psalms in the Passover Experience.*

| | |
|---|---|
| Voluntary. | |
| *Psalm $42^{1-6}$ chanted by Choir. | [Longing.] |
| Prayer. | |
| Psalm 122. | [Journey.] |
| Psalm 100. | [Procession.] |
| *Psalm $24^{7-10}$ by Choir. | [Admission.] |
| Read Psalm 115. | [Antiphony.] |
| Prayer. Psalm $51^{1-3, 7, 10, 11, 15}$. | |
| Psalm 148 (2nd version). | [Liturgy.] |
| Read Psalm 126. | |
| Psalm 124 (2nd version). | [General Thanksgiving.] |
| *{Psalm $27^{1-5}$, Solo | [Individual Longing.] |
| *{Psalm $43^{3-5}$, Choir. | [Reassurance.] |
| Psalm $46^{1-5}$. | [Eschatological.] |
| Benediction. | |

* Items unannounced; cue given to choir by organist.

This list seems rather formidable. In reality it is not wearisome. The congregation sings five psalms that every one knows and likes, and each singing is introduced by a few words on the part of the leader of worship. The desire is to carry back a present-day congregation to the atmosphere of earlier times, to stimulate such feelings as the Jew had when he approached the Holy City at the time of the Passover, and to do

this by using the psalms which may have been used in the Temple service or may have been sung by individuals or companies on other occasions during the Passover period. The writer has, with a lively consciousness that he must be laying himself open to expert criticism, taken the artist's necessary licence to gather together elements which might never be really associated. The purpose is not so much to portray an actual happening as to realize an attitude of soul.

The service begins properly with an appealing voluntary, at the close of which the organist works into the opening chords of the chant. The choir rises at this cue and sings Ps $42^{1-6}$. The anthem 'As the hart panteth' makes a very good opening if it is not convenient to sing the chant. Prayer follows this, and here the note of aspiration in the preceding chant is re-expressed, with a more modern application so as to draw the congregation into sympathetic touch with the sentiments of the past.

At this point there arises the first necessity for explanation on the part of the leader. He refers to the significance of the introductory Psalm as expressive of the longings of an exiled Jew who desires once more to worship at Jerusalem. Such longings would be most strong as Passover approached. The joy of those who could return to the sanctuary is described, and the congregation is invited to enter into this joy and make it their own. This sympathetic sharing of the joy of others finds a vehicle of expression in Ps 122, which is also descriptive of the journey to and arrival at Jerusalem. This Psalm is now sung by the whole congregation.

Great religious ceremonies, such as the Passover Festival, were characterized by that active unity which is to be found in a procession. These processions were often led by priests and, in earlier days, were headed by the Ark of the Covenant. Naturally, the people moved to music and singing, the words of which remain to this day in the Processional Psalms, of which Ps 100 is the most familiar example. It is easy to see the appropriateness of this Psalm, sung by men from the four corners of the known world as they marched with stately tread up to Mount Zion. Arrived at the Temple, the worshippers would seek admission in the words of Ps $24^{7-10}$, those words associated with the entry of the Ark in days of old into the Sanctuary.

The congregation is here called upon to sing Ps 100 in the stately measure of a religious march, and, at the conclusion, the choir, without any announcement, breaks into Ps $24^{7-10}$.

A new phase of the service commences at this point. The Temple has been entered, and the service has begun. Ps 115 may be read by the leader with the necessary explanations at vv.$^{1.\ 3.\ 9.\ 12.\ 16}$ to show how the service would develop with antiphonal singing; vv.$^{1.\ 2}$ being by the people, vv.$^{3-8}$ by the Levitical Choir, v.$^{9}$ by the Levites, v.$^{10}$ by the people, v.$^{11}$ all together, v.$^{12-15}$ the word of a priest, v.$^{16-18}$ being the final response by the people as a whole.

Ps $51^{1-3.\ 7.\ 10.\ 11.\ 15}$ may then be used as a prayer by the leader, and the congregation invited to sing Ps 148 (second version), as a piece of liturgy which, on account of its content, would be very frequently sung in public worship.

It will be necessary here for the leader to point out that, at the Passover season, the pious worshipper would remember national deliverances. He would remember Egypt and more especially Babylon, the return from which had made the latter part of Jewish history possible. The songs of deliverance would be ringing in their hearts and minds, if not actually sung by the lips. Ps 126 is then read as the classic expression of the old memories, and Ps 124 (second version) may be sung by the congregation that they may enter into the general thanksgiving and feeling of hope.

Along with national thanksgivings and happy memories, individual need and experience would find expression, and individual prayers would ascend in common with the united worship. For instance, many must have felt, amid the general rejoicing, sorrow that the helpful atmosphere of the Sanctuary must be left so soon. There must be a return to strange lands with their strange gods. Would that it were possible to dwell beside the Holy Place where faith was more easy. To such might come from the lips of the priests the necessary reassurance, or the lines of some familiar Psalm might ring in their memory to remind them of the faithful promises of the Lord.

Thereupon, unannounced, a male voice sings as a solo Ps $27^{1-5}$, and the choir responds by singing Ps $43^{3-5}$. The latter Psalm, being the third section of Ps 42, is a fitting reassurance to the worshipper whose longings, first expressed in Ps 42, led him to Jerusalem, and who now

with great reluctance looks forward to a departure from the Mount of Blessing.

The service, however, cannot conclude with the individual note. There must be a gathering together in thought for united trust and hope. The Jew's religion was incomplete without some reassurance with regard to the 'Last Things.' No service could be perfect without some allusion to this, and eschatological psalms are therefore to be found in the Psalter. No more fitting conclusion to the service can therefore be found than in united singing of that wonderful song of confidence Ps $46^{1-5}$.

The first advantage of such a service is that it compels a certain degree of artistic unity and thus inevitably produces an atmosphere of reverent expectancy. This is most evident perhaps during the prayers. Secondly, every part of the service where the congregation actively takes part becomes not merely an 'exercise' or part of the 'preliminaries' but a real opportunity for the expression of emotional aspiration, a positive reaction to the spiritual stimulus given. In the third place, the more individual work of the choir and the minister has less opportunity of becoming a mere display, because it is definitely calculated to produce an effect, which, expressed in prayer or praise, may work out into prolonged activity in ordinary life.

It is difficult to imagine any line of thought or a sermon with any definite purpose which could not be wrought out very effectively after this manner. There is no doubt that the simplest form of this style is to be found where the purpose is to give instruction by an appeal to the imagination. Nevertheless, even in the example given, there is ample opportunity for an emotional appeal to end in a volitional response. Special services, such as for Christmas, Easter, and Harvest Thanksgiving, can be worked out in similar fashion, and all three demand an appeal to the deepest and richest religious feeling.

A Christmas service, dealing with the development of the Messianic hope from the Protevangelium to the watching of the Shepherds, can be built up very effectively with a liberal use of hymns and anthems. It is possible to introduce and to apply to modern religious requirements the myth of Demeter and Persephone as a Harvest Festival in this fashion, and to develop each section with great effect by the use of harvest hymns and almost any harvest anthems that the choir may know. The service already given as an illustration hardly requires to be characterized as suitably belonging to Easter.

The writer has used this method in dealing with the four Gospels. Matthew and Luke have general characteristics which readily lead to unified treatment, but Mark and the Fourth Gospel can best be dealt with in sections, the former dividing itself up into periods of life-history, the latter into stages of self-revelation on the part of Christ. Thus it is helpful to use musical illustration very freely in the case of these last-mentioned Gospels.

It is advisable to say at this point that elaboration of musical accompaniment is quite unnecessary. Any choir capable of leading the praise of the congregation and used to an occasional anthem can do all the work that is necessary. The one essential is an organist who is sympathetic and willing to co-operate. Given this, everything will follow. The present writer has found it possible to utilize anthems for a Harvest Thanksgiving or for a Christmas Service chosen by the organist before the service as a whole was thought out. Patience and a little wrestling with the material to hand will produce such good results on many occasions that the congregation imagine the music has been most carefully selected to fit the line of thought. It is often more easy to find thoughts to lead up to hymn or anthem than to discover a hymn or anthem which will fittingly carry out the sentiments expressed.

Having created a unity out of many diverse elements thrown together, sometimes in haphazard fashion, the leader must see that his organist knows the line to be followed. It is advisable to provide the choir with an order of service and the organist with a clear cue at the conclusion of any explanation where he must break in without announcement. It will be easily seen that there is much of the joy of creation in the assembling and directing of such a service. It is possible that we have been depriving ourselves of this joy in the past, and so of much inspiration.

Mr. G. K. Chesterton says that there is only one thing that is supremely interesting and satisfying to the human soul; that is a story, and the story must be about a person. The world is true to its soul when it delights in stories, and God has given the soul that which will satisfy.

We have a great story to tell about a Person. It is questionable if we have been telling it sufficiently as a story. A story is the supreme example of a work of art, and to be told well it must have artistic unity. Such is the endeavour illustrated by this service. It may seem frivolous to some, in reality its intention is most serious, and its working out entails spiritual strain.

There is little doubt that something is requiring to be done to make our services satisfying to every soul. The foregoing is suggested as a contribution to that end.

# The Power of the Cross.[1]

## ANCIENT CHRISTIAN ENCOMIA.

By Adolf Deissmann, D.Theol. (Marburg), D.D. (Aberdeen, St. Andrews, Manchester), Professor in the University of Berlin.

'And if thou wilt know, Beloved,
The power of the Cross,
And what are the words of praise
Concerning the Cross,
Hearken!

*The Cross is*

The foundation of the Church,
The preaching of the apostles,
The annunciation of the prophets,
The glorying of the martyrs,
The exercising of hermits,
The sobriety of virgins,
The joy of priests.

The majesty of kings,
The safety of the world.

Victory over the devil,
Monument of the defeat of demons,
The casting down of temples,
The overthrowing of altars,
The vanishing away of the steam of sacrifice.

The stumbling-block of the Jews,
The perdition of ungodly men,
The judge of the unrighteous,
The bridle of the rich,
The casting down of the proud.

Light to them that sit in darkness,
Law of them that are without law,
Kindness of the barbarians,
The liberty of bondmen,
The wisdom of the unlearned,
The repentance of the licentious,
The avenger of them that suffer wrong,
The pillar of the righteous.

The shipmaster of them that sail,
The haven of them that are tossed with tempest,
The wall of them upon whom war is made,
The way of them that have gone astray.

The relief of them that are afflicted,
The wealth of the needy,
The hope of the despairing.

The power of the powerless,
The physician of the sick,
The guide of the blind,
The staff of the lame,
The binding of the sick of the palsy,
The cleansing of lepers.

The comfort of the poor,
The bread of them that hunger,
The fountain of them that thirst,
The covering of the naked.

The keeper of children,
The schoolmaster of children,
The father of the fatherless,
The succourer of widows,
The head of men,
The end of the aged,
The hope of Christians,
The resurrection of the dead.'

*

[1] Translated by Lionel R. M. Strachan, M.A., Lecturer in German, University of Birmingham.

In Greek, Syriac, and Coptic texts of the ancient Church long series of such lines in praise of the Cross have been handed down. How widespread they were in the early Christian period is proved by the fact that a leaf inscribed with words of this kind was found among the first fragments of ancient Nubian Christian literature that were published in 1907.[1] From a Greek text that goes under the name of St. Chrysostom[2] I have translated the series given above, without adhering to the order of lines there extant; I have arranged the lines more according to their contents.

Besides whole series of such lines about the Cross, single examples of these words of praise (*encomia*) also occur in ancient Christian sermons and liturgies. The series no doubt arose only gradually as a mosaic composed of earlier single lines, put together to serve the practical needs of worship or, it may be, also of education. Sometimes such series will have been written side by side on parchment (perhaps with cruciform arrangement of the writing), in order to make a good amulet.

*

The 'power' of the Cross has in this case certainly been conceived very rudely and clumsily. Originally, however, 'power' is a technical term in religious mysticism. St. Paul already, in his mysticism of the Passion, speaks of the 'power' of the resurrection and calls the Crucified Himself 'the power of God' (1 Co $1^{24}$). The 'power' of the Cross is the divine and redeeming efficacy radiating from the Cross conceived as present, that is to say, from the Crucified Himself.

We should not tone this down by saying that these lines are a 'hymn' concerning the 'meaning' of the Cross. That is expressing it too dogmatically. These encomia are much rather testimonies of practical piety expressing itself in set form of worship.

*

'The Cross is . . .'—such is the beginning of each encomium. In my translation I have printed this beginning only once at the head of all the lines; it is to be remembered, however, at the commencement of every line. 'The Cross is the way of them that have gone astray'—this manner of expression, which may be called the form of identification, is peculiar to the language of worship already in the apostolic period. The language of dogma is not fond of identifying, but prefers to establish a causal relation: 'By the death of Christ on the Cross the ungodly are justified,' or (more in the style of modern psychology): 'He who allows the Cross of Christ to exert its influence upon him experiences the stimulus to moral conversion.' The language of worship dispenses with the circuitousness of causality; it says briefly, with the plastic vigour of a confession of faith and yet at the same time in popular tone: 'The Cross *is* the repentance . . .', 'the Cross *is* the staff, the bridle.'

On the other hand, the multiplication of identifications exhibits another characteristic of the language of worship. Dogmatic contemplation is fond of speaking in generalities: it likes to reduce the content of redemption to a few heavily fraught sentences. The language of worship reflects a soul immersing itself in the plenitude of effects experienced as parts of the process of redemption; hence it prefers to specialize and differentiate the mighty experience, without thereby endangering that concentration, peculiar to worship, which the pious soul brings to bear on the object worshipped—in fact, quite the contrary.

*

These series of encomia on the Cross were written down in the period when ancient Christianity had become fully consolidated, but to a large extent use was made of much older material from the period of pre-dogmatic piety.

In an age in which the theologians, if they gave anything original at all, spoke generally a language different from that of the people, such lines as these about the Cross assured unhindered access to the simplicity and power of the most ancient Christianity. There are very old lines in these series. They still retain clearly their local colour and the colour of their time. Christianity a religion of the Mediterranean world, a fighting religion, a religion for fighters, a religion of charity (*caritas*), full of sympathy for the lowly and full of mistrust of the arrogant, but always concentrated on the Master and His Cross—such is the aspect of this religion, and everywhere the Biblical touches from the Psalter and New Testament are obvious (the 'kindness of the barbarians,' for instance, is from

[1] Cf. H. Schäfer and K. Schmidt, *Die altnubischen christl. Handschriften der Kgl. Bibliothek zu Berlin*, Sitzungsberichte der Berl. Akad., 1907, pp. 602 ff.

[2] Migne, *Patrologia græca*, vol. 50, p. 819.

Ac 28[2]). Taken all in all these encomia of the Cross are extraordinarily valuable evidences of the practical religion of ancient Christianity that remained indestructible beneath the surface of the theological religion of the thinkers.

*

Do they not gleam with a special light, these ancient lines concerning the power of the Cross, now in the post-war Passion-tide? Many of them are as if written for to-day. Over countless hosts of the weary and heavy laden, over the desolate and the maimed, over the hungry, starving, and despairing, the Crucified extends arms of blessing, gentle and kind, divinely compassionate. But the Crucified is also 'the head of men,' and mankind, torn by enmity, bitterness, and mistrust, will only then have peace when it recognizes that He is 'the safety of the world.'

# Literature.

## *THE TOMB OF SENET.*

The Second Memoir of the Theban Tombs Series, edited by Mr. N. de Garis Davies and Dr. Alan H. Gardiner, has been issued. It is a detailed descriptive and pictorial representation of *The Tomb of Antefoker, Vizier of Sesostris I., and of his Wife, Senet* (Allen & Unwin; 42s. net). Of the description Dr. Gardiner writes one chapter; the rest is the work of Mr. Davies. Dr. Gardiner describes the Graffiti, that is to say, the scribblings made on Senet's Tomb (for the tomb is Senet's, not her husband's) by tourists. Those early tourists could not resist the temptation which assails tourists in all ages to leave some footprint on the sands of time. But the Egyptian tourist was more reverential than most tourists, more serious-minded certainly. 'The scribe Dhuty, justified, came to see this tomb of the time of Kheperkarē' (Sesostris I.). Thereupon he praised god greatly.' That is how one of them scribbles. Most of the Graffiti, Dr. Gardiner thinks, belong to the reign of Tuthmosis I. But one seems to be later, and it is especially interesting: 'The scribe Amenemhēt, son of the elder of the forecourt Dhutmōsĕ, born of [An]tef, came to see [this] tomb of the vizier Antefoker. It was pleasant in [his] heart . . . profitable for eternity. His name shall exist . . . offerings in it, say "an-offering-that-the-king-gives" to Osiris in front of [the westerners] . . . Rē', and the gods lords of the necropolis; *prt-ḫrw* offerings of bread and beer, oxen and geese, linen and cloth, incense and oil, all things good and pure which heaven gives and earth creates and Nile brings as his offering to the *ka* of Antefoker, justified.' That 'scribe Amenemhet' Dr. Gardiner believes to be no other than the Amenemhet whose tomb was published as the first memoir of this series. Thus we possess his actual signature and a sufficient specimen of his handwriting. Amenemhet belongs to the reign of Tuthmosis III.

The chapters which Mr. de Garis Davies has written are in the simplest and severest style of scientific description. And so, at every turn, revelations of humanity occur which thrill the reader by their unexpectedness. One thing can never be hidden: it is the earnestness, the agonizing earnestness, of the human being to be right with God. Where did that hunger of heart come from? As the barge of the dead moves forward to the place of judgment, there is always the sacrifice of an animal. In the case of Senet's death-barge there is, however, a unique feature. A brace of geese are seen to leave the boat and fly forwards. 'It is not a mere artistic addition; it is a noted omen of good. The boat that put up a flight of birds as she passed down river had the best of auspices, especially if, as would generally happen, the birds took the same course as the boat itself, and thus became spirit-heralds to point its way, or were welcomed as the bird-souls of the deceased. A bird in the rigging is still a sailor's omen, and one may be seen perching on the masts in Tombs 40, 78, 90, and flying over them in Tomb 57.' And then comes the most pathetic fact of all. So intense is the desire for justification that sometimes the auspices are forced. The two birds are tied to the burial shrine to be let loose at the proper moment. They must be made to fly, and they must fly forward.

But all this is by way of introduction. The

chief purpose of the Memoir is to furnish us with a full representation of the tomb in all its aspects. And that purpose is nobly accomplished. The large quarto page takes in a considerable portion of the paintings for the eye to rest upon at once. And in spite of the terrible fate which had befallen the tomb—its destruction by fire—there are paintings enough left for any one's eye to rest upon with wonder. Besides the forty-two plates in line and collotype, there are six plates in colour, the work of Mrs. Nina de Garis Davies.

## *CRITICAL REALISM.*

There has for some time been a desire on the part of philosophical writers to make philosophy easy to understand. With the authors of *Essays in Critical Realism* (Macmillan; 10s. net) the desire is all the other way. No book you ever attempted to read gave you so poor an opinion of your intelligence. Fortunately the editor is clear enough in his Preface. Before you begin to seek a desperate way through its thorns and briars you can tell what the book is about, as well as how it came into existence.

The authors, all but one, are or were Professors of Philosophy in America — Professor Durant Drake in Vassar College, Professor Arthur O. Lovejoy in Johns Hopkins University, Professor James Bissett Pratt in Williams College, Professor Arthur K. Rogers in Yale, Professor George Santayana lately in Harvard, Associate Professor Roy Wood Sellars in the University of Michigan, Dr. C. A. Strong formerly Professor of Psychology in Columbia.

Those seven professors are the exponents of a new philosophy which they have called 'Critical Realism.' They have met together and they have corresponded. The essay which each of them has written for this volume has been criticised by the others, so that 'while the doctrine as here presented is, by contrast with the other well-known views, essentially that which all the members of the group have held for some years past, its final expression has been greatly clarified and its analysis sharpened by the elaborate mutual criticism to which our papers have been subjected.'

But what is Critical Realism?

'The doctrine here defended, while definitely realistic, is distinctly different from the "new" realism of the American group, whose volume, published in 1912, was a signal example of the value of co-operative effort in crystallizing and advertising a point of view in philosophy. Our realism is not a physically monistic realism, or a merely logical realism, and escapes the many difficulties which have prevented the general acceptance of the "new" realism. It is also free, we believe, from the errors and ambiguities of the older realism of Locke and his successors. To find an adjective that should connote the essential features of our brand of realism seemed chimerical and we have contented ourselves with the vague, but accurate, phrase *critical realism*. Needless to say, the word "critical" has no reference to the Kantian philosophy, which should not be allowed to monopolize that excellent adjective. Our choice of this phrase was confirmed by the fact that several members of the group had already used it for their views—which, however divergent their expression, have been, we recognize, essentially the same.'

It is a volume of epistemology, and we venture to suggest that the reader should begin with Professor Pratt. For not only is he less difficult than the others, but his subject is the Possibility of Knowledge, and he writes as if he counted that the first thing to be sure of. He even gives a full exposition of the critical realistic theory.

## *THE BOOK OF JOB.*

Professor Morris Jastrow's critical edition of Ecclesiastes is scarcely digested yet, and here is an edition of *The Book of Job* (Lippincott; 18s. net), as critical and as difficult to absorb. Every idea that we have been taught about 'the literary masterpiece of the Old Testament' is overturned, except that it is still the literary masterpiece. There are two quite distinct Jobs in it; there are two distinct Gods; there are several distinct poems.

First of all there was a folk-tale, coming from that indefinite region denominated 'the East,' in which was told the story of a good man, the typical good man, who suffered sorely but held to his faith in God. That God was not Yahweh. But when the tale came into the hands of the Hebrew minstrels the name of the God of Israel was substituted for the original unnamed God of the nations.

Then there met together a few friends in the post-exilic days of scepticism. Forming a symposium, they seized the folk-tale, slightly altered it, by the introduction of Satan perhaps, and the

'wager' between Yahweh and him, in order to show that human misery may be due to mere caprice, and they worked out the long poem in which Job and his three friends discourse of the ways of God with men. The three friends were in the original tale, but they became very different men in the symposium. There were additions and many modifications made in later times, including the speech of Elihu and the introduction of the Almighty.

Now all this may be seen elsewhere, but not in this persuasiveness. Professor Morris Jastrow's gift of exposition is almost unique. He never misses a point; he never stresses a point. And he fits all his arguments together so deftly that you can find scarcely an opening for inquiry.

But this is only introduction. The book is mainly a new translation of Job made from a new text. For Dr. Jastrow has studied the Hebrew, word by word and letter by letter; and has made many changes in it, some with the help of the Greek version and some without any help at all. With two passages ($13^{15}$, 'though he slay me, yet will I trust in him,' and $19^{25\text{-}27}$, 'I know that my redeemer liveth') he deals fully in the Introduction. Let us hear what he has to say about the latter passage—but it will come more appropriately under 'Entre Nous.'

## *AMBASSADORS.*

Dr. S. Parkes Cadman has now published a series of addresses to theological students which he delivered in various Seminaries in the United States of America. The title he gives the book is *Ambassadors of God* (Funk & Wagnalls; 8vo, pp. 353; 18s. 6d.). Within so large a book there is room for the preacher's theory as well as the preacher's practice, and it is interesting to discover how whole-heartedly this modern American preacher insists upon the preacher having something momentous to preach. We shall quote two paragraphs:

'There is not, nor could there be, a higher Christology than that of apostolic preaching. The writers of the New Testament maintained that the perfect human holiness of Jesus was assured by His union with the Father, although some of His Divine attributes, according to St. Paul, were consciously held in abeyance. It was part of His sacrifice that He should refuse to know as man what He could not learn while tabernacled in the flesh. Yet, being sinless, He was emancipated from the bondage sin inflicts upon the spiritual apprehension, and this accounted for His infallible knowledge of Divine truth. Further, the apostolic epistles assume that those to whom they are addressed are already acquainted with the elementary facts and realities of the Christian revelation. They very rarely affirm in so many words or state in categorical forms that our Lord was divine. But that they believed in His divinity as they did in the air they breathed is shown in their multiform assumptions of its reality: in the value they attach to His sufferings and death, and by their trust in His mercy and justice as the Saviour and Judge of the world.

It was not the human Jesus upon whom St. John and St. Paul concentrated their thought and exposition, but the Only Begotten and exalted Son of God. In the Fourth Gospel there is no account of His helpless infant years, of His growth in wisdom and stature; no limitation of His knowledge or His power. Here He knows and foreknows everything: He chooses to lay down His life and to take it again. The discourses, the miracles, the narratives of the evangelist, alike expound the mystery of the Incarnation and are designed to bring out its various aspects. For St. Paul, Jesus is the εἰκών of God, the archetype of the ideal world, the πρωτότοκος πάσης κτίσεως, by Whom all things were made, in Whom they cohere, by Whom they will be reconciled and judged. The Christology of St. Paul exceeds the Petrine confession in its use of terms born of the revelation he had directly received of God, and also from his love of Christ, an intensely vital and personal relation which has no parallel in the history of discipleship. James Robertson Cameron says of it, "Love is essentially the sense of personality; and where love is life, as in the soul of Paul, it speaks in language suitable to personality alone. Hence amid the forms in which the thinker had perforce to clothe his thought, and which vary with their time, are the forms and phraseology of love welling from a depth which time can never touch, and which belong to the immemorial speech of prayer."'

## *ENGLAND IN TRANSITION.*

Dr. William Law Mathieson has written many good books, but it is our belief that the best is the

latest. The subject is in harmony with his heart and not merely on the lines of his scholarship. It is a study of the religious and intellectual movements of the momenotus period in our history which began in 1789 and ended in 1832. The book is called *England in Transition* (Longmans; 15s. net).

Dr. Mathieson is an all-round scholar, but his keenest interest is clearly in the things of the spirit. Not, however, simply as spiritual things. More, and rather, as the spiritual expresses itself in life and conduct. There is not once a hint of history being worked into a theory or serving a preacher's purpose. Dr. Mathieson is all the better historian that he takes chief account of that which has chief place in the making of men, for the making of men is the making of history.

The reader, we think, will be particularly impressed with the chapter on the abolition of slavery. What gives that chapter its immediate significance is the parallel—not once drawn by Dr. Mathieson or apparently ever in his mind—between the struggle with the slave trade then and the struggle we are in the heart of now with the drink trade. As the licence-holders call their business 'The Trade' now, so the slave-owners called theirs then 'The Trade' or even 'The Institution.' As the struggle proceeded, 'the greatest enthusiasm of all was shown in Scotland, where we are told that every sort of corporate body from a town-council to a kirk-session "united in denouncing the slave trade as immoral and unchristian."' It is so with the other trade now. But even in England, '"No man hereafter," said Pitt, "can pretend to argue that the abolition of the trade ought not to take place, however he may wish from motives of private interest to defer the day of its suppression."' So says Mr. Lloyd George, the Prime Minister of England, now, and even more emphatically, of the drink trade.

## *THE RATIONAL GOOD.*

The biography of Canon Scott Holland contains a letter from T. H. Green on the value of asceticism. The ascetic, as he is seen in a monastery, was an offence to Green. 'What the sick man of modern society wants is regulated diet; and monasticism at best only offers strong physic. It does nothing to organize life. The real movement of the world has passed it by. It lets the muddy tide have its way, and merely picks up a few stones thrown on the shore, which will take the saintly polish — not without satisfaction that the tide should be as muddy as it is by way of contrast.' Green approves of 'discipline,' but it must be found in the way of reason. 'The notion,' he says, 'that we can do without it is a perversion by philosophers, who don't understand their philosophy, of the truth that "the real is the rational."'

And with all that Professor L. T. Hobhouse agrees. He has written his book and given it the title of *The Rational 'Good* (Allen & Unwin; 8s. 6d. net) as if to point out his agreement. The rational is the good—and there is no good beyond it.

But what of God? and conversion? Professor Hobhouse believes in both. For both are capable of being rationalized, and if they are not rationalized they are so much the less conversion or God. 'A personal God is the incarnation of the unity which the moral judgment requires, and without one the moral order falls to pieces like an arch without a keystone.' And as the moral order is the result of reasoning, reason must find the keystone for it. Conversion also must be within the reach of reason. For 'in response sometimes to a personal passion, sometimes to a social movement or a religious influence, the outlook on life is immeasurably deepened and widened. The whole sense of values undergoes a change. The petty cares and small daily pleasures become so much dross. What is real, what counts, is the interest of a deeper, more spiritual life, no fragment of which would be bartered for all the world outside. But these last words suggest that we are here abandoning the conception of life as a whole, for the sake of some one thing that is worth all others. It may be the fulfilment of a perfect love:—

I am named and known by that moment's feat,
  There took my station and degree,
So grew my own small life complete
  As Nature obtained her best of me,
    One born to love you, Sweet.

It may be the sense of union with God. It may be the achievement of self-conquest and the deliberate and final absorption of self in the cares of Humanity. In each case, the change seems to constitute a division, a deep cleavage between the world of real values and the outer husk of things which are superficially important. Can such a

fissure be justified in reason, and, if so, can practical life form a coherent whole? Or is it contrary to reason, and, if so, must we not admit henceforward that the highest development of the ethical spirit is away from reason and not towards it?'

The answer is included in the question.

## *POVERTY.*

Mr. Jamieson B. Hurry, M.A., M.D., has issued a second enlarged edition of his book on *Poverty and its Vicious Circles* (Churchill; 15s. net). Poverty causes drink and drink causes poverty; more than that, poverty causes poverty and drink causes drink; and so there are vicious circles within vicious circles. Which of the causes should we get rid of first? Some say drink. Dr. Hurry does not say so. He is not an ardent temperance reformer. But he has a statement regarding the United States of America which is significant, and all the more that he is so cautious and almost tepid on the abolition of alcohol. He says: 'The most remarkable example of the legislative control of the drink traffic is the Prohibition Amendment of the United States Constitution which became law in 1919. Already its beneficial effects are highly encouraging. There has been a striking improvement in the moral, social and economic life of the country. Crime is decreasing, vagrancy has almost disappeared, family life is becoming more sacred, workhouses and refuges are being closed, education is growing more efficient.'

One of the things that complete the circle is the pawnshop. Just listen to this: 'The pauperising influence of pawnshops in perpetuating poverty is illustrated by the habits of the working classes of Dublin, as described by the Report on Physical Deterioration. A large proportion of the working classes in that city, especially those engaged in trade, habitually live in advance of their wages, so that their pockets are often empty. In order to raise cash they pawn their clothes every Monday and redeem them at the end of the week. Up to a late hour on Saturday nights the pawn offices are thronged with females "releasing" clothes in readiness for Sunday. In one year no less than 2,866,084 pawnbrokers' tickets were issued to a population of less than 250,000, the corresponding loans amounting to £547,543. On Mondays and Tuesdays the same women return week by week, bringing the clothes tied up in a bundle. Frequently the pawnbroker does not even trouble to examine the bundle, for he knows his regular customers, seizes the bundle and pays the money —10s., 15s., or £1, and the same process goes on so long that the clothes in the end have lost half their value. The pawnbroker charges a month's interest even if the loan is only for a day or an hour, so that the wage-earner loses several pounds during the year merely for the privilege of living one week in advance of his pay. No wonder that we hear of "the enormous profits of pawnbrokers —amounting, it is said, to half a million a year in Glasgow; a sum which with a little benevolent care and attention might all be committed back again to the parties from whom it had been extracted—another mighty enlargement to the comfort and sufficiency of the common people."'

The book, as you see, is clearly and carefully written. It is also illustrated by plates of vicious circles, one of them arrestingly in colour.

Two books, which only America cares enough to produce and publish, come from the Abingdon Press. Both are for the instruction of Children in the things of God, and both are scientific in method. The one is *The Life and Times of Jesus*, by Frederick C. Grant ($1.25 net). The other is *The Beginner's Book in Religion*, by Edna Dean Baker, President of the National Kindergarten and Elementary College ($1.75 net).

Professor Gilbert Murray was a Liberal before the War, and he is a Liberal still. What that means you may see very clearly from the Preface without going a step into the book called *The Problem of Foreign Policy* (Allen & Unwin; 4s. 6d. net). It means that he can say of the Prime Minister this: 'Never in the whole course of modern history has there been a more magnificent opportunity than then lay before the British Prime Minister, never has there been a clearer call of plain duty. He was free, as men in public life are seldom free. Great Britain hung on his lips, and Europe was waiting for the lead of Great Britain. It was for him to choose plain good or plain evil. And he chose, deliberately, evil.' The book is a survey of the present state of affairs in some of the countries which have been turned upside down by the War. Professor Murray suggests ways of

avoiding a few of the evils which threaten the return to chaos.

In *Problems of a New World* (Allen & Unwin; 7s. 6d. net), Mr. J. A. Hobson delivers himself of his judgment on the Peace Settlement and then recommends us to look forward to the legacy it has left behind it. He has no faith in the politician. And he has no faith in the people when they let themselves be led by politicians. His estimate of M. Clemenceau, Mr. Lloyd George, and Mr. Woodrow Wilson is almost as scarifying as that of Mr. Keynes. This is about Mr. Wilson:

'The self-consecrated saviour of the world simply could not face the inscription on his memorial tablet "Infectus rediit." So he returned bowing his back beneath the burden of his accomplishment. A sight indeed for God and man! His return to America carrying this stillborn deformed infant is perhaps the most pathetic spectacle in modern history. For this League had hardly a single lineament to identify it with that great Society of Nations which Mr. Wilson beheld in his prophetic vision. It was not a League of Peoples, but a League of Governments. But not of all Governments. It was a League of the dominant war-allies, inviting at their arbitrary will the adhesion upon terms of permanent inferiority of a certain number of "good" neutrals. The structure of the League was such as to assign the determination of all critical issues to the chief war-allies, and a primary avowed object was to maintain the unjust and dangerous territorial changes laid down in the terms of a dictated peace. Upon the war-allies, and their nominees controlling the assembly, devolved the right to accept or reject future applicants for admission to the League. The equality of economic opportunity, recognized by Mr. Wilson as a first essential of a true Society of Nations, was denied to outsiders, including the countries of the late enemies and Russia. The League, thus fashioned, claimed the right of forcible interference in all quarrels of outsiders, constituting itself a world-government with no right of representation on the part of the governed.

'The failure of Mr. Wilson to see these distortions of principles in the League as in the terms of peace is an instructive example of the moral obliquity that accompanies the intense craving for self-justification.'

The Rev. John Appleyard, M.A., D.Litt., has collected a number of biographical facts from his reading and experience and has set them down as illustrations of Scripture texts. He calls the little book *Pearls from Life's Ocean* (Allenson; 2s. net).

To make the good better, the Rev. G. W. Ewart, M.A., has filled his volume of children's addresses with illustrations. The illustrations are blackboard drawings, within the skill of any teacher to reproduce and yet both artistic and impressive. But the sermons themselves are good, and will carry their message without the chalk. The title is *The Chalk, the Child, the City* (Allenson; 3s. 6d. net).

A very good idea of the external appearance of the *Frontier Folk of the Afghan Border* may be obtained by simply looking at the photographs in the book with that title published by the Church Missionary Society (4s. 6d.). But the photographs are annotated by Mrs. L. A. Starr, who gives some idea also of their inner life. It is an easy way of learning geography, ethnology, and—Christianity.

The Ingersoll Lecture is delivered annually at Harvard University. Its subject is always the same—the Immortality of Man. A score of lectures have been delivered, and a score of little volumes have already been published. Has the latest lecturer anything new to say? The latest lecturer is Charles Reynolds Brown, Dean of the Divinity School, Yale University. His title is *Living Again* (Oxford University Press; fcap. 8vo, pp. 58; 4s. 6d. net). He has this at least: his own personal belief. And that is more than the newest news or the most logical argument. For two reasons Dean Brown believes in a life after death. First, because man desires it, and human desires were not created in vain; next, because God's righteousness demands it. In the course of his most interesting lecture Dr. Brown gives his reasons for rejecting spiritualism. They are good reasons.

To that sumptuous series, the 'Columbia University Oriental Studies,' Mr. Meyer Waxman, Ph.D., has contributed a volume on *The Philosophy of Don Hasdai Crescas* (New York: Columbia University Press; Oxford: Humphrey Milford; 7s. 6d. net).

Crescas 'was born in Barcelona, Spain, in the

year 1340. His family was one of the noblest and wealthiest among the Catalonian Jews, and supplied many a leader in communal affairs as well as in scholarship to Spanish Jewry. Hasdai, despite his great Talmudic scholarship, never occupied any official Rabbinical position; his wealth made him completely independent. Yet the fact that he was a layman did not diminish his prestige. His fame spread far and wide throughout the diaspora, and his word was law to many Jewish communities. Even the gentile world thought highly of him, for he stood in some degree of relationship to the court of James I. of Aragon, and was often consulted on matters of state.' He died in 1410.

Crescas wrote in Spanish a polemical treatise against Christianity, which was translated into Hebrew. But his great work was the *Or Adonai* or 'Light of God' which was written by himself in Hebrew. That is the work which Mr. Waxman analyses and appreciates.

What is the worth of Crescas for modern thought? 'Crescas holds a prominent place as a critical examiner of some of the important Aristotelian conceptions such as space, time, and the infinite. His criticism is decidedly modern in spirit, and some of his anticipations and theories were later fully corroborated by the founders of modern philosophy and cosmology. These anticipations, together with his revolt against Aristotelianism in an age when it was all-dominating, prove the high character of his work. Moreover, his thoughts on this subject were not entirely restricted to a small circle of readers of Hebrew, but also found their way to the external world. It follows, therefore, that the seeds sown by Crescas are not only valuable in themselves, but have borne fruit, though how this was accomplished is not known. It is extremely difficult to trace the path over which thought travels.' Mr. Waxman attempts to trace that path in the case of Crescas by a sustained comparison between his ideas and those of Maimonides on the one hand and Spinoza on the other. It is a work of the finest American scholarship.

---

Mr. F. W. Boreham's latest volume, *A Reel of Rainbow* (Epworth Press; 6s. net), is just as fresh and just as instructive as any of its eight or nine predecessors. This is the wonder of wonders. One such volume of sketches, steeped in religious feeling and human to the core, would have exhausted an ordinary man's endowment.

---

'If this book had appeared fifteen, or even ten years ago, its statements would have been disputed and its publication deplored. Even ten years ago the whole subject was regarded as unfit for the ears of any save specialists. All instruction for the general community was deprecated. A public meeting to consider it would have been regarded by most persons as wholly indefensible. So shocking to respectable people was the topic held to be, and so dangerously fascinating and suggestive to others, that the less that was said about it the better.'

That is all true, as the authors say. But now all that is altered, as they go on to say. It is a book about sexual relations. Its title is *Purity and Racial Health* (Epworth Press; 3s. 6d. net). The authors are K. L. Lofthouse and W. F. Lofthouse, M.A. And it may be quite unreservedly commended for reading and reflexion. What a state of morals and misery it discloses. And the remedy is not easily found. It is found fully only in the determination to follow Christ and induce others to follow.

We shall be pardoned for referring specially to one matter. We had better quote the authors' concluding words on it:

'Over and over again in the Report of the Royal Commission on Venereal Diseases the direct connexion of alcohol with the immense prevalence of the disease is emphasized. Drink lowers the barriers raised by innate modesty.[1] During the war many medical officers in home camps remarked on the fact that had become plain to other careful observers, that most recruits ran little danger of becoming infected with disease until they were "exalted" by drink. It engenders the atmosphere in which lewd talk flourishes and sin is easy. It encourages the germs of one of the most fatal illnesses from which men and women can suffer. It breeds unwholesome, physically and mentally crippled children. Yet on this arch-enemy of all that wisdom and statesmanship can do to benefit human kind, we are spending annually one-sixth

[1] 'Dr. Douglas White told the Commission on Venereal Diseases that about 80 per cent. of venereal patients confessed that they were under the influence of alcohol when they acquired the infection.'—8th Norman Kerr Memorial Lectures (Dr. Mary Scharlieb, C.B.E., 1919).

of the whole sum that the war cost us in 1918. It reads like some monstrous jest; but it is the plain and undeniable truth.

'The public is strangely apathetic. But it is difficult to see how any Christian can remain indifferent to the question. Any woman who has to do with working girls, or any man who knows either his own club or the inside of a public-house, must feel that only one attitude to the whole trade is possible, determined opposition. Least of all will the friend of social purity be able to tolerate it. To him, as to others, the "trade" exists to foster a dangerous self-indulgence. But to him the dangers of that self-indulgence are peculiarly formidable. He does not suppose that every glass of beer or wine will destroy a man's self-control; but he does know that the sexual impulses are strengthened; that the brain-centres necessary to the "wide-circuiting" of impulses are dulled; that the powers of repression and inhibition are consequently depressed; that the mind is peculiarly "suggestible" to incitements to sexual pleasure; that the desire for drink will very often lead to company where those incitements are specially frequent and bold; and if, in addition to this, disease is contracted, a possibility to which he will be likely to pay very little attention when under the influence of drink, indulgence in alcohol will give the poisonous germs the best chance of fastening upon his body and making their way within it. Every social reform accomplished is a service to the cause of purity. No service is more direct than the spread of Temperance.'

---

Utilitarianism is not dead. It has migrated to the United States of America and become religious. Mr. Roger W. Babson, President of the Babson Statistical Organization, is its Bentham. *Religion and Business* (Funk & Wagnalls; 10s. 6d.) is its Bible. 'Years ago, in most of our churches heaven was held up as a reward and hell as a punishment. To-day, when attending church, one hears little of this doctrine. If the old "heaven and hell" doctrine is to be given up, it is very necessary that we offer to the people some substantial inducement for living differently. The church must soon return to the original utilitarian teachings of Jesus. Statistics will convince any one that these are morally, scientifically, and psychologically sound.' The new utilitarianism takes account of quality of pleasure as well as of quantity, which shows that it is no newer than John Stuart Mill. For our part we shall still hold by the hope that 'there is laid up for us a crown of righteousness.'

---

It is a sign of some significance that such a book as *The Old Testament in the Life of Today* is published by such a firm as that of the Funk & Wagnalls Company (14s.). The author, the Rev. John Rice, A.M., D.D., LL.D., is Professor of Old Testament Interpretation in Southern Methodist University, U.S.A., and he is a critic of no mean ability or enterprise. Of Deuteronomy he says: 'That this book comes out of this period [the time of Manasseh] is indicated not only by the background reflected in the book but also by the contents of the book itself. The prophetic teaching presupposes a relatively advanced stage of religious thinking far on the way toward Jeremiah and Ezekiel. The legislation lies midway between JE, upon which it is very largely based, and P, more than a century later. The purpose of the writer or writers is not history primarily, nor law, but the enforcement of spiritual ideals in the whole life of the people.'

But the author's aim is not to teach the Higher Criticism of the Old Testament. It is to show the worth of the Old Testament for religious and moral attainment. Of this very Book of Deuteronomy he says: 'The deeper motives of life are here set forth with marvellous power. The initial moral momentum comes of the fact that God loves us. Over and over again the author pleads what God has done for Israel as a reason for their response. Hosea for the first time among men had felt and dared to preach the love of God for His people and now more than a hundred years after we find another book palpitating with the same moving appeal. Because of that great fact love to Him and love to our fellow-men is not only our duty but our privilege. It is true that the ethics of Deuteronomy are not perfect. Little regard is given to the outsider until he establishes some relation within Israel, and one might easily pick a flaw, even in their internal ethics; but when all that is said, we still have love to God and neighbour, the great controlling motives of the Sermon on the Mount, set forth here more than half a millennium before.'

---

How many of us remember as we read the Old

Testament that the poetry in it is poetry? If we read the Psalms in the Revised Version we cannot help remembering. But even then what difference does it make to us? Let us understand what poetry does and is. Let us read so easy intelligible and accurate a book as *The Realm of Poetry* (Harrap; 5s. net). It has been written by a Jesuit, but we need not repeat the old tag *timeo Danaos*. It is as inoffensively written as if Melanchthon himself had written it, and as instructively. The author is the Rev. Stephen J. Brown, S.J.

In the section entitled 'Learning to love Poetry,' Mr. Brown mentions three matters that should be looked into if we are to get the good of a poem—the author's environment, his personality, and his medium. On personality: 'Our deeper appreciation of Shelley's poetry will surely depend upon whether we have, in the main, taken sides with Coventry Patmore (and all the appearances) against the moral value of his character, or with Browning and Francis Thompson in its defence. And so of the rest.' Under medium we are warned against the 'endless patter of theorizers about "tendencies," "influences," "revivals," and "revolts" in literature: numberless abstractions in "ism" have been thrust between us and the simple personality of the great writers—Coleridge's romantic supernaturalism, Shelley's atheistic spiritualism, naturalism and romanticism, humanism and realism, and all the "loads of learned lumber" with which the unhappy literary novice is made to cram his brain, that he may therewithal in days to come cover the nakedness of his ignorance.'

---

A strong plea for a non-national conception of Christianity—a conception that shall embrace all the nations of the earth—is made by E. H. F. Campbell, M.A., Succentor of St. Patrick's Cathedral, Dublin, in *Christianity and International Morality* (Cambridge: Heffer; 3s. net). The plea is based upon history and backed by the genius of Christianity. You are a poor Christian if you are only a British Christian. History confounds you and will confound.

---

The Rev. P. C. T. Crick, Fellow and Dean of Clare College, Cambridge, and Bishop-elect of Rockhampton, Queensland, was a chaplain in the war and made good use of his opportunity. The chief use he made of it was to alter his own attitude to life. He came into close touch with men, many men, who were worth knowing, for they were fit for any enterprise, but who had no interest in the Church. So he turned to look again at the Church. And then he wrote this book. It is called *The Voice of the Layman and the Church of the Future* (Cambridge: Heffer; 3s. net). The first half insists upon breaking down 'the divergence of interest that exists between clergy and laity,' and the second half shows what the Church may be if she laicizes herself sufficiently. Will the Church listen? She has never listened to this particular voice before, though she has often heard it.

---

Though the Rev. W. B. Trevelyan calls his new book *Prayers for Church and Nation* (Longmans; 3s. net), it contains, besides brief prayers, passages of Scripture for meditation and topics for fuller thought and greater instruction. The topics are Pain, Patience, Sacrifice, Prayer, Quietness, Courage, Hope, and the Dead. On all these topics there are quotations, well chosen and ready for use.

---

Dr. John Neville Figgis delivered a course of lectures on *The Political Aspects of S. Augustine's 'City of God.'* One of his last acts was to prepare the lectures for press. They are now published (Longmans; 7s. 6d. net). It was his way to read up thoroughly on his subject and then pass beyond his authorities both in knowledge and in imagination. His knowledge he used to refrain from settling questions—'premature burial,' in Dr. Sanday's words. His imagination opened up new avenues of investigation.

What *was* the City of God in Augustine's mind? 'The *Civitas Dei* in its strict sense is not the Visible Church. It is the *communio sanctorum*, the body of the elect, many of whom are to be found in pre-Christian times or in heathen peoples—while from this body many among the baptized will be excluded. This *communio sanctorum* is the true recipient of the promises to David and of the gifts of eternal peace and beatitude, those promises which Augustine sets forth with moving eloquence in Book XX. The Visible Militant Church is never more than a part of either—nor does it ever attain. Its peace and beatitude are in hope. It is always *in via*. It is but the symbolic and inadequate representative of the *Civitas Dei*, but it uses the peace provided by the earthly State.'

The new number of the *Bulletin of the John Rylands Library, Manchester* (Longmans; 4s.), is good value for the money. It contains an article of forty-six pages by Professor T. F. Tout on 'The Captivity and Death of Edward Carnarvon,' an essay by Dr. C. H. Herford on 'Recent Tendencies in European Poetry,' a paper by Dr. B. P. Grenfell on 'The Present Position of Papyrology,' an inquiry by Dr. Rendel Harris into the connexion between Celsus and Aristides, and an answer to Dr. J. H. Bernard's criticism of the recent edition of the *Odes of Solomon* by Dr. Alphonse Mingana. There are other contributions of more 'library' interest. In his handling of Celsus, Dr. Rendel Harris is in his best vein, as this will show:

'It is interesting to observe how careful Celsus is to confute the emphatic and repeated statements of his adversary: and since Aristides has the trick of saying things several times over, like a counsel addressing a jury, Celsus feels bound to take him on his repetitions. Most of his references to the making of the world for the sake of man are given by Origen in his fourth book, to the effect that the world was no more made for man than for brute beasts, or for plants or shrubs, ants and bees, lions and dolphins. He laughs zoologically and botanically, he will even set the sun, moon, and stars laughing at the pigmy pride of man. The world is not anthropocentric for Celsus, any more than it is melittocentric or even heliocentric. On the surface of the argument the Epicurean wins easily, but surface arguments are in two dimensions, the true philosopher has to work in three.'

---

In his edition of *The Sonnets of Milton* (Maclehose; 7s. 6d. net), Mr. John S. Smart, M.A., D.Litt., gives us first an introduction to the history of the sonnet, next a defence of Milton's special form of the sonnet, and then the text of each of the sonnets with interpretative notes. And it all makes a book which will be a delight to the reader of books and a still greater delight to the lover of Milton. For Dr. Smart vindicates Milton himself. It is Johnson that is the calumniator. 'A traditional and familiar view of Milton shows him as a gloomy recluse, without geniality and difficult of approach. This idea is the creation of Dr. Johnson more than of any other writer; and was reached by *a priori* notions of what a man holding his political beliefs might be supposed to be in private life. The "surly Republican" who rebelled against his king would not reserve his surliness for politics alone. Such *a priori* methods are misleading. The details of Milton's biography, the statements of those who knew him, his poems and letters themselves, do not confirm Johnson's portrait. They show a man of cheerful instincts, open and accessible, courteous and humane.'

The notes are accurate, up to date, and thoroughly good reading. Take this note on the last line of the sonnet on his blindness:

'"They also serve who only stand and wait." The comparison is between angels who serve God in heaven, and bear his errands throughout the world, and devout men upon earth who approve themselves in the sight of God only by the humble and submissive acceptance of his decrees, and by waiting with quiet endurance for the fulfilment of his purposes. In many passages of the Old and New Testament the word *wait* has the significance here given to it by Milton. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord," *Psalm* xxvii. 14. "Rest in the Lord, and wait patiently for him," *Psalm* xxxvii. 7. "Our eyes wait upon the Lord our God, until that he have mercy upon us," *Psalm* cxxiii. 2. "O Lord, be gracious unto us; we have waited for thee," *Isaiah* xxxiii. 2. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 *Thessalonians* iii. 5.'

---

For the Sunday School Library choose biography. Messrs. Marshall Brothers have a series called 'The Empire Missionary Series.' Mr. J. Dinwoodie writes the life of *Mackay of Uganda* and of *General Gordon*, and Mr. A. K. Sharp gathers into one volume, called *Heralds of the Dawn*, the lives of David Livingstone, James Chalmers, Mary Slessor, and Ann Hasseltine Judson (each 2s. 6d.).

---

The Rev. A. R. Whitham, M.A., Principal of Culham College, has prepared an edition of *The Acts of the Apostles* for Messrs. Rivingtons' 'New Testament for Schools' (2 vols., 2s. 6d. each). The annotating is not overdone, and when a note is given it is full enough to lead to some thinking on the student's part; it never saves him from that exercise.

---

The Rev. Melvin Grove Kyle, D.D., LL.D., Newburg Professor of Biblical Theology and Biblical

Archæology, Xenia Theological Seminary, University City, at St. Louis, Missouri; Archæological Editor of the *Sunday School Times*; Associate Editor of *Bibliotheca Sacra*, still believes that Moses was the author of the Pentateuch. In his new book, *The Problem of the Pentateuch* (Scott; 8s. net), he relies mainly upon the Egyptian words that are found in the Pentateuch, especially in Exodus. He says: 'There are peculiar words, phrases and narratives, some in the Hebrew of the Pentateuch, some in the Egyptian of the inscriptions, which betray such relation between the Hebrew of the Pentateuch and the Egyptian of the inscriptions of the age of the Exodus, and such mutual influence of one language upon the other, as to certify both the books of the Pentateuch and these Egyptian inscriptions of Exodus times to the same period under the influence of the same customs and events.' Take two of his examples: 'Walls, Egyptian "*anbu*," are mentioned as along the eastern frontier of Egypt for which, indeed, the desert in that part of it was named, in Hebrew *Shur*, *i.e.* "walls." These "walls" were unknown in the later period of Egypt's history, when it is claimed by some that the Pentateuch was written, belong, in fact, only to the period claimed for them in the Pentateuch. It is hardly believable that they could have been thus correctly referred to by late writers. "Abomination," also, as applied to shepherds in the Pentateuch had no place in Egyptian life in the later times to which the Pentateuch is by some attributed. At the time of the Exodus, however, "*anbu*," walls, are of frequent mention in the Egyptian inscriptions, as on this eastern frontier, and "*aat*," "abomination," together with other equally appropriate epithets, were so persistently used to denote the Hyksos kings, the patrons of the Israelites at their entrance into Egypt, that, to this day, it has never been found possible to learn the ethnic name of these foreign oppressors of Egypt. This word "*aat*" passes out of use in this application of it in later times. The period of the Exodus is thus the only time when writers would naturally use these two words, "walls," and "abomination," and the only time when we may rightly expect them to be known.'

There are many other arguments, but the linguistic argument is the strongest of them all.

---

Sir W. Robertson Nicoll has written an Introduction to *Crashie Howe*, sketches of life in an upland, south-country parish in Scotland, written by the late Bertram Smith (Simpkin; 6s. net). The writing is that of a practised literary hand and the parish has been immortalized. 'When the Belgians came' is full of fun. The Crashie Howe folk were as hospitable as Arabs; they went so far in compliment as to endeavour to learn the Belgian refugees' language. 'Tibbie became so engrossed in the study that she even perverted for a time her native speech, and when I found her and Madame Bogaerts chatting together one day she looked up and addressed me also in the new *patois*. "She's worrit aboot her brither that's wounded. I tellt her I wad frag ye ta screeven a breef." I gathered that by that she meant she would ask me to write a letter.'

---

*The Life of Otto, Apostle of Pomerania*, 1060–1139, by Ebo and Herbordus, has been translated into English by Canon Charles H. Robinson, D.D. (S.P.C.K.; 8s. 6d. net). In his Introduction, Canon Robinson tells us all we need to know, practically all that is known, of the biographers of Otto; and, further, he estimates the value of the work which Otto did. The estimate is sound, though it is not high. Four reasons are given for Otto's failure to make Christianity the religion of the Pomeranians. They are worth recording. First, he appealed to the people by a display of personal wealth. Next, he began with the upper and better educated classes. Then he baptized without instruction. And, lastly, he made no serious effort to train a native ministry.

Yet Otto's life is worth reading. With all his failure he worked wonders—not physical miracles only, but more wonderful wonders of the spirit. And in Canon Robinson's most competent hands, Ebo and Herbordus become deeply interesting biographers.

---

A series of Handbooks are under preparation by the Foreign Office. One of them is entitled *Mohammedan History* (H.M. Stationery Office). It contains three essays: (1) 'The Rise of Islam and the Pan-Islamic Movement'; (2) 'The Rise of the Turks and the Pan-Turanian Movement'; (3) 'Islam in India and Africa.' No author's name appears, but each essay is well written and reliable.

---

Miss Alice Gardner has written a singularly inoffensive and yet singularly helpful book on the

Sacraments and the Sacramental. She calls it a *History of Sacrament in Relation to Thought and Progress* (Williams & Norgate; 6s. net). Her gifts are a sincere belief in the value of the sacramental in life, and an equally sincere and unaffected belief in the value of that love which thinketh no evil. These two gifts, with felicity of expression, are enough. As to the future and the prospects of union, she places her hope in common participation in Holy Communion. 'Our standard of preaching — from Anglican and Nonconformist pulpits alike—is not so high that we can afford to lose any chance of bringing fresh light and thought to any congregation by the presence of some teacher who has the power and the means. Yet we do not gain much sense of fellowship with a congregation by sitting occasionally at the feet of their pastor, with whose views we may or may not agree. Kneeling with others before the Altar is a very different thing. In fact, where earnest people of various denominations meet for consultation and prayer for distinctly Christian objects, they find it sometimes galling as well as unreasonable that they are not able to communicate together, even at the altar of an English church. That is, I believe, especially the case with the Student Christian Movement, among whom, as a *pis-aller*, unity of time is taken in compensation for unity of place, the old Nonconformist dislike of early communion being thrown to the winds.'

# The Spirit of Early Judaism.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

## Dominant Motive of Post-Exilic Activity.

Let us now see if there is any discoverable unity amid all this variety. Consider first the task which the returned exiles had to face: it was nothing less than the reconstruction of their shattered life. They returned from Babylon with Deutero-Isaiah's words of high hope and promise ringing in their ears and in their hearts. Weeping had endured for a long black night, but joy was to return in the morning. The Creator of the ends of the earth, who had brought them home, was neither faint nor weary. They had waited for Jehovah, and they had been comforted with the assurance that they would renew their strength, mounting up with wings as eagles, running without weariness, walking without faintness (Is $40^{31}$). The waste places were to be rebuilt and the Temple re-erected ($44^{26\text{-}28}$). Their imagination kindled at the thought of their beloved Zion and at the glory that was to be hers in the near future. Nowhere is more beautiful expression given to these glowing hopes than in the fine picture in $49^{18\text{-}21}$ of mother Zion welcoming back, with wonder in her eyes, the multitude of her children who had been scattered in the far-off land.

That was the dream: what was the reality? The small Book of Haggai reveals it in all its desolating pathos. The tragic disillusion, after eighteen years' struggle with the most adverse of circumstances in the home land, is poignantly expressed in the simple words: 'Ye looked for much, and behold! little' (Hag $1^{9}$). A blight lay upon everything—their land, their grain, their wine, their oil, their men, their cattle—upon all their efforts and all their hopes ($1^{11}$). They suffered from drought, bad trade, unemployment, opposition: 'there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the adversary, for I set all men every one against his neighbour' (Zec $8^{10}$). There were enemies without and strife within: neighbouring peoples bent on harassing the little struggling community, and ill-feeling and discord among her own members. That was the situation to which Haggai and Zechariah addressed themselves. Their task, like ours, was that of reconstructing their dilapidated world: and in one sense the whole effort of the early post-exilic period was *to assert* or re-assert *their national individuality*, which, of course, was pre-eminently and all but exclusively a religious individuality. It is this that explains the manifold activities of statesmen, prophets, priests, and wise men—of Nehemiah, of Haggai, Zechariah, Malachi, and Trito-Isaiah (chs. 56–66), of Ezra, and of the men who edited the Book of Proverbs: it is this that explains the

revival of the Temple in the earlier period and the creation of the synagogue in the later.

More than most nations the Jew has been conscious of his uniqueness, and vastly more than most nations has his development been governed by a single idea. Always their God had been their glory. As Julia Wedgwood has said, no other race 'has left on the ear of humanity so definite an impression of a single voice.' The sense of Israel's uniqueness runs throughout her literature from first to last: it is as old as the oracle of Balaam, 'Lo! it is a people that dwelleth alone, and shall not be reckoned among the nations' (Nu $23^9$), and it receives, as we have seen, fanatical expression in the very late Book of Esther ($8^{17}$ $9^{1f.}$). Other nations, too, have had their individuality and their mission, but the Jew expressed his individuality and pursued his mission with a sustained and deliberate consciousness which is without parallel. Every agency and institution was made to converge upon that end.

Indeed, the whole of Hebrew development, at least as represented by its greatest personalities, may be regarded as a struggle against alien spiritual forces which threatened to imperil its own distinctive genius. Hebrew life, like Christian (cf. Eph $6^{11ff.}$), was a perpetual warfare. The type of life and religion which the Hebrew felt himself divinely called to realize and to present to the world was unceasingly imperilled, now in this way, now in that. In early times the Canaanites were the assailing force, later it was the syncretistic worship encouraged by kings like Ahab (1 K $16^{31}$), Ahaz (2 K $16^{10ff.}$), or Manasseh (2 K $21^{3ff.}$); there was the ever-present menace of idolatry which persisted even during the exile (Ezk $20^{32}$); after the return there were the assaults of Samaritans, Arabians, Ammonites, and Philistines; and in the second century B.C. there was the most cruel and organized assault of all from the side of Græco-Syrian civilization. Against all this the Jew—and most deliberately in post-exilic times—sought to assert his national individuality. This is the secret of the unity in a literature of so much diversity.

It cannot be denied that sometimes—in such a book as Esther, for example—the assertion takes a peculiarly unlovely and indeed repulsive form; but it ought not to be forgotten that behind the form is a flaming jealousy for the fortunes of a people which is conscious of having a very precious deposit committed to its care. In this way, too, we can readily account for the rigour of an Ezra or the vehemence of a Nehemiah. These men felt that religion itself was at stake, and it was for religion that the Hebrew had been sent into the world. The key to their conduct in insisting upon divorce of the foreign women lies in the simple phrase of Malachi ($2^{11}$) which describes such a woman as 'the daughter *of a foreign god*.' Jezebel cannot come into Israel without bringing her Phœnician worship with her. The vigorous scene in Neh $13^{25}$, already alluded to, points the same moral. The thing that prompts Nehemiah to beat the Jews who had married women from the sister peoples and to pluck off their hair is that 'their children spoke half in the speech of Ashdod, and they could not speak in the Jews' language, but according to the language of each people' ($13^{24}$). To the devout Nehemiah bad Hebrew was an evil omen. The children's chatter in the streets suggested mongrel influences which could only end by destroying the purity of Hebrew religion, the Hebrew's only justification for existence, and thus shattering his mission to the world.

The Old Testament, read rightly, is one long protest, conscious or latent, from the beginning to the end. The religious distinctiveness of Israel, imperilled by war, trade and commerce, intermarriage, persecution, intercourse with idolatrous nations or subjection to idolatrous conquerors, is being continually defended in every variety of way. Numberless passages in the Old Testament, when we understand their historical implications, can be most luminously described as anti-Canaanite, anti-Assyrian, anti-Babylonian, or anti-Græco-Syrian. This does not mean, of course, that the Old Testament learnt nothing from the types of civilization which it attacked. In point of fact, it has a remarkably absorbent genius, and it learnt from them all, adapting, assimilating, and transforming. But that is another story. Here we are concerned with the aspect of protest. Some even of the most innocent assertions of the Old Testament have, for the historical student, a definitely polemical flavour: there is far more 'fight' in them than the ordinary reader imagines. The first chapter of Genesis, for example, is thoroughly anti-Babylonian. The Creation story, like the Flood story, is throughout an implicit criticism of the old heathen tales, and a deliberate elimination or transformation of such moral and

religious qualities as were intolerable to the purer and austerer genius of the Hebrew religion. Take so simple a sentence as, 'God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: (He made) the stars also.' That is anti-Babylonian: it is a blow struck at the heart of the old mythologies which worshipped 'the host of heaven,' regarding the heavenly bodies as divine—a literary blow like that other blow dealt by Josiah to the priests and paraphernalia of sun, moon, and star-worship (2 K $23^{5.11}$). Nay, it is more; as against the polytheism and the divided universe of Babylon, it involves the great conception of a universe which is truly one, under the control of a single sovereign Will which made and directs them. '*He* made them, and *He* set them in the sky.' So far from being gods, they are only lamps. If that is not criticism, what would be? It is only missed because it is so subtle.

The Book of Daniel is another protest, obvious enough to one who reads it alongside of the First Book of the Maccabees. The faithful Jewish people, with their religion and their sacred books, were being assailed with unparalleled fury by Antiochus Epiphanes. Much that was attractive in Hellenic civilization, as well as much that was repulsive, was being thrust upon them; and the Book of Daniel is the answer. Alike against the allurements and the persecutions of a pagan civilization it asserts the Hebrew religion with its austerity, its horror of idolatry, its gifts of comfort and strength and courage and hope; it counsels the sufferers to be patient but a little longer ($12^{12}$) and soon will come that Kingdom of God which shall know no end. The protest against contemporary pagan religion in Dn 1 is implicit, as in Gn 1, but it is as unmistakable. Daniel's refusal to partake of the king's food was well calculated to encourage men who had been put to the torture for declining to eat swine's flesh.

This assertion of national individuality in the face of the ever-present, if ever-changing, forces by which it was menaced or assailed, is the dominating impulse of the post-exilic age, directing the national energies of the Jews with a consciousness and a deliberation which is without parallel elsewhere; it shapes the ambitions and the policies of the leaders and the institutions of the people. It appears in operation very early in the flat rejection by Zerubbabel of the Samaritan offer to participate in the rebuilding of the Temple (Ezr $4^{1-3}$). The Samaritans plead with some justification, 'Let us build with you; for we seek your God, as ye do; and we sacrifice unto him since the days of Esarhaddon king of Assyria, who brought us up hither. But Zerubbabel, who cannot forget the mongrel origin of the Samaritans, bluntly retorts, 'Ye have nothing to do with us in building a house unto our God.' It is the same sense of the peril, from alien intrusion, to all that the Hebrew people stands for that explains the feverish energy with which Nehemiah on his return from Persia, hastens on the completion of the walls round about Jerusalem (Neh 4–6). At first but a heap of ruins which elicited only the scorn of Tobiah ($4^{2f.}$), they were completed in the incredibly short space of fifty-two days ($6^{15}$). Nehemiah, as truly as Ezekiel or Ezra, was one of the founders of Judaism, and his walls were a spiritual contribution to it. They were the barrier behind which the spiritual forces could develop, and without which anything might happen. For good, as well as for evil, the Jew shut himself off, and deliberately planned to lead his distinctive life.

### (i.) The Church.

This life was encouraged and developed in several ways—by the Church and the priesthood, by prophets, by sacred books, by wise men, and later—though this bulks hardly at all in the Old Testament (cf. Ps $74^{8}$)—by the synagogue. The words 'priest' and 'church' are writ large over all post-exilic literature. Theirs are the supreme interests, not only in the quasi-historical legislation of the Pentateuch, but equally in definitely historical books like Chronicles and Ezra and in the activities of the prophets. In contrast to the intensely ethical spirit of the pre-exilic Amos, nothing can be more significant than the ecclesiastical temper of Haggai, Zechariah, and Malachi, whose messages to a large extent turn upon the Temple and upon ritual obligation. With some justice it might be said of them, as has been said of Ezekiel, that they were priests disguised in prophet's robes. But all this only goes to show the enormous importance of the Church for the post-exilic period. Much of the precious inheritance of the past and all that was distinctive of the people was gathered round the formal observances of religion; and it was by this institution and by these observances that the Jews

made their protest and defended their sacred deposit, against the insidious paganism that encircled them.

### (ii.) Prophets.

The prophets, too, as we see, played their part, but it was not the old part. Gone is the torrent of ethical passion which lashed audiences into fury and brought the prophets themselves in peril of their lives. They are *epigonoi*, separated by a vast gulf from the days of the great prophetic fathers, and finally they disappear altogether; when the crisis is sorest not a prophetic voice is heard (Ps $74^9$, 1 Mac $4^{46}$ $9^{27}$ $14^{41}$). Where the priest holds sway, originality is stifled. As it was in the days of our Lord, whom men mistook for a resuscitated 'John the Baptist, or Elijah, or Jeremiah, or one of the (dead) prophets' (Mt $16^{14}$), because they had not daring enough to believe that God could create a new mighty personality, so it was in the days of Malachi ($4^5$), when the best that was hoped for was the reappearance on earth of the great Elijah. But prophecy, such as it was, ministered to a need, and went to strengthen the volume of protest against alien spiritual influences within and without the chosen people. The prophet would appeal to whatever enthusiasm and sense of unconventional approach to God was left in the people, just as the law would appeal to the more conventionally pious, and the wise man to the ordinary person on the level of his secular life.

### (iii.) Scripture.

Unquestionably, however, Judaism found one of her great bulwarks in her sacred books. Deuteronomy started Israel upon the path by which she became 'the people of the book'; and the sorrow-stricken exiles were driven by the love of their country's past and their passionate belief in her future to gather up and put together and edit the now more than ever precious relics of ancient song and history and prophecy and law. Considering that some of those earlier tales, though they must have offended the mature religious sense of the later priestly editors, were not by them summarily dismissed, we may perhaps assume that they were already securely lodged in the consciousness of the people, probably in what we should now call 'canonical' form. In any case it is evident that the Book early began to play an important part in nursing and developing the distinctive life of Judaism. It was a significant—some would say an ominous—day for Hebrew religion when Ezra 'the scribe' appeared with 'the law of God in his hand' (Ezr $7^{14}$). The vivid description in Neh 8 of the festival at which, for a week, the law was daily read and expounded, marks a new epoch in the history of the Jews. The impulse given by the exile to the collection of their sacred literature did not die down till all the books that had sustained the life of the Church were securely gathered into one great final collection. The steps of the process can be traced: by the year 400 B.C. the Pentateuch was practically 'canonical,' by 200 B.C. the prophetical and the prophetico-historical books, and by 100 B.C. all the others. It was a sound instinct—though not without its grave perils, as subsequent history has shown—that threw the Jew with ever-increasing passion upon his sacred books. In them was life, more particularly *his* life, the life which he was to incarnate and with which he was to challenge and confront the world. And it was a sound instinct that prompted Antiochus Epiphanes to aim at their destruction. He could not have dealt the spirit of Jewish nationality a deadlier blow. His Syrian soldiers 'rent in pieces the books of the law which they found, and set them on fire. And wheresoever was found with any a book of the covenant, and if any consented to the law, the king's sentence delivered him to death' (1 Mac $1^{56f.}$). But, as Ryle says (*The Canon of the Old Testament*, p. 135), 'the blow of the persecutor ensured the preservation of the Sacred Books.' The more powerfully their national and religious life was assailed, the more tenaciously did the Hebrews cling to their sacred books as the guardian and nurse of that life. All the facts go to show that it was the destruction of Jerusalem by the Romans that finally led the Jewish Rabbis to determine once and for all, by official pronouncement, the limits of the Hebrew Canon. When they had lost their independence, their country, their temple, their material all, they rallied their national life round the Scriptures; and it has proved as indestructible as they.

### (iv.) The Wise Men.

The synagogue, the appeal of whose services was spiritual, not spectacular, must also have been

a great support to Jewish religion on its non-ritual side; but, as it is scarcely alluded to in the Old Testament, we shall here pass over it and conclude by pointing out the place of the Wisdom literature and of the wise men in the strengthening of that which was distinctive of Hebrew religious and national life. Some of that literature is very daring, like Job and Ecclesiastes. These books are—like the Old Testament generally, as we have tried to show—protests: this time not a protest against degrading external influences, but against shallow and conventional attitudes of piety within Israel herself, a protest against a too facile faith which ignores facts. The Book of Proverbs, however, which is more dispassionate, and more moralistic than religious in the narrow sense, meets the average man on the ordinary levels of his secular life. But can this book of apophthegms, most shrewd, some witty, some commonplace, be in any sense regarded as a protest against some anti-Hebrew view of life? There are brilliant passages, like the notable description in the eighth chapter, and especially vv.[22-31], which make one feel how solemn and wonderful a thing Wisdom was to the profounder Hebrew mind. But what of the book as a whole? Does it encourage the good Jew to cherish his own religion against the seduction of other appeals?

Yes, this book, too, is a protest—a protest against the subtle and all-pervading spirit of the time when the wise men were teaching in their casual and unprofessional way: it was the spirit of Hellenism. Mr. W. A. L. Elmslie has put this with remarkable power and lucidity in his fine *Studies in Life from Jewish Proverbs* (pp. 98 f.). 'Hellenism,' he says, 'was swiftly becoming the very atmosphere men breathed. Certainly its manifold allurements were only too visibly and temptingly displayed before the eyes of the young and ambitious in Jerusalem. And yet Hellenism had met its match in the strange city of Zion. Greek met Jew, and in the struggle the Wise-men of Israel played no insignificant part. For they marshalled and moulded their proverbs till they represented the Wisdom of Israel set over against the worldly-wisdom of Greece. They counselled a way of life which was not the seductive Greek way. They sturdily opposed another doctrine to the fashionable immorality of Hellenism with its overwhelming prestige and its ostensible success. For several generations the attack of the new civilization came by way of peaceful penetration, which was perhaps harder to resist than open enmity, since nobody could deny the good in Hellenism, its beauty, and its cleverness, if only it had been pure in heart. Later . . . the campaign was to be conducted with all the devices of reckless and inhuman violence. Hebraism against Hellenism! All Egypt, Syria, and Persia had made scarcely an effort to resist the spell of the new learning and the new ways. At first sight, then, how unequal the contest! A stiff moralism preaching against the pleasures of sin to hot-blooded, able, and ambitious men. A clique of obscurantists arrayed not against a kingdom or an empire but against a magnificent world-conquering civilization. The Jews maintain their ground? Impossible! No, not wholly so; for this battle . . . was ultimately spiritual; and because the Jews held a conception of the nature and destiny of man deeper, truer, than even the Greeks had found, Hebraism in the end proved stronger than Hellenism with all its genius and all its works.' To this end the Proverbs, for all their seeming pedestrianism and simplicity, made a contribution of inestimable worth, because they insisted with unceasing iteration that there is no true wisdom apart from the fear of the Lord. Virtue is safe only when it grows upon the soil of a religion which has austerity at the heart of it, and the brilliant philosophies which deny this only illuminate the road that leadeth to destruction.

So it may be roundly said that the whole of post-exilic life and literature is organized round a protest. Was there ever a literature in which the presence of an enemy is so pervasively felt as it is in the Old Testament? Sometimes within Israel and sometimes without, but always he is there; he haunts the music of even the quietest Psalms ($23^5$). Israel's life is always being assailed by forces, material or spiritual or both—by Egyptians, Canaanites, Philistines, Ammonites, Moabites, Assyrians, Babylonians, Samaritans, Arabians, Greeks, Syrians. The story of the full-armed Philistine giant, ready to crush the little Hebrew boy, but defeated by him in the end, is a pictorial summary of Hebrew religious history. The life of the Hebrews, and especially from the exile on, was a struggle to keep that which they believed God had committed to their trust, and by various devices and with varying success they have kept it unto this day.

# In the Study.

## Virginibus Puerisque.

### Among the Fairies.

'Where the birds make their nests.'—Ps 104[17].

In the springtime there are country walks that lead to fairyland. A favourite one passes close by Jenny Wren's cottage. It is a quaint little habitation shaped something like a ball, and built of stalks of grass, moss, and leaves, and ornamented with tufts of lichen. The front door is just a wee round hole. You would laugh to see Jenny and her husband going in. Perhaps you do not know that they are both very proud and walk 'with their tails in the air.' Well, they can't get in at their own little cottage door without putting them down. Sometimes I think Jenny's cottage is set near the wayside, just to give people the chance of having a laugh like that of an innocent child.

There were fairies all about when the cottage was being built. It was a little fairy that made the two love each other. Mr. Wren indeed is very like Robin Goodfellow himself. If a mortal wants to see him he will show his little face for a second and then fly off, saying, 'I'm here, I'm here, you can't catch me,' in a most bewitching tone, finishing up with a note so exquisite that it could only be imitated on a fairy flute.

He is a very good husband to Jenny. He had begun to build and even to furnish the cottage before the home-coming of his little bride. And when at last she did come, weren't they happy? As her marriage portion she brought a few tufts of moss and the materials for a feather bed. Her husband would have gone on singing pretty words to her nearly all day, but practical little Jenny said, 'We'll build another house besides this, leave it empty, and, chit, chit, chit, chit chit chit chit the robbers,' and he answered, making every one of his words beautiful, 'Yes; chea—chea—chea—chea chea cheat the robbers.' And, chirped Jenny, 'We'll take our family into it when the days get cold and keep them cosy.' 'Chea—chea—cheat the robbers,' he answered; it was a favourite phrase with him.

Sitting on her six little eggs in the centre of her feather bed, Jenny looked a gentle motherly creature. But one day Jack Sparrow put his impertinent head in at the door and there was a sudden change. She flew at him in a fury, and gave him a pecking that he could not forget in a hurry.

One morning Sir Sparrow came sauntering by
And cast on the wren's house an envious eye;
With a strut of bravado and toss of his head,
'I'll put in my claim here,' the bold fellow said;
So straightway he mounted on impudent wing,
And entered the door without pausing to ring.
An instant—and swiftly that feathery knight,
All towsled and tumbled, in terror took flight,
While there by the door, in her favourite perch,
As neat as a lady just starting for church,
With this song on her lips, 'He will not call again
Unless he is asked,' said the little brown wren.[1]

What is it that makes Jenny and her husband so proud? They are very conscious that they belong to the aristocracy. Although they have no printed family tree that mortals could read, the fairies have records telling how once the birds determined to have a king, and decided that the election should fall upon the one who flew highest in the air. A competition accordingly took place, and the success of the eagle seemed assured. The wren, however, had somehow contrived to hop unperceived upon the eagle's back as the competitors started. The great bird did not feel the wren's weight but soared aloft until he was quite out of sight. At length he began to descend. Then the wren sprang from his back and, exerting all the strength possible to the ambitious soul that dwelt in that tiny body, he was able to reach a still higher elevation than the eagle: whereupon the wren was with due solemnity proclaimed, 'King of all birds.' And to Jenny, dear little mother Jenny, was given the name of 'The Lady of Heaven's Hen.' That was better than being made a bird queen, wasn't it?

And yet among mortals those little feathered folks used to be very badly persecuted. In some places it was the custom once a year for men and boys to go out to hunt the wren. Up till last

[1] A. M. Skinner and E. L. Skinner, *Stories for the Nature Hour*, 142.

century, indeed, the practice was common in Ireland. On Christmas day or St. Stephen's day the boys hunted and killed the wren and carried it from house to house on sticks decorated with holly. The bearers sang some lines, and if at the close they received a small coin they gave in return a feather of the poor little dead bird. These feathers were preserved with religious care, the possession of one being believed to be a preservation from shipwreck for a year.

In England it was supposed that if any one killed a wren or harried its nest he would break a bone or meet with some dreadful misfortune within the year. There is certainly a penalty attached to the ill-usage of Jenny.

> Malisons, Malisons, mair than ten,
> That harry the Ladye of Heaven's hen.

It were better to leave the little couple with the fairies: they ask for nothing, they give a great deal, and in thankfully taking life as God sends it, they teach us a lesson.

> Praise in the song of every sweet-voiced bird,
> Nor truer praise has God or man e'er heard;
> As all spontaneously it breaks and swells,
> The singer's thanks it all unconscious tells.[1]

---

### A World in a Bit of Stone.

'Let them praise the name of the LORD:
For he commanded, and they were created.'—Ps $148^5$.

Have any of you a fancy for geology? I hope you have. I hope you know a fossil when you see it. I even hope that some of you have started a collection of rocks and the fossils that are found in them. Geology sounds a very learned word, and the name makes you think it must be a dry subject to study. But I assure you that a well-written book on geology is hard to beat for interest and romance. For it is geology that tells us how this world of ours came to be the world we know. It is from geology that we learn how through the long ages God worked His silent and wonderful work of forming the seas and the dry land, the rocks and the mountains, the trees and the flowers, the living creatures of water, land, and air, and, last and most wonderful of all—man.

Geology tells us how the granite rocks of our Scottish Highlands were formed from certain minerals combined with water, heat, and tremendous pressure. It tells us how the limestone hills of the Black Country were once a limy mud at the bottom of an ocean, in which myriads of fish of strange shape swam. The natural oil of these fish helped to harden the limy mud. And though they lived and died millions of years ago, we see their strange skeletons still embedded in the solid rock they helped to make.

It is geology that reveals to us the hidden story of our coalfields. It tells how these black hard-looking lumps in our grates were once part of a wonderful sun-bathed tropical forest. Tree lizards climbed up and down the trunks and branches of the trees. Marsh flies and beetles hummed through the still air. Strange reptiles, half-fish, half-reptile, swarmed in the shallow seas and lagoons. Small ferns covered the ground with a thick tangle, and tall club mosses and giant 'horse tails' towered above them to a height of sixty feet or more. How do we know? Because their shapes are still to be seen impressed on the coal.

In the sandstones of that 'coaly' period are to be found to-day the marks of raindrops that fell millions of centuries ago. We can even tell from the slant of the marks from which direction the wind was blowing at the time. When the clouds passed over, the sun peeped out from behind the clouds and his heat baked the mud and cracked it as it does still. And the cracks are there, plain to see. So also are the trail markings of the worms which crawled over the rocks while they were yet mud.

It is geology that tells us how the chalk cliffs of Dover and the South-East of England were once a white mud at the bottom of a very deep sea which stretched from the West of Ireland to Russia. That mud was constantly being added to by the shells of minute sea creatures—so minute that a million of them would go into a thimble. They went on piling their shells one above another till the mud reached a depth of fifteen hundred feet. Then very slowly these sea floors were raised. The water grew shallower and shallower. The sea was drained off, and the chalk hardened and became a land surface.

Geology tells how by and by this part of our world grew intensely cold. It was covered by a tremendous sheet of ice, great glaciers formed, and we had what is known as the 'ice age.' How do we know that? Because we see the scratchings and groovings on the boulders which were carried down the valleys by the ice streams and glaciers.

[1] J. Oxenham, '*All Clear!*' 62.

Then geology relates how, after the ice age and the melting of the great ice sheet, man appeared on the earth. His rudely-shaped flint weapons and tools are found in the valley gravels near the beds of rivers. And from them we learn how the earliest man slew wild animals, hewed down trees, scooped out canoes, and cut holes in the ice for fishing purposes.

Yes, and when we have studied all these tales, and when we come to realize that there is not a pebble which we carelessly kick aside but has a history of a million years, we learn something else. What is it? This: that behind all these marvellous changes and progresses in nature, behind all these countless created beings, there has been Someone thinking and planning and loving and caring—Someone to whom a tiny atom in a piece of chalk is of vast importance—Someone who is still thinking and planning and loving and caring for all His creatures, even for little you and me.

## The Christian Year.

### Third Sunday after Easter.

**Your Conversation.**

'Having your conversation (R.V. 'behaviour') honest (R.V. 'seemly') among the Gentiles.'—1 P $2^{12}$.

It is not given to all men to have the faculty and function of the prophet, his clear sight, and his power of fruitful interpretation. The persuasive, wooing speech of the evangelist is not an element in the common endowment. The evangelist and the prophet may be only infrequent creations, and their gifts may have only a limited distribution. But we may all exercise the ministry of beauty. Every man may be an ambassador of life, discharging his office through the medium of holiness. Every man may be an evangelist in the domain of character, distributing his influence through the odour of sanctity, in seemliness of behaviour, in exquisite fitness of speech, in finely finished and well-proportioned life. This is a ministry for everybody, the apostleship of spiritual beauty. And so in the passage before us the apostle is engaged in delineating the features of the character that tells. He is depicting the forceful life. He is exhibiting the behaviour which is influential in leading men to reverent thought, and religious inquiry, and spiritual conviction.

Upon the early Christians was put the responsibility of proving by their lives the truth which they professed. If they had been false to it—if, while preaching God's righteousness and judgment, the holiness and love and redemption of their Master Christ, they had failed to live a life which suited their profession, what would have become of that gospel which they were charged to establish in the world? Who would have believed them if, while preaching goodness, they had been selfish, worldly, unmerciful? Who would have attended to them, if, besides all that was so strange, so unearthly in their teaching, they had seemed no more in earnest about what they spoke of than other men? We know how little the world was of itself disposed to receive their words; how it scoffed, reviled, insulted them; the one thing which forced it to listen, the one thing against such scoffs and slanders fell harmless, was their manifest, undeniable, untiring goodness. That at last did make their enemies, did make the world, in general, ashamed of speaking against them as evil-doers. That at last did put to silence the vain ignorance of foolish men, giving the worst names to that which was to save the world. And so the truth prevailed.

1. How is it with us—with us that rule two hundred million Gentiles in the East, whose flag flutters in every seaport of the world, and whose sails are white on every sea? Is our conversation honest amongst the Gentiles? Why does all the machinery for making temperance better understood seem to fail so utterly, or even to produce the opposite effect? The answer must be that men and women have more money to spend, and that they drink in proportion as they can pay for drinking. Oh, miserable and shameful confession, that there is no restraint upon us but that of want! So then, if God blesses us more, and sends forth our ships laden deeper with our products to gather back the wealth of the world, we will give freer course to that appetite which has made us Anglo-Saxons the proverb of the world. And can you suppose that all this flood of poison poured in year after year leaves us where it found us? Then let physiology burn her books, and let religion admit that her first premises of morality are unsound. As surely as the showers that fall in early springtime upon the brown glebe come back in glittering shoots that promise later corn, so surely do the showers of poison falling on the soul wither all the fresh shoots of feeling and affection, and reduce it to black and barren misery. God works by laws

and orders, and the poison that men drink acts like poison, not like balm; and the ruin that it works spreads in weakness and sickness and impotence to resist through generations, widening as it descends. There is no doubt of these facts; they are not exaggerations of rhetoric, but clear conclusions of science. They are forcing themselves on the convictions of all men. The very persons that descant of love and wine are sinking into silence. Look on the cup when the wine is red, but know what it contains. It biteth like the serpent, for the serpent's poison is in it. And how long shall a nation like this be allowed to hold, in the hands that grow feebler by indulgence, the sceptre of an empire so mighty? We show ourselves to the distant parts of our empire as though confessing that the only limit to our selfish indulgence would be the means for indulgence at our command. We should be missionaries of self-denial. We offer ourselves the Helots of the world.

2. And that other class of vices which, being almost secure from mention in the pulpit, grow bold upon their immunity, shall we not exhort one another to abstain from these? Impurity waits ever upon luxury, and the luxury is there. There was a time when sins of this class were secret and brought shame; they lift up their heads now, and are spoken of as an inevitable feature of highly civilized life. But 'they war against the soul! The dead are there, and the depths of hell!' Of all noble endeavours, of all firm resolutions, of the fresh affections and the quiet feeling of enjoyment, chastity is the condition. In the word 'libertine' is a covert claim for freedom on behalf of the impure, for whom in reality there is no freedom, nor growth, nor peace, nor real joy. We know of what the poet spoke when he said, no doubt from a sorrowing heart:

> But oh, it hardens all within,
> And petrifies the feeling.

So when the glozing tempter tells a young man that he 'shall not surely die for doing as men do,' the answer is ready, and the Bible and science are agreed upon its tenor. The one says that 'all that is best in human achievement is done upon the condition of chastity and self-denial, and that Nature herself has affixed a high reward to the resisting of a passion which nature yet implanted.' The other says, 'if any man defile the temple of God, him shall God destroy.'

## Fourth Sunday after Easter.

### The Spirit and Spiritual Life.

'When he, the Spirit of truth, is come, he will guide you into all truth.'—Jn $16^{13}$.

What is given to us as value for spiritual life in the thought of the Holy Spirit?

1. First of all, as the Passion of Christ gives to us all that we need in respect of the conception of a suffering God, similarly the Christian belief in the Holy Spirit gives us all that we need for the satisfaction of the idea of the divine immanence, of the indwelling of the divine life in the universe, including man. The idea of divine immanence is immensely valuable. In itself it is a most potent corrective of every kind of materialism, since materialism or naturalism—to use a rather more adequate term—shuts up its adherents into the belief that the whole of the natural order is self-sufficing, and that no place can be found for the transcendental conception of the natural order as merely one piece, and not the most important piece, of reality, and of its existence and life as something given and upheld by God. But it is also exceptionally easy for the idea of the divine immanence to be misapplied and abused, so that there results a pantheistic merging of God in the world, and the reaction from materialism comes round, full circle, to very nearly the point from which it started, the point where no discrimination between God and the world is apprehended. In both naturalism and pantheism the world is all that really remains at the end of the process of thought, though the character of the world is conceived of differently in the two systems. But a true notion of God's relationship to the world allows of a real distinction between Him and it. Now in the Christian doctrine of the Holy Spirit there is essentially present the thought of God as working in the world and in man. But, at the same time, God's independence of the world is apparent. For the doctrine of the Holy Spirit implies the free, vital energy of a personal God working world-wards and man-wards. The idea of the Spirit implies from the opening verses of Genesis the action of a gracious God who cannot be identified with creation. In the doctrine of the Holy Spirit there is no danger of God's transcendence being forgotten, and so it enables us both to think of the Holy Spirit as God, present in the world to inspire and guide, and also to

receive according to its natural interpretation the opening words of the Lord's Prayer, Our Father which art in heaven.

2. Secondly, the doctrine of the Holy Spirit gives us security for our belief that the immanence of God in the world is essentially a holy immanence—that is, to adopt Matthew Arnold's well-known saying, that there is in the world a 'power not ourselves which makes for righteousness.' That 'power' is not, as Arnold unfortunately regarded it, a general tendency, an idea which does not reach to the level of personality, but the Holy Spirit, revealing and effecting God's immanence in the world, in ourselves as conscience and in history as progress.

Conscience is the profoundest fact of our own human nature of which we have any direct experience. But while it is the profoundest, it is not obviously the most rational, though we are compelled to find some rational explanation of it, an explanation and not an explaining away. It is not in itself an immediately rational fact that we should find within ourselves something which so powerfully obstructs us from doing many things which we should like to do, and so powerfully commands us, and even drives us forward, to do many things which we do not wish to do. But a rational account can be given of conscience if we conceive of it, not under impersonal imagery, as a particular kind of force directed to particular ends and stored up within us, but as the expression or the register, not necessarily a perfect one, of the voice of God, so that in conscience the Holy Spirit of God, dwelling within us, makes Himself heard.

Then there is progress. There are those who regard the whole idea of progress as delusion. But even with the war so little removed from us in time, and still present with us in its consequences and our many distresses, it is impossible to look on the idea of progress as the supreme instance of man's faculty for myth-making. History is full enough of reversions and degenerations, but on the whole it becomes more difficult to identify right with might and to preach a doctrine of the devil take the hindmost. In that increasing difficulty is the mark of progress. It was felt as an immense difficulty by Germany, for though Germany acted on the identification of might with right she always had to find some defence of her action which involved the distinction between the two. She did not, and could not, talk to the world like a book of Bernhardi's or as an immoral or super-moral prophecy of Nietzsche's. It is an immense difficulty in industrial troubles. Of course, the difficulty is constantly solved in practice, and might and right are identified. But that kind of practice, while it reveals clearly enough man's sinful condition and his remoteness from moral perfection, is less significant for a judgment upon man's history and development than is the gradual diffusion of an atmosphere which is more and more clearly seen to be completely antagonistic to such practice. Ethical progress, involving this most important distinction between might and right, is the sign of the working of the Holy Spirit upon and within history. And when we thus conceive of the moral developments of human life, we realize that everything in the world which is good and true—the beautiful also, for that, too, has a divine meaning and value—represents the action within the world and within ourselves of the Holy Spirit.

3. Thirdly, the Holy Spirit is the Guide to truth. Most clearly is He so represented in the discourse before the Passion in St. John's Gospel. There the assurance is given that the Paraclete will teach, will remind, will bear witness, will guide into all truth, will unfold the future; it is He who will interpret Christ to the Church and the world.

Light is thrown upon this aspect of the Holy Spirit's work by that notable passage in the First Epistle of St. Peter which declares how the prophets searched what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. There we have the key to the inspiration of Scripture, with the preparation under the Old Covenant and the fulfilment in the New. And the guidance into truth is not an operation of the Spirit which is to be limited to men or books commonly spoken of as 'inspired.' All Christian believers, at whatever stage of Christian life they are, whether a catechumen saved alive from the degradation of a horrible and cruel idolatry, or an aged saint far advanced on the road towards spiritual maturity, express the presence and guidance of the Holy Spirit. To the Christian Gospel as a transcendental Gospel there is a corresponding response. The saints, the martyrs, the great pastors of the Church, the glowing words of the Church's prayers and hymns, the spiritual enthusiasm and mystic

devotion which is our heritage, are not mere facts of the past but live on as a perpetual inspiration, and from their fires new fires are ever being kindled. And all alike receive their warmth and light from that central fire which is the presence of the Holy Ghost in the world, from the inexhaustible activity of whose divine life there is supplied the power to meet and answer to new times and fresh needs. It is not an accident that one so far advanced in Christian saintliness as Mr. Keble said that after the Lord's Prayer nothing helped the spiritual life so much as the repetition of the *Veni Creator*.

So the mystery of God, the mystery of the Holy Trinity, in the Godhead Itself and as the Godhead is revealed to us, is made complete in the thought of the Holy Spirit. It is not an altogether easy thought, nor one whereof the religious value is immediately apparent and usable. And just because of this we may find that the more we look into it the richer it becomes, and the more illumination it can shed upon the nature of God and the dealings of God with man.[1]

---

### Fifth Sunday after Easter.

**The Church and its Responsibility.**

'Go thou and publish abroad the kingdom of God.'—Lk $9^{60}$.

The Church has immense responsibility for the social conditions which shape the individual life. It must refuse to condone or tolerate conditions which make religion impossible. This denomination represents the extreme of emphasis upon the individual. We believe that 'the soul of all improvement is the improvement of the soul.' We believe that the world will never be saved by social reform, by hygiene, by soup kitchens, or by modern plumbing. It will be saved only as individuals are saved, *i.e.*, transformed in purpose and allegiance and made partakers of the divine nature.

But as no man can breathe in a vacuum, no man can long remain Christian if all his surroundings are anti-Christian and his whole environment is a denial of the possibility of a Christian order on the earth. An anti-Christian society will poison and suffocate the individual Christian man. We need not only good men but good relations between men, and without such relations the isolated individual Christian will shrivel up and cease to be. Hence the Christian Church has a vital concern with reconstruction of the social order. What can the Church do to-day as it stands between the shattered world of 1914 and the Christian world that is to be? It cannot pose as an authority in sociology or economics. It should not rush in where experts fear to tread. It cannot offer competent opinions on municipal government, or on taxation, or social insurance, or the exact number of hours a man ought to work in a day, or the amount of wages he ought to receive. But of certain things the Church is absolutely sure, and on these it must speak in trumpet tones.

1. *The Church can and must affirm the sacredness of personality.* A person is not a thing to be bought and sold, used and flung aside, exploited for another's gain. A person is not a means to anything but an end in himself. He is never a tool or a 'hand,' but is a spark of the divine and eternal. In three consecutive stories Jesus set forth His conception of the human being—the stories of the lost coin, the lost sheep, and the lost son. The lost coin was still precious metal, the lost sheep was still dear to the shepherd, the lost son was still a son and heir to all the Father possessed.

Hence labour that degrades and stunts the personality cannot be tolerated in a Christian land. Labour cannot indeed be always agreeable. Work is not play, and religion is not afraid of hard work. Honest work is not a curse but an education. It means burden-bearing, strenuous, unremitting effort, heroic overcoming of obstacles. Let no Utopian dream, whether painted by evangelism or Bolshevism, hide from us the grim reality. Some men must dig our ditches through the rocks and mud, and mine our coal in the sunless depths of the earth, and breathe the hot air of the glass-factory, and make sulphur matches, and feed the blazing fires in the hold of the ocean liner. Some women must scrub prosaic floors, and wash dishes, and mend torn garments, and do the daily drudgery which is the price of a home. 'In the sweat of thy face shalt thou eat bread'—no mass meetings or street orators can reverse that sentence. This is not an easy world and was not meant to be.

But the toil of the home need not crush out the soul of womanhood, and the toil of the farm and the factory need not crush the aspiration of man-

[1] J. K. Mozley, *Historic Christianity and the 'Apostles' Creed*.

hood and womanhood. Toil that undermines health, that permanently saps nervous energy, toil that is aimless and hopeless because it sees no outcome, toil that has no satisfaction in the process and no share in the result—that is anti-Christian toil and must not be allowed in a Christian land. From the standpoint of mere production that kind of work is wasteful, since it means lessened output reluctantly yielded by sullen workers. But from the standpoint of religion that kind of work is condemned as dwarfing to the souls of men.

2. *The Church must affirm democracy*; *i.e.*, equal opportunity for all persons to develop their highest powers. Of course, all men are not born equal—that is the flashing phrase found in the Declaration of Independence, nowhere found in the New Testament. Persons are not equal in capacity or attainment, and never can be. Men are no more alike in their ability to imagine, administer, and create than they are in the colour of their eyes and hair. Men are not bricks in a row, each one eight inches by two by four; they are members in a social body. But each member must participate in the life of the whole body, and if shut out of that life it will make trouble for all the rest. A little finger left to fester in pain will send pain through every limb and at length still the beating of the central heart. The whole body is crippled when a single member is left to suffer and to die.

The remedy for the rule of the tyrant and the rule of the mob is to be found in the simple, far-reaching principles of Christian democracy. That democracy must prevail in the Church, in political life, in business life, and in the entire social order. Democracy does not mean that one man is as good as another, but that all men are good enough to have a voice in choosing the best. It does not mean that all are equally wise, but that all are wise enough to help in discovering the wisest and letting him lead the way. Democracy is clumsy but Christian. Autocracy is smooth-running, but sure in the end to run upon the rocks. Some one has said that autocracy is like a swift ship, beautiful to see until it strikes and founders on a ledge; while democracy it like sailing on a raft—your feet are always uncomfortably wet, but your craft cannot sink. But whether comfortable or not, democracy is the only social order that is compatible with the fundamental teachings of the Christian faith.

3. *The Church must affirm that the law of love is a law of nature as well as a law of God*, and is not to be subordinated to any so-called laws of biology or economics. We are in constant danger of fatalistic surrender to supposed economic laws formulated by thinkers long since dead. We sometimes say: 'There is no escape from the iron law of supply and demand,' when as a matter of fact one of our chief tasks in life is to prevent the mechanical play of blind economic forces. We say: 'Men can always be depended on to act selfishly,' and as we say it the men in khaki go marching down the street to disprove our pagan theory. We say: 'Strong men must triumph and the weak must always go to the wall,' but every Christian orphanage and hospital and school is built to combat our assertion. We say: 'Salaries and wages go up and down according to the number of men standing idle,' and every combination of capital or of labour is designed to defeat that automatic process.

Christianity cannot recognize industrial war as the future basis of society. That kind of war is to-day advocated by two classes: those that have desperately failed and gone under in the social struggle and so think any change must be for the better, and those who have completely succeeded in the struggle and who will welcome no change in a social order which has made them prosperous. But a society built on industrial antagonism is a pyramid standing on its apex already toppling into ruin.

The Church does not know enough to serve as arbitrator in specific troubles. But it does know and must say that until the motive of suspicion is replaced by mutual confidence, until industry is based not on fear but on faith and respect, there is no peace and no progress. Fear is weakening and demoralizing, and every industry which uses fear of poverty or sickness or social stigma or any kind of fear as its main motive will prove financially disappointing and socially dangerous. That leads us to our fourth principle.

4. *The Church must affirm that all honest enterprise is a partnership* in which all men should work with common purpose, common responsibility, and common share in the result. Seventy-five years ago private business was usually and obviously such a partnership. The shoemaker sat in his little old-fashioned shop with his apprentice beside him, and together they made a pair of shoes

for the neighbour who bought them. The whole process was shot through with personal regard and friendly service. Now the shoemaker employs a thousand 'hands' and sits behind a glass door—and glass is a non-conductor. Neither side knows how the other half thinks and does not try to know. Yet until each side knows what the other thinks, and why it thinks so, we shall have not honourable partnership but dishonourable and impoverishing warfare.

This modern impersonal mechanical relation must be swept away by the incoming of a genuine desire for partnership and a resolute determination by all parties to establish it. We had that partnership in war. Our millions of soldiers flamed with a common purpose, and they realized that the officers shared their purpose with them. If millions could organize so effectively for destruction in war, can they not do it for construction in peace? If they could combine to annihilate the farm and the factory and the cathedral, can they not combine to till the farm and operate the factory and make the house of God the gate of heaven? They can—they will! All we need is eyes to see the absolute necessity for doing it, and united resolve that it shall be done.

We must Christianize the process as well as the product of industry. We must give fuller, freer, finer life to all who work beside us, on whichever side of the glass door they sit. We must give that fuller life not out of benevolence but out of justice; not as 'welfare work' but as one of the costs of production. We must lift up the standards of housing, schooling, living. We must prevent the depletion of health, the exhaustion of energy, the strain and tension of fear, and must make the health and happiness of the workers the first charge upon all productive industry.[1]

---

SUNDAY AFTER ASCENSION.

For Witness.

'Ye are an elect race.'—1 P $2^9$.

1. This was something to rejoice in. The very keynote of this Epistle may be said to be joy in the resurrection of the Lord Jesus, joy in Jesus the risen Saviour Himself. He strikes this note of praise when, immediately after inscribing his Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, he begins: 'Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' It is this bright hope which is to gladden the disciples in all their tribulations, this lively hope, this hope which has life in it, which is to sustain and carry them forward.

2. But it was something to rejoice in with trembling. Day and night Christians were face to face with a hostile world; in the very first days, not so much a hostile world as an insinuating and seducing world. It was a world which was—in all its manifold activities, in its religion and in its want of religion, in its daily behaviour, in its speech and manners, and in the very accent of its mind—a systematic denial of all those dear and sacred things which warmed the heart and maintained the will of those first believers. And so they drew together around the sacred Name. They met to invoke and to share the presence of their Exalted Lord. They had no strength and no resource except there, in the depth and solitude of things. But they knew, as we know, how delicately poised the soul is in those high moments; how the presence of even one who, in secret, is indisposed or treacherous may trouble and corrupt the atmosphere. They knew that the Holy Spirit—that blessed tasting of God's reality—still descends upon souls in the form of a dove; in the form of a timid creature, susceptible and shy, which will depart offended by any want of welcome. And it was their awful care that they should not lose the great assurance in the Holy Spirit that what they believed and were suffering for was, indeed, the very truth.

Christ founded His Church to be a home, to be a place of refuge and retreat and recovery for the souls of those who, in this difficult world, are seeking to live 'as seeing him who is invisible.' You recall those words of Newman's in which he states—in incomparable speech—the function and final necessity for a Divine Society in the world—a Society which cannot but be separate and exclusive, and one which, it may even be, from time to time, according to the spirit of an age, must present a hard and hostile countenance to the world. For we must live, and good people must live in a godly way, and life is hard, and we must find reasons for living by the higher call and

[1] W. H. P. Faunce, in *The Biblical World*.

resources to sustain our obedience. 'Starting then with the being of a God (which . . . is as certain as my own existence, though when I try to put the grounds of that certainty into logical shape, I find a difficulty in doing so in mood and in figure to my satisfaction), I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth of which my whole being is so full, and the effect upon me is, in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. If I looked into a mirror and did not see my face, I should have the sort of feeling which actually comes over me when I look into this living world and see no reflection of its Creator.'

It was for souls which have something of that sensitiveness, something of that capacity for fear, for loneliness, for reflection, and for the consolation of faith, that the Church of Christ came into being; and it is by the force of the necessities of such souls, and in answer to their cry, that the Church survives and will survive.[1]

[1] *Record of Christian Work*, Jan. 1913, p. 32.

# The Rationale of Corporate Worship.

By Principal E. Griffith-Jones, D.D., United College, Bradford.

In these days of lessened attendance at public worship, which seems to be a feature of all Western nations, the question has been agitating the minds of those interested in the subject—*Why men do not go to church?*—the postulate behind this question of course being the assumption that they ought to do so, but that, for some reason mainly connected with the unsatisfactoriness and unhelpfulness of the services usually rendered, they have ceased to find any help from them. But, is there not a prior question? *Why should men go to church at all?* Is there any reason in the nature of religion, or in human nature itself, why worship should be normally *communal*? Why, in a word, should the worship of God be more satisfactory by way of human fellowship rather than of individual meditation and aspiration? Can we give a rationale of corporate worship? This is a question which has not been sufficiently explored, and I propose in this paper to endeavour to throw some light upon it.

For it is undeniable that men in all ages and under the most diverse circumstances and conditions have found it helpful to worship in fellowship. So far as I am aware, there is no religion, ancient or modern, which has not had a more or less elaborate system of rites and ceremonies to be celebrated in common. The approach to the Divine has normally always and everywhere been made in the fellowship of like-minded people, who share the same beliefs, and who find their spiritual affinities reinforced and enriched through the medium of this communal approach. Without for a moment forgetting that there is a place in religion—and a great place—for private devotion, meditation, and prayer, there must be some profound reason why men have thus instinctively (or intuitively) gathered together in groups, often in great multitudes, in a common effort to envisage spiritual realities, and to link themselves to the object or objects of their religious worship. The vast majority of men and women find it unquestionably easier to cultivate religion in company than in solitude. Why is this?

I am not satisfied that it is mere unthinking habit; or that it is one of the unreflective automatisms of human nature; or that the 'herd' or social instinct accounts for it. Such a universal phenomenon must have a deeper source in the constitution of human nature itself, and in the necessities of the case. 'Quod semper, quod ubique, quod ab omnibus igitur' bears witness to a fundamental and irrepressible need in the soul of man. It is worth while trying to run this elusive something to earth.

## I.

Let it be fully conceded that the prime sources of religious inspiration are to be found not in congregations but in spiritually gifted individuals, whose grasp of spiritual reality is original and at first hand. Every great religion had its inception in the soul of a single seer or prophet, whose vision of spiritual reality owed little or nothing to

the influence of others, certainly not of the crowd, but who came forth from deep solitude to tell his message—a solitude where he had met God face to face. The *differentia* of the prophetic soul is his supreme confidence that he comes from the very presence of God with an authentic and authoritative Word carrying its own credentials, and bearing its own witness. The secret of such men is incommunicable; and it always dies with them.

The same is true in a lesser degree of all great religious teachers and preachers. They are men who are in touch with the sources of religious truth at first hand; their vision is immediate; they have been in touch with God Himself; they know Him for themselves, and their mission is to go forth into the world and to tell it to others. It is as impossible to account for this gift as it is to doubt its reality and genuineness. We have all met such men and women, whose very presence carries with it a sense of the nearness and cogency of spiritual realities. Unless we preachers possess something of this gift, and are able to make others feel it in all we say and do and are in our office, we are unworthy of it, and our efforts to help them will be in vain. For then we are not voices with a message of our own, but thin and substantial echoes of other and more authentic voices, and it is no wonder if our ministry is vain and unappreciated. Only by cultivating a genuine and first-hand acquaintance with God can we gain that experience of things Divine which alone will commend our ministry to our people.

II.

It is certain, however, that the vast majority of our fellow-men, while they are not devoid of the religious instinct, find it difficult, if not impossible, to cultivate this in solitude and in their own right. They lean on others. Only through the action of the social sense does the conviction that they are in real touch with the Divine come home to them with power. And there is a profound reason for this.

Those who have followed the recent movements of philosophy will recall the emphasis which is laid on what Professor James Ward calls the process of 'intersubjective intercourse' as the chief means whereby we arrive at the conviction that there is an objective world. By this process is meant our capacity of communicating with other persons. How this is done is not at all clear; the fact is unquestionable that whereas each of us is, strictly speaking, locked up in his own subjective world, and cannot by any means get out of it so as to enter directly into the mind of other persons, we do as a matter of fact somehow share in experiences common to them and us. Without the *transeunt* act which is performed in every social experience, we should all be living in different worlds of our own, and there would be as many universes as there were individuals to experience them. As it is, we are convinced that though we view the universe from different points of view it is in effect the same universe for us all. And that it is a real universe, not a subjective phantom, is a conviction which could never be fully ours were it not that we are persuaded that others enjoy it in common with ourselves.

Professor Merz, for instance, says: 'The fact that we share with others certain of our personal experiences may be held to furnish us with the first and most important criterion of reality.' We can fully trust our individual impressions and experiences as having objective reality only when we find that they are shared by others. This is so even with our impressions of material objects; if we find that others around us do not see what we see in front of us, we first doubt *their* sanity, or, if the failure extends to several other persons, we begin to doubt *our own*. This becomes still more marked in the case of less tangible things, and especially is it so as we approach the highest realities. To quote Professor Merz again: 'It is in this way that such sensations as the beautiful, the good and the spiritual, which seem originally purely personal, acquire more or less of objective reality as we find that others share them with us. . . . The instances are numberless, especially in our emotional life, where we perceive how certain interests start from apparently small or passing beginnings, and through intercourse with others grow in importance, and in the end stand forth as definite objects of our contemplation or desire. And on the other hand, interests and things which at one time of our life commanded our full attention and governed our thoughts and actions, retire into the background through want of encouragement by others, and ultimately sink into insignificance and unreality' (*A Fragment of Human Mind*, pp. 113, 114).

Now it is acknowledged that, of all regions of reality, the human soul has least satisfactory and

certain hold on the spiritual world. Those who desire to cultivate close relations with the realities of that world find themselves in need of every possible help. In turning to God, therefore, we instinctively turn to one another in order that by this method of 'inter-subjective intercourse' we may reinforce our hold upon Him and on the delicate and dimly perceived realities of His Kingdom. True, we can do this partly by private devotion, but chiefly we do so by personal intercourse in ordinary life, or in gatherings small or great in which we seek His face together in public. When Jesus therefore said, 'Where two or three are gathered in my name, there am I in the midst of them,' He was uttering a promise in intimate harmony with one of the fundamental laws of our spiritual being. And when worshipping congregations meet together under appropriate and helpful conditions for the purpose of Divine worship, we find that law in active operation. By common acts of prayer, meditation, song, and speech, the faith of all reinforces the faith of each, and the faith of each goes to swell the sum-total of faith in the whole fellowship or assembly. Thus, since we realize ourselves spiritually through and in others, the common act of worship becomes an incentive to each individual soul present; and in a properly conducted and effective religious service every worshipper should go away feeling that his whole spiritual nature has been reinforced and vivified by an experience which was all the more intimately personal, because so profoundly communal. Conversely, if the worship is cold, formal, and lacking in the note of corporate sympathy, each member of the congregation goes home feeling more or less depressed, and with a secret resentment against either the minister or his fellow-worshippers, the result being a lessened religious vitality in the faith of all concerned. The fault in any particular case may be partly or altogether with himself; at the same time there is a sound instinct behind this attitude. It shows a right conception of the purpose of public worship, which is to uplift each individual worshipper by communal fellowship into a sense of the validity and nearness of the spiritual world of which all are in search.

## III.

The reality of religion is thus immensely deepened in all of us according as we find our own sense of it echoed and ratified by the experience of others. Apart of course from personal intuition, we should be unable to enter at all into their experience, nor could they enter into ours; but the intuition in most of us is vague and uncertain; it needs reinforcement by every means in our power; and without some means of testing its validity, we should be haunted with doubt whether our impressions are not purely subjective and hallucinatory. That reinforcement and test come through the 'intersubjective intercourse' of religious communion, meaning by the term in this connexion not only the fellowship of living persons but the agelong experience of earlier believers, whose testimony comes to us along the channels of history. That testimony has been a cumulative one, and each generation as it comes and goes adds something to the pile. The Church universal is thus in a very literal sense the 'pillar and ground of the truth.' Its experience is cumulative and constantly growing; those who come under its inspiration and shelter find themselves surrounded by a massive body of 'objective truth' which has come down from past ages, to which they add their own contribution, while at the same time providing a corrective or critical element of their own. As we make ourselves acquainted with the records of this past faith we are often made to feel the poverty and insignificance of our own individual share in the process, but the final result is vastly to reinforce such faith as we have. This reinforcement is increased by the intersubjective religious intercourse we have with living believers both in our personal relations and in the common worship of the Church, which is the normal channel of its action. Without it, most of us would be quite unable to maintain our spiritual balance; and it is a fact beyond question that most of those who give up the habit of public worship gradually lose touch with religion altogether, and what in their youth was to them a living reality gradually becomes a vague memory and finally a forgotten chapter in experience. Only the gifted few can retain the vitality and warmth of their religious life when out of touch with the larger life of the Church. The very fact that they can do so throws on them a serious responsibility; for it is from such self-poised and seminal personalities that the Church itself largely derives her own vitality and warmth, and they have no right to deny others the benefit of their

richer and ampler contribution to the corporate life. The Church of to-day is suffering greatly from the defection of thousands who if they had been faithful to their duty would be among the most potent members of her fellowship, and it is reasonable to suggest that their own life would be reciprocally fuller and happier as well.

IV.

If all this is true, then certain results follow.

1. In the first place, it proves the *tremendous importance of the preacher's function* in the conduct of public worship. The fountain-head of inspiration lies in his prophetic function and depends on the reality of his religious experience, and on his capacity to pass on its contagion to others; and if he is himself insensitive to the august realities whose influence he is there to bring to bear on his people, or if he fails to direct them into paths of true edification, his responsibility is great. When we consider how all present depend on him for the orientation of their thoughts, and on the temper in which they together approach their common objective, it is difficult to exaggerate this responsibility. With a cold, formal, insensitive preacher in the pulpit, how can the congregation arrive at the goal to which he professes to lead them?

'Whenever the pulpit is invaded by a formalist,' wrote Emerson in his 'Divinity Address,' 'then is the worshipper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift but smite and affront us. We would fain wrap our cloaks about us and secure as best we may a solitude that hears not. I once heard a preacher who sorely tempted me to say I will go to church no more. Men go, I think, because they are wont to go, else had no soul entered the temple that afternoon. A snow-storm was falling around us. The snow-storm was real; the preacher was merely spectral; and the eye felt the sad contrast in looking at him, and then out of the window at the beautiful meteor of the snow.'[1] It is no wonder that when this tragic thing occurs, harsh and often bitter criticisms are passed by worshippers on the charlatan in the pulpit, and that they complain of the coldness and formality of a service to which they had gone with such high and legitimate expectations. None of us can be equally inspiring to every one at all times; but we should always be able to give those who come to hear us in a mood of sincere receptivity some sense of the solemn opportunity of the occasion, and send them away with some crumb of truth to meditate over and live by. Especially is this so with those of us who lead a 'voluntary' form of worship, and on whom those present have to depend for the prayers as well as the sermon. When such a service is adequately and reverently rendered, the opportunity of leading the congregation into the very holy of holies is at its highest; and a total failure to do this makes the case tragic and terrible. Better a fully liturgical service in which the preacher has no chance of expressing his individuality except in a brief sermon or address than that such a paralysing experience should be inflicted on the congregation; for they have at least the privilege of being borne up into the presence of God on the wings of prayers consecrated by the usage of centuries and emanating from the hearts of some of the great saints of the ages. In the face of such a danger it is no wonder that most congregations are beginning to ask for a service which contains a modicum of liturgy which will safeguard the situation from disaster. A truly prophetic soul in the pulpit will, however, never be at a loss now to bring his people into the authentic presence of God; and in such a case a 'free' form of worship will always have its place in the ministrations of the sanctuary.

2. But the preacher is not the only source of inspiration in worship. *The individual worshipper has his duties no less than the minister.* He is there not only to receive, but also to impart, some 'spiritual gift.' He must, if he is to fill his place, come prepared in mind and heart for the occasion. He has no right to expect that he should be automatically inspired. His receptivity and his responsiveness must be cultivated. He should remember that his condition of mind and heart not only determines the extent to which he can be benefited, but that these react strongly on both the preacher and his fellow-worshippers. A cold hearer makes a helpless preacher. Even our Lord could do no mighty works in Capernaum and Bethsaida, 'because of their unbelief.' The individual worshipper should remember that he is there not only for his own sake but for the sake of others; that his spiritual temper will inevitably make it either easier or harder for those near him to enter into the sanctities of the occasion.

[1] Bohn's Ed., ii. p. 198.

This is an aspect of communal worship which I am afraid is not often thought of, and the consequences are sometimes disastrous. It is not too much to say that one thoroughly unsympathetic hearer makes it profoundly difficult for those around him to enter heartily into the service; while an incandescent soul will create a little centre of warmth and vitality which will pass like a stimulating breath into other hearts around him. We preachers know how greatly we are helped by the presence and help of certain members in our congregations, and how we miss them when they are not present. Do not these glowing faces haunt us even in our hours of study-preparation, and draw out the best of which we are capable when we deliver our message? In looking back on my own ministry a galaxy of such faces gather round the walls of memory, and fill my heart with gratitude that I was once privileged to take them with me into the 'secret place of the Most High.' Doubtless all of you have some such memories to cheer you on your way. We thank God for those blessed faces, many of which are now praising God around the Great White Throne.

3. But even this is not all. *The congregation as a whole also has its part to play*, and that not a small one, in successful worship. For every congregation is a kind of entity with its own characteristic spiritual quality. It is easier to preach and worship in some churches than in others, not merely (or chiefly) because of the building—though that too has its influence—but because of the habitual temper of its attendants. As time goes on it acquires an atmosphere, an 'ethos' of its own. This is partly created by the preacher; but *it is also partly the result of the reciprocal influence of the regular hearers* on one another. If the one acts on the many, the many react on the one, and in time they all find themselves 'keyed' to the same note of spiritual responsiveness or the opposite. They tend to lift each other unconsciously into the mood and practice of true worship; or to depress each other into coldness and lethargy. This largely accounts for the success or failure of particular ministries; it also largely determines whether the church is well or ill attended, according as occasional worshippers find the atmosphere helpful or inhibitive to their own spiritual response. Here also is an aspect of our subject that does not receive the study it deserves. The infusion of a right spiritual temperature into his people should be one of the first duties of a minister when beginning his work in a new pastorate. If it is already high and helpful he should do his utmost to maintain it at that level; if it is low and uncertain, he should do all that in him lies to raise it to the point of incandescence. By cultivating a prayerful habit of life in private and public; by solicitous care in the choice of hymns and in giving an organic unity to each act of worship; by stimulating the spirit of brotherhood in the community to which he ministers, he can do much to ensure this result. But here also must be active response in the congregation. Formality and triviality of spirit should be sedulously discouraged. Every habitual worshipper should be encouraged to take an active and hearty part in all the exercises of worship, and to realize that the service is one communal act, and not a series of individual and isolated acts. When such a feeling is attained, and all join as one heart and one voice in approaching the throne of heavenly grace, the fountains of praise will be unsealed, and all will realize that they are truly in the House of God, and at the very gates of Heaven.

# Contributions and Comments.

## Romans iii. 26.

One may without fear of contradiction say that for distinctively Pauline theology there is no more fundamental passage than Ro $3^{21-26}$. The last two verses of that passage contain a theodicy, rendered necessary because God forgave men under the former dispensation, as He does also under the present dispensation. In the course of that theodicy occurs an expression—ἐν τῇ ἀνοχῇ τοῦ θεοῦ—which has met with somewhat varied interpretations at the hands of expositors. Thus Gifford says that ἀνοχή signifies a temporary suspension of anger; Shedd, that it signifies indulgence, which itself requires to be set right by some method that satisfies the principle of justice.

I am not suggesting anything quite novel when I submit that a reference given by Moulton and Milligan helps us to determine exactly the meaning here. In P. Oxy. vii. 1068[15], they tell us, occurs the expression: ἀλλὰ ἡμερῶν ἀνοχήν ἔχω, which they render, 'and I have a delay of some days.' 'Delay,' I take it, in Ro 3[26] gives the correct idea. Believers, under the former dispensation, were set free on the credit of a satisfaction to be rendered in the fulness of time. Credit meant delay, and that credit may be said to have been given to the Son of God Himself, and through Him to those for whom He became surety. JOHN R. MACKAY.

*Edinburgh.*

## A Certain Village—not Bethany.

IT has always seemed clear to me that in Jn 11[1] the Fourth Evangelist is distinguishing Bethany where Lazarus lived from the village of his birth where his sisters still lived (ἀπὸ Βηθανίας, ἐκ τῆς κώμης). And here is extraneous confirmation: 'The hospitality of Orientals is proverbial the world over. . . . But whether hospitality is extended to strangers or to friends, it is the man who entertains, and not the woman' (Rihbany: *The Syrian Christ*, 146).

Now turn to Lk 10[38]: 'A certain woman named Martha received him into her house'—for there was no 'host': Lazarus lived elsewhere, at Bethany. F. WARBURTON LEWIS.

*Rickmansworth.*

## Deissmannism before Deissmann.

SEVERAL more or less fragmentary anticipations of 'Deissmannism' and the 'new' views about the Greek of the Bible have been pointed out by scholars in recent years, but it seems to have escaped notice that all the essentials of the 'new' views were set forth at some length by the late (Sir) James Donaldson (1831–1915) a generation before the publication of Deissmann's *Bibelstudien* (1895). I refer to the able and judicious article 'Greek Language (Biblical)' in the third edition of Kitto's *Cyclopædia of Biblical Literature* (edited by W. L. Alexander, 1862–66), vol. ii. (1864) pp. 169[b]–172[a].

I might perhaps add that I am told by a member—or rather *the* member—of the late Principal (Sir) William Peterson's 1890 or 1891 Greek Class in University College, Dundee, that he was wont to speak already at that time of the N.T. as being obviously written in the everyday Greek of the period. Peterson had been a pupil of Donaldson's at the Royal High School of Edinburgh.

In his *History of Classical Scholarship*, vol. ii. p. 286, Sir John Sandys says of Salmasius: 'In his *Funus linguae Hellenisticae* (1643) he contends that the language of the Greek Scriptures is not a separate dialect but the ordinary Greek of the time.' Salmasius might have signed this statement himself, but it is nevertheless quite misleading, as Salmasius uses 'dialect' in a different sense from that which we usually give it. His constant self-contradictions and habitual looseness of expression make it difficult to say what exactly his views are, but the conclusion which I reached from a perusal of his writings on the subject[1] is that it is only in a limited, and at that uncertain, measure that he may be spoken of as an anticipator of modern views. He seems to have thought that there was but little Semitism of vocabulary in the N.T., especially in Paul and Luke; and he emphasized the popular character of N.T. Greek, for he naturally enough supposed that the Fathers of the Greek Church must have known what they were always talking and, by consequence, what they were talking about when they said that the Greek of the Scriptures was illiterate Greek, and he was quick to perceive that Phrynichus and Moeris bore out their witness. What I think we may speak of as his real view of LXX Greek resembles pretty closely the views held by those whom I imagine are best qualified to speak to-day (*e.g.* Mr. Thackeray), but his self-contradictions are numerous, and in any case the difference between the 'old' and the 'new' views of LXX Greek is less than the difference between the 'old' and 'new' views about the language of the N.T.

W. L. LORIMER.

*St. Andrews University.*

[1] Of more interest and importance than the *Funus L.H.* (with its Appendix, the *Ossilegium Linguae Hellenisticae*) is the *De Hellenistica Commentarius*, which was published earlier in the same year (1643). It has apparently not been noticed by the historians of Comparative Philology that in the second part of this work, entitled *De Linguae Graecae Origine et Dialectis*, Salmasius to a considerable extent anticipates the eighteenth-century discoveries about the inter-relation of the Indo-European languages.

## 2 Peter iii. 10.

In connexion with the discussion that has been going on in The Expository Times (xxxii. pp. 44, 280 ff.) on the meaning of 2 P $3^{10}$, it may be of interest to draw attention to a conjectural reading for the last word of the verse proposed by Professor Frank Olivier of the University of Lausanne, in the *Revue de théologie et de philosophie*, No. 37, Nov.–Déc. 1920, p. 237 ff.[1] After showing that the textual evidence shuts us up to a choice between καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται on the one hand, and εὑρεθήσεται on the other, Professor Olivier suggests that originally this latter word was ἐκπυρωθήσεται, as from it both the ordinary readings can be explained. Thus ЄΚΠΥΡΩΘΗCЄΤΑΙ appeared in an early copy as ΚΠ ЄΥΡΩΘΗCЄΤΑΙ, and was later recopied as ЄΥΡЄΘΗCЄΤΑΙ, the letters inserted above the line being omitted, and Є being substituted according to a common practice for Ω, while κατακαήσεται was a gloss which found its way into the text as an interpretation of the less familiar ἐκπυρωθήσεται, 'shall be utterly consumed.' The conjecture is, to say the least, ingenious, and is accompanied in Professor Olivier's paper by much other valuable lexical material.

G. Milligan.

*Glasgow.*

[1] I owe my knowledge of the paper to Professor Olivier's courtesy in sending me an *extrait*.

# Entre Nous.

## SOME TOPICS.

**Hieroglyphics.**

'It seems now fairly clear that there were three systems of writing in Egypt, and each of these is first known with a different race. The geometrical marks of the alphabetic system appear with the first prehistoric people, who seem to have been Libyans. They belonged to the west, and were the source of all the Mediterranean alphabets. Secondly, the later race of prehistoric times seems to have come in from Syria, and brought in the word-signs, or ideographs, several of which used by them were common in later Egypt. Lastly, the dynastic race brought in letter-signs, by a group of which a word was spelled phonetically. The latter two systems mixed together became the later hieroglyphic system, while the oldest western alphabet continued in use among the foreigners settling in Egypt and perhaps among the lower classes. Long after all this, the Semite got hold of the alphabet and proceeded to spoil it. He degraded the vowels to be variable, owing to his phonetic inflections; he used vague cursive forms instead of the clear uncial signs; and he invented fancy names from the similarities of his shapes of the signs to irrelevant objects. This naming of the signs has nothing to do with their origin, but is like the Irish naming of all the letters from trees, in which there are enough resemblances to the Mediterranean names to show that both come from a common source.'

This is taken from an article by Flinders Petrie in the January issue of *Ancient Egypt* (2s.). The title of the article is 'The Alphabet in the XIIth Dynasty.' Besides that article this number contains one on 'The Lahun Caskets' by A. C. Mace; one on 'Burial Rites of West Africa' by N. W. Thomas; one on 'A Negro Captive' by Flinders Petrie; and one on 'Queen Tetisheri' by H. E. Winlock. The articles on the Lahun Caskets and the Alphabet are illustrated, and there is as frontispiece a portrait, front and back, of the negro captive.

**The Imagination.**

'Know thyself,' said the ancient Greek. But we are like to know everything else first. Is it—Mr. Robert Briffault asks the question in *Psyche's Lamp* (Allen & Unwin; 12s. 6d. net)—'is it mere coincidence that the natural sciences have developed in the order of the remoteness of their subject-matter from the centre of human interest, and therefore of human prejudice, from man himself; first conquering the distant stars, then the physical world, then the world of organic life, and remaining at last held up by the problems of man himself, his organism, his soul? Is it the intrinsic difficulty of the task or the force of established prejudice which constitutes the increasing obstacle?'

It is both. But chiefly the force of established prejudice. Take the imagination. No one denies the difficulty of its definition. And in its case the difficulty of exercise is nearly as great. What, for example, has the exercise of the imagination done for us in making Heaven attractive? It has perhaps made Hell repulsive, but Heaven? Hear Mr. Briffault on that:

'The pathetic impotence of our imagination whenever we endeavour to define or describe our heart's desire is vividly instanced in the utter and universal failure of all attempts to give any, even the most general, description of the delights of Paradise. Of the torments of Hell we have a multitude of detailed, vivid and entirely satisfactory descriptions, from those of the monk Tyndal and of Dante to the admirable manual published by Father Furniss for the use of young children, in which the boiling of the brain in the skull of an unbaptized infant, and the circulation of molten lead in the veins of unbelievers are minutely and convincingly described. But when it comes to picturing the condition of the souls of the blessed, the paralysis of our imagination is so complete, so pitiful, so manifest, that even the exponents of the happiness of the heavenly state who are most anxious to impress us with its surpassing desirability are driven to disown all attempts to formulate its nature, and to declare that the form and nature of that happiness is wholly inconceivable and indescribable, even in the most general terms.'

It is so. Even the poet, even so imaginative a poet as Christina Rossetti, whose imagination moreover went so often to Heaven for its sustenance, has to fall back on general effects of sound and colour—morning glories and heart's-ease and unexampled green; all souls seeing, singing, rejoicing everywhere. And yet we believe that the imagination is ours to make God and Christ ours, and with God and Christ comes Heaven. 'This thing I know: Christ is there.'

---

**Gambling.**

'There is much evidence of the increase lately of gambling among children. The corruption is sinking through from the miserable and degraded example of their elders. Appeals have been received from various clergy for more help in the schools to counteract it. The following letter from a headmistress of an infants' school is in answer to a request for further information regarding the prevalence of betting accidentally discovered by her among the scholars. "I find on making enquiries that the betting is more prevalent than I thought. Two boys aged six won 2s. 6d. by putting a penny in a 'sweep.' This was in connexion with the X—— Rugby football team, and on enquiry I find that boys aged nine and ten have arranged the 'sweeps.' One of them attends our mixed school and one the neighbouring council school. If the local team is not playing then another match is selected. Tickets numbered 1 to 30 or 40 are placed in a box and sold at 1d. each. The winning number is obtained by adding the total number of points together; 2s. 6d. seems to be the usual value of the 'sweep.' If the boy were fortunate enough to sell 40 tickets he would keep 10d. for himself. He says sometimes he does not sell 30 tickets, and then the boy who wins has to give him 3d. In another case a boy of six brought a box to school with numbers in it which he sold at 1d. each to the children. The one who chose the lucky number got 1s. He says he was only selling the tickets for his father, and I think he has been round to the children's houses for the money, because one child's mother won the 'sweep.' He says his father knew the lucky number. I am afraid I can get no further information from him as he seems on his guard. On enquiry I am sorry to say that many boys are doing the same thing. The boys did not seem to have the slightest idea that there was any wrong in it. I should never have thought that such a thing was going on if I had not seen the matchbox containing numbers."'

That is a footnote in *The Child's Knowledge of God* (Macmillan; 7s. 6d. net). The book has been written by the Rev. T. Grigg-Smith, M.A., Director of Religious Instruction in the Southern Division of the Diocese of Manchester. It has been written for the education of educators. As always, there is abundant evidence of the chaos (the word is mild for the fact) in religious instruction in schools. Few seem to know what to teach, fewer how to teach it. Mr. Grigg-Smith for one has clear ideas and courage. His book should be studied both with care and with prayer.

---

## A TEXT.

**Job xix. 25-27.**

This is from Morris Jastrow's new Commentary on the Book of Job:

'The entire passage has occasioned endless difficulties to exegetes, particularly v. 26, which, as it stands, is syntactically almost impossible. The ordinary translation:

"And when after my skin this is destroyed,
Then without my flesh shall I see God"

cannot be correct, for the thought of a meeting with God after this earthly life is *over* is entirely contrary to the belief of Job as set forth in his speeches. In his very first speech (chapter 3), in which he expresses the wish that he had never been born, he speaks of Sheol as the general gathering-place where all distinctions of rank disappear and where inactivity reigns. There is not the slightest suggestion of any thought of retribution or justification. When in subsequent speeches Job longs for death, it is as a release from his sufferings. He sighs for the "place of no return" (7, 8), where he will be safely hidden—even from God. Throughout the speeches Job's point of view, as is also that of Koheleth writing about two centuries later, is the older general Semitic conception of continuing consciousness after death, but minus all activity and without any punishment for wrongs done in this world or compensation for endured sufferings. If, therefore, such a doctrine is put forth in the 26th verse of chapter 19, it is only because the text has been manipulated in such a way by pious commentators as to permit of such an interpretation under the sway of an ungrammatical exegesis. The comparison of the Hebrew text with the Greek version of this verse bears out this contention. The Hebrew of v. 26 begins with "after my skin" (or "under my skin," which is preferable), but the Greek version omits "after." To maintain that this phrase means "after death" either within one's skin or out of one's skin is quite impossible. Nor can the following words be rendered "this is destroyed," for the sufficient reason that in the Hebrew text subject (sing.) and verb (plural) do not agree. We must take the context as our point of departure for a correct interpretation. Job has asked his tormentors:

"Why do you pursue me like a stag?"

since he is so worn with disease that his flesh would not suffice for a meal. Realizing that his friends are utterly lacking in sympathy, he exclaims that if only his words were hewn into the rock, like an inscription that would remain for all times, he would be certain that a defender would arise some day. It is in this sense that he uses the old Semitic term *goël* as the one on whom the obligation rests to seek redress for a wrong done to a kinsman. The *goël* is the avenger, the justifier, the vindicator—the redeemer, if you choose, but in the literal sense as the one who *redeems* a wrong committed. A human "redeemer" is meant, one who will act as a justifier, or better still as a "defender," which would be the modern term corresponding closest to the ancient one. What Job therefore says is:

"Oh that my words could be inscribed,
Graven for all times in the rock!
Then I would know that my defender will arise,
Even though he should rise up in the distant future."

This being the thought demanded by the context, what follows must be in accord with this hope.

'We owe to Ehrlich the suggestion that v. 26 embodies that lament that unfortunately Job *alone* knows of his sufferings. They are inscribed merely on his person.

"Under my skin this (*i.e.*, the record of his sufferings) is indited."

He alone sees the evidence of his tortures which are hidden from others. He will be forgotten and his sufferings with him. Therefore, he adds:

"And within my flesh do I see these [words]."

The following verse (v. 27) appears to be an amplification, added by some commentator who felt the obscurity of the passage:

"I alone can see it (*i.e.*, the record of tortures) for myself;
Mine eyes see it, but not another's."

In justification of this interpretation, that Job is here referring to his sufferings and not to any sight of God after death, we have another comment added:

"My reins are consumed within me,"

which is merely another way of saying that he alone is conscious of all that he is forced to endure. His friends are estranged from him. They are blind to his condition. They have no understanding for his state of mind. He alone sees the record of his endurance, written clearly on his

own person—in the emaciated form and in the features distorted with pain.

'The loneliness in his grief adds to the poignancy of his martyrdom. That is the thought which the author wishes to bring out in a passage that has been completely distorted by a deliberate endeavour to twist its meaning, both before the text became fixed and even after this period. The passage in the interpretation given to it by a false exegesis has become crucial for the traditional interpretation of the Book of Job. The utterance in the mouth of Job "I know that my Redeemer liveth" outweighs the impression made by his bitter complaints. By the side of the equally erroneous rendering "Though He slay me, yet will I trust in Him" and the assertion "Even now my witness is in heaven," Job's faith in his justification in a future life—for that also was read into this passage—appeared to be established beyond all question. However utterances that seemed to contradict these assurances of a pious and trusting soul were to be explained, here were three utterances whose testimony seemed to be unimpeachable. In this way the Job of the Symposium was brought into accord with the Job of the folktale. Both Jobs endured the test. Both remained pious and God-fearing under the severest trials ever imposed upon man. The cause of Jewish orthodoxy was saved. For an uncritical age the three passages sufficed to win the day for the doctrine of Divine government as taught by the prophets, and which became the corner-stone of post-exilic Judaism.'

## NEW POETRY.

**Mary R. Richardson.**

In an Introduction to Miss Richardson's *Cornish Headlands* (Cambridge: Heffer; 4s. 6d. net), Miss E. Picton-Tubervill, O.B.E., says: 'My technical knowledge of poetry is slight, yet as I read the poems of Mary Richardson it is borne in upon me that in time she may be recognized as a great poet.' What is lacking yet is form. She has the spirit; she can not or will not embody it. Nor is it more promising that 'will not' is more probable than 'can not.' For the few that are well expressed are expressed very well indeed, and you ask, Why not all? Sheer wilfulness, a deeper defect than incompetence. Miss Picton-Tubervill selects three as nearest the attainment to be desired. But we prefer

### On my Way to Cambridge.

I stumbled over the roots of things
Crying, 'Lama sabachthani.'
But the roots I saw
Were the things of God,
As much as the stars
In the shining tips
Of the thick-rooted trees,
So I arose, crying 'Gloria!'
And went my way
To the town of many spires
Singing a song!

**Arthur Piggot.**

Arthur Piggot was born in 1891; became a B.A. and LL.B. of Cambridge with first class honours in Classics and second in Law; served in the Northumberland Fusiliers; was wounded and carried away by the Germans at Loos; and has not again been heard of. But he had done a man's work already, work some poets would be proud to own. The *Poems* (Erskine Macdonald) were prepared for press before he went out, 'in case anything irremediable should occur.' 'The Dream of Gold' and 'The Wingless Eros' are the longest. They will be read with surprise, for the poet was little more than a lad. Two of the poems touch Biblical subjects, one on Uzzah and one on Saul. This is from Saul's soliloquy before he enters to the Witch of Endor:

'Whom shall I bid her summon from the dead?
I fear mine eyes must look upon the form
Of him she calleth up, else it were Kish;
But how could I behold the troubled face
Of him, my father, who before he died
Looked on me proudly, saying, "Saul my son,
The King and Captain of Jehovah's hosts,"
And so passed, smiling? Nay, he must not see
The hunted eyes of sceptred loneliness.
Should it be one of them of olden time,
Moses, or Abraham, or Joshua?
But they would cry, "Who is this man called king?
We know no king of Israel save the Lord,
The God of Battles, Whose compelling arm
Buffeted Egypt and kept Israel's feet:
Who else dare tread the winepress of His wrath?"
Nay, it were better summon Samuel
—Him who anointed me, and kissed my cheek,

And called me king. Perchance the shrouded dead
Can understand and pity, and scarce blame
That fierce, unhappy tumult of the soul
Which, living, they miscalled unrighteousness,
And guided not, but punished with blind blows.'

**F. W. H. Myers.**

Mrs. Myers has edited and Messrs. Macmillan have published the *Collected Poems* of Frederic W. H. Myers (12s. net). It is a handsome book and will be greatly relished by those to whom Myers appeals. Their number, we believe, is large. It may be true that to appreciate the poetry of Myers is first to overcome the obstacles he himself put in the way, such an obstacle, for example, as the very difficult metre which he selected for 'Saint Paul.' But every poet compels us to surmount obstacles. The question, and the only question, is, Are they worth surmounting? And that question has been answered in the case of Myers long ago. The 'Saint Paul' itself, with all the occasion it offers to the clever critic's amusement, has been more than a source of pleasure, it has been a force for righteousness. There are men who will tell you that they owe their very soul's salvation to it.

Besides the poetry, the volume contains the Autobiographical Fragment which appeared in the posthumous volume of Prose and Poetry, together with the essays on Shelley and Poe, and the letter to Tennyson.

It is, of course, impossible to quote a new poem, but we shall quote one of the most nearly new:

What heart with waiting broken
Shall speak the word unspoken,
And who by tears betoken
The wisdom he has won?
Or say to him that grieveth,
'The hope thy soul believeth
Perchance, perchance, deceiveth,
But other hope is none.

'Ay, deep beyond thy telling
A bitter fount is welling,
Far off a bell is knelling
The ruin of thy youth:
Hide, hide the future's rising
With dreams and thin disguising,—
Can any man's devising
Be sadder than the truth?'

Then I with hope undying
Will rise and make replying,—
Will answer to his sighing
In speech that is a sigh:—
'The chains that fix and fetter,—
That chafe the soul and fret her,—
What man can know them better,
O brother-men, than I?

'And yet—my burden bearing,
The Five Wounds ever wearing,
I too in my despairing
Have seen Him as I say:
Gross darkness all around Him
Enwrapt Him and enwound Him,—
O late at night I found Him
And lost Him in the day.

'But bolder grown and braver
At sight of One to save her,
My soul no more shall waver
With wings no longer furled,
But, cut with one decision
From doubt and men's derision,
That sweet and vanished vision
Shall follow thro' the world.'

**Betty Bray.**

There must be men, and many men, who use quotations in order to point a moral or adorn a tale, but who are too indolent to gather them for themselves. For the volume of quotations made by Mr. J. T. Hackett, and called *My Commonplace Book*, has already rushed into a third edition (Fisher Unwin; 12s. 6d.). To the new issue, the only important addition is a series of poems by a child of thirteen, an Australian child, whose name is Betty Bray. Six of her poems came into Mr. Hackett's hands, and he has taken four. This is one of them:

MUSIC.

Three wondrous things there are upon the earth.
Three gentle spirits, that I love full well,
Three glorious voices, which by far excel
Even the silver-throated Philomel.
For not in sound alone lies music's worth.
But rather in the feeling that it brings,
Whether of joy, or peace, or dreaminess.

And when I hear the rain soft, softly beat,
Singing with low, sweet voice, and musical,
I think of all the tears that ever fell
In perfect happiness, or deep distress,
And so it brings a pang, half sad, half sweet,
Into my heart.

Then, when the sparkling rill
Dances between the sunny banks, and sings
For very joy, all dimpling with delight,
O all the happy laughter 'neath the sky
Rings sweet and clear, and makes the world more bright.

And, when the sun has sunk beneath the sea
And vanished from the glory of the west,
Leaving the peaceful eve to melt to night—
O then it is the loveliest voice of all,
The gentle night-wind softly sings to me,
Tender and low, as sweetest lullaby
As ever hushed a weary head to rest:
On, on it sings, until from drowsiness
My tired eyes softly close, and all is still.

---

**W. Vaughan Jenkins.**

Mr. W. Vaughan Jenkins and his daughter Gladys Vaughan Jenkins are both poets, and their poetry (or the best of it) is found in one volume entitled *Grave and Gay* (Swarthmore Press; 3s. 6d. net). Gladys is young—seven years, we are told—for some of the poems. So it is best to quote her father's verses. This hymn might well find a place in future hymnaries:

Show me Thy heart, O Thou Who dost enfold me,
Show me Thy face, O God, that I may live,
Send me Thy light, when dark the night falls round me,
Grant me Thy peace,—peace Thou alone canst give.

Then in Thy strength, or good or ill ensuing,
Or joy or sorrow,—happen as it may,—
I shall be found, with tireless feet, pursuing
The path that upwards leads to perfect day.

---

**Marguerite Few.**

Marguerite Few has come through the war. This might be sung of herself:

THE DEBUTANTE.

Just eighteen years, and she has looked on Death,
And washed dread wounds, and handled shattered limbs,
And, sleepless, watched nightlong a passing breath,
And seen strong men in agony, strange whims
Has humoured, choked her rising fears,
And worked the harder that she shed no tears.

Her feet that should have danced are tired to-night
With pacing other measures many hours;
Her heart beats heavily that should be light:
For her no acclamations, feasts, and flowers,
But the long aching strain
Of waiting some lad who may come home again.

So through the years I see her pass, sublime,
The shadow of her sorrows in her face.
Poor child! a perfect mother for the race,
But old before her time.

And that will show very well what the war has done for her. Her gift is her own—a true gift of poetry, in feeling and in phrase. But the war has given her the experience. The war has widened her sympathy also. For some it has been a savour of death, for her a savour of life. How thankfully do we read this:

AVE.

To the Emperor Nicholas II.

Peace, royal soul! the night comes tenderly;
She that hath pity folds thee in her arms,
Who, where her wide wings brood upon the sea,
Gathers her children from all earth's alarms:
Safe shalt thou sleep, and free.

The fevered hearts of men, their deafened ears,
Blind eyes, and hasty hands, no more pursue;
He hates who understands not. Take our tears;
Yet hearken, where a Voice saith down the years:
'They know not what they do!'

Forgive! forgive! for passion is life's flower;
Hardness of heart and pain are but her fruit.
Peace comes with passing; grief is but an hour;
Then turn again, bereft of earthly power,
And take love's last salute.

The title is *Laughing Gas, and Other Poems* (Simpkin; 2s.).

---

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

The Regius Professor of Hebrew in the University of Cambridge has written a book on *The Last Supper* (Heffer; 2s. net). It is unexpected. It is not unwelcome. For in the story of the Last Supper, as related in the New Testament, there are points which are most surely appreciated by one who is a Hebrew scholar.

---

And it is just the story as it is related in the New Testament that Dr. R. H. Kennett seeks to explain. He is much surprised that, 'in view of the great number and diversity of Biblical problems which stimulate research and are freely discussed at the present day, the institution of the Holy Communion, *as it is recorded in the New Testament*, is in general comparatively ignored.'

---

He may well be surprised. What is the explanation of it? The explanation is that those who take the words 'This is my body, this is my blood' literally are content to call it a mystery and stay there, while those who take them symbolically are unwilling to go further and examine the symbol, so far removed is it from their ordinary ways of thinking. But it is clear to Professor Kennett, and 'cannot be too strongly insisted upon,' that what our Saviour said to His disciples on that memorable night was meant to be intelligible to them then and there. And it is to search and see what that meaning was that he has set himself in this book.

---

He touches that word 'mystery' first. Is the Holy Communion a mystery? Not if it is Christian. The religion of the pagan world, at the time when Christianity was winning its way with the Romans, was a religion of mystery. And Professor Kirsopp Lake would have us believe that the New Testament was written within the atmosphere and under the incubus of the Greek and Oriental mystery religions. But Professor Kennett knows better than that. 'In seeking an interpretation of the words of Christ, we must not go outside Jewish literature and Jewish custom, and, further, we must remember that we are considering an event which took place not when the influence of the "mystery" religions was at its height, but in the first half of the first century of the Christian era. Even if our Lord and His apostles had any acquaintance with the "mystery" religions of the time, these would have been to them so foreign that we may safely ignore them when inquiring into the meaning of the Institution of the Holy Communion in the Upper Room.'

---

The Christian religion is not a mystery. It is a revelation. Mystery in the sense of incomprehensibility 'there must be in every statement about God, for it is a mere truism to say that our finite

intellects cannot attain to the inscrutable things of God. Christ, however, came not to obscure, but to reveal the Father; and we have therefore no right to import into any of His utterances any mystery over and above that which is inherent therein by reason of the fact that it deals with the Divine. The words "This is My Body" are, and were intended to be, just as simple—and just as mysterious—as "Our Father which art in heaven": simple, for they were meant to be intelligible to simple people; mysterious, inasmuch as they refer to the Everlasting Son of the Father.'

---

Pass, then, to the night of the Supper. What night was it? Professor KENNETT is convinced that it was not the night of the Passover. It is important, in face of the controversy over the value of the Fourth Gospel for the facts of the life of Christ, that the Regius Professor of Hebrew, standing outside the controversy altogether, finds the Synoptists wrong here and the Fourth Evangelist right.

---

Moreover, it is this conviction, reached, we say, independently, that gives Professor KENNETT the key to the whole situation.

---

And first of all, it enables him to understand the words, recorded by St. Luke, 'With desire I desired to eat this passover with you before I suffer.' These words are usually taken to settle the controversy between the Fourth Gospel and the Synoptics. 'This passover'—clearly, it is said, they were at that moment engaged in celebrating the Passover. But that is to misunderstand the words and mistranslate them.

---

They are misunderstood and mistranslated in both our English Versions. Not only have the translators rendered the aorist ('I desired') as though it were a perfect ('I have desired'), but they have also 'failed to recognise the force of the un-Greek phrase "with desire I desired." It is evident that we have here an attempt to represent in Greek an idiom which is found in both Hebrew and Aramaic, whereby, when it is desired to put emphasis upon a finite verb, the infinitive of the same verb is added to the finite tense. Whenever this idiom occurs in Hebrew or Aramaic it is always possible to represent the sense in English, without employing any adverb, merely by an emphatic pronunciation of the verb. Thus "With desire I desired" means simply "I *desired*." But as soon as the sentence is read with this emphasis its original meaning becomes clear. The emphasis on the word "desired" suggests that in the present case the desire is contrasted with its non-fulfilment; in other words, that the desire cannot be carried out. It was unnecessary for our Lord to add, "But what I desired will not be fulfilled"; for after the emphasis on "I desired," the non-fulfilment of the desire is naturally expressed by an *aposiopesis*. Accordingly our Lord goes on to develop the thought suggested by the words, "before I suffer"; "for I say unto you that I shall not eat it until it be fulfilled in the kingdom of God."'

---

We come to the words of the institution. Dr. KENNETT discusses the different forms in which they appear in the different Gospels and in the First Epistle to the Corinthians. The discussion is not necessary for his purpose, and we may pass it by. The essential words, witnessed to by all the sources, are, 'This (the bread) is my body' and 'This (the wine) is my blood.' What is the meaning of them? What meaning could the assembled disciples of Christ have taken out of them?

---

They could not have understood them literally. Professor KENNETT is quite convinced of that. 'For apart from the difficulty of supposing that the Apostles could understand the bread to be literally the Body of Christ and the wine His Blood, when He stood before them whole in His human Body, His Flesh unwounded, and His Blood unshed, the Jewish horror of eating blood and of everything savouring of human sacrifice would have been sufficient in itself to exclude a literal interpretation.'

Nor could they have understood 'my body' in the sense of the Church. 'In St. Paul's teaching indeed the Church is the Body of Christ, and in 1 Co 10[17] he sees in the one bread of the Communion Service a type of the oneness of the Church. But the conception of the Church as a body having different members with different functions, which was not unnatural in the days of St. Paul, when the Church included many diverse elements, was scarcely natural before our Lord's passion, when the Christian Church did not exist. Moreover, if the Apostles had understood Jesus to mean "This bread symbolises the Church which is my Body," we should have expected that they would have recorded some other saying of Christ which would have prepared the way for such a conception; the Synoptic Gospels, however, have nothing to tell us about the unity of the Church, nor do they identify it with the Body of Christ.'

---

We come nearer the meaning when we take it that 'This is my body' is a way of saying, '"This symbolises My actual human Body, which, as the bread is broken, is to be broken on your behalf." But in this case we should have expected greater emphasis to be laid on the breaking, whereas the statement that our Lord after blessing broke the bread merely implies that He distributed the bread.'

---

Has Dr. KENNETT forgotten here that in 1 Co 11[24] we read, 'This is my body which is broken for you'? No, he has not forgotten. He knows that in the best text the word 'broken' does not occur. And although he is dissatisfied with 'This is my body which is for you,' which is neither Greek nor Aramaic, he does not think that we are entitled to help out the sentence by inserting 'broken,' as some early copyist did; all we can insert is some colourless word like 'given.'

---

What, then, do the phrases 'This is my body; and 'This is my blood' mean? They mean, says Professor KENNETT, that inasmuch as it was impossible for Christ to eat the Jewish passover with His disciples, as once He earnestly desired to do, inasmuch as the Jewish authorities are to make that impossible, and He knows it, He has determined to make this supper a passover, a better passover than the Jewish Passover had ever been, and He is to offer *Himself* to His disciples as the Passover Lamb. They take the bread—let it be as if it were the unleavened bread of the Passover—nay, let it rather be as the flesh of the Passover lamb. They take the cup—let it be to them as the blood of the Passover lamb. And then—most momentous and most marvellous step—let their minds pass from the Passover lamb and rest upon Himself. Whatever the Passover would have been to them this Supper will be, and much more.

---

We have agreed—Professor KENNETT represents the Lord as in effect saying—'We have agreed that this bread shall represent to us the passover flesh, and this wine the passover blood—that is, if I am the true Passover Lamb, My Flesh and My Blood. Take, eat, therefore; this is My Body; drink ye all of this cup; this is My Blood. And as the passover in Egypt was the beginning of a new relation between the Lord and Israel, or, in Hebrew language, a "covenant," which was afterwards ratified by sacrificial blood, this wine will also be to you a symbol of that new and better relation with God which will be theirs who come with faith through the crisis of My death. I am indeed your Passover Lamb slain for you. Henceforth when you eat bread and drink wine, remember what I have said and done this night, and do it in remembrance of Me.'

---

Of the 'reversals of human judgment' which take place even in this life, it is probable that one will be the judgment which has been formed of the Samaritans. It is more a Jewish than a Gentile judgment. To the Gentiles, who read the New Testament, the Samaritans are represented most memorably by the 'Good Samaritan' of the parable—so memorably, indeed, that 'Samaritan'

has become a symbol for pity and help. But when even Christians turn their attention to the Samaritans of the Old Testament they acquiesce in the Jewish judgment. The Samaritans were a mongrel race, who spitefully tried to prevent the rebuilding of the temple because they were not permitted to take part in it.

---

The reversal of that judgment is most probable. It has been challenged in our day. The first to challenge it was an American scholar, Mr. J. A. MONTGOMERY. In a volume entitled *The Samaritans*, published in 1907, Mr. MONTGOMERY threw doubt upon the historical accuracy of the narratives which describe the Samaritans as a different race from the Jews, and said: 'When at last we come upon definite information concerning the Samaritans, of the kind that gives some description of them—and these authorities belong to the Christian era, the New Testament, Josephus, the Talmud—the Samaritans appear as nothing else than a Jewish sect. The one essential difference between them and Judaism is that their cult centres on Gerizim, not on Zion.'

---

A thorough investigation of the whole subject has now been made by a Cambridge scholar, Mr. Laurence E. BROWNE, M.A., Fellow of St. Augustine's College, Canterbury, who has published a book on *Early Judaism* (Cambridge University Press; 14s. net). He supports Mr. MONTGOMERY, and goes further. He finds for himself that the Samaritans were not a mixed people, who worshipped sometimes the God of Israel and sometimes the gods of the heathen, and sometimes both together. More than that, and more surprising than that, he finds that their worship was purer than the worship of Israel had been before the Exile, for they had given up the use of the golden calf.

---

Mr. BROWNE'S conclusion is that the rejection by the returned Jews of the Samaritans' offer to co-operate in the building of the temple was due to the fact that they would not look upon Jerusalem as the only place where men ought to worship. They had their own place of worship on Mount Gerizim. As the woman of Samaria put it: 'Our fathers worshipped in this mountain.' The returned Jews showed their religious inferiority to the Samaritans by insisting on worship being possible in one place only. And they showed their moral inferiority by blackening for history the character of those who had so generously offered to assist them in the day of their distress.

---

Is this 'reversal' only another attack upon the Jews? It does not seem so. Mr. BROWNE'S book is examined in the *Jewish Guardian* by Dr. Claude MONTEFIORE. The book, says Dr. MONTEFIORE, 'is written by a true scholar.' It has 'many aspects of interest, and is of considerable value.' 'Students will find in it an excellent account of the events which happened in Judæa after the "return" from the Babylonian captivity, and more especially of the years 520 to 400 B.C.' And then: 'Our author believes (as, indeed, seems most probable) that the Samaritans were far more Israelite by race, and far more simply and purely "a Jewish sect," than is usually supposed to be the case.'

---

Now that unexpectedly favourable verdict is an encouragement. It is an encouragement to take Mr. BROWNE seriously when he makes a much more startling proposal than the reversal of our judgment on the Samaritans.

---

There is in the Book of Isaiah a prophecy which stands by itself and hitherto has been the despair of the commentator. It is the prophecy which begins at $63^7$ and ends at $64^{12}$. The most baffling verse is $63^{16}$: 'For thou art our father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O LORD, art our father; our redeemer from everlasting is thy name.'

---

As we read the verse in the Revised Version (just quoted), there is little difficulty in it. 'Know'

and 'acknowledge' must mean 'help' or 'succour,' and all that the prophet means is that the patriarchs, being dead, can no longer help their descendants, but the Lord, who lives, is their true father, and can bring them succour at all times. But there is no justification for taking 'know' and 'acknowledge' in the sense of 'help' or 'succour.' More than that, the Hebrew word translated 'though' cannot be so translated. It can only be translated 'for.' And the whole interpretation falls with that. This is Mr. BROWNE'S translation: 'For thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; thou, O Yahweh, art our Father; our Redeemer from everlasting is thy name.'

---

But this verse is not the only difficulty. Almost as puzzling is the phrase in $64^{10}$, 'thy holy cities.' No one has been able to explain that phrase. Cheyne says: 'The phrase is remarkable; elsewhere Jerusalem is "the holy city."' Then again, it is unusual, it is even unique, to find this prophet throwing the blame on Yahweh for the misdeeds of the people. What other prophet dares to say: 'O Yahweh, why dost thou make us to err from thy ways?' And once more—and perhaps the most obviously perplexing passage of all—there is that incomprehensible verse, $63^{19}$. The translation of the Authorized Version is: 'We are *thine*: thou never barest rule over them; they were not called by thy name.' The Revised Version is: 'We are become as they over whom thou never barest rule; as they that were not called by thy name.' That is to say, the Authorized Version adds the word 'thine,' and the Revised Version twice adds the word 'as'; *and the meaning provided depends in each case upon these added words.*

---

What are we to do with a prophecy like that? Says Mr. BROWNE: Give it to the Samaritans. It fits them; it fits none other. Give it to a great unnamed prophet. There is more than one unnamed prophet in this book already. Admit another, but let him be, not a Jewish, but a Samaritan, prophet.

The Samaritans had made their offer to the Jews, and were rejected. It seemed 'that they, the "Ten Tribes," were being driven away from the inheritance of Yahweh and caused to forsake Yahweh. "O Yahweh, why dost Thou make us to err from Thy ways, and hardenest our heart from fearing Thee? Return for the sake of Thy servants, for the sake of the tribes of Thine inheritance." Cheyne's comment is: "It is as if the Jews would throw the responsibility of their errors upon Jehovah; and this in spite of the encouraging invitations contained in this very book. They speak as if it is not they who need to return to Jehovah (lv. 7), but Jehovah who is reluctant to return to them; as if, instead of 'feeding his flock like a shepherd' (xl. 11), he has driven it out of the safe fold into the 'howling wilderness.'" How accurately, though unintentionally, does Cheyne's description fit the case of the poor cast-out Samaritans!'

---

The Venerable R. H. CHARLES, M.A., D.Litt., D.D., F.B.A., Archdeacon of Westminster, having finished his commentary on the Apocalypse, has turned his attention to the subject of divorce. What connexion has divorce with the Apocalypse? He does not say that it has any connexion. But his mind was free and divorce is a living problem. Then he hit accidentally—he says it was accidentally—on a passage in the Talmud, and he saw his way through the whole bitter controversy.

---

He believes that he has settled the controversy about divorce. Those who read his book, and it is easily read, will agree. In his usual way Dr. CHARLES leaves nothing to be done by another. He overdoes the doing indeed, several times repeating what he has already said. But that is the pardonable sin. Within quite a small book after all—*The Teaching of the New Testament on Divorce* (Williams & Norgate; 6s. net)—he has solved the Scripture difficulty, and, as we have already said, laid the controversy at last to rest.

There are four passages in the Gospels to be dealt with, two in St. Matthew ($5^{32}$ and $19^{8-9}$), one in St. Mark ($10^{2-12}$), and one in St. Luke ($16^{18}$). To understand these passages, we must understand the passages that they are based upon. These are Dt $22^{22}$ and $24^{1.2}$. In Dt $22^{22}$ death is prescribed as the punishment of the adulterous woman and her paramour. That law remained in force throughout our Lord's ministry and for one or more years after its close. It was then abolished, probably owing to the pressure of the Roman authorities.

---

That that law was in force during our Lord's ministry is evident from the story of the woman taken in adultery which is found in the Fourth Gospel. It does not belong to the Fourth Gospel, but that it is a genuine piece of history and the record of a real incident in the life of our Lord no great scholar or critic, says Dr. CHARLES, entertains any doubt. Very well, if the woman was put to death, that was the end of the matter as far as she was concerned. No divorce was necessary.

---

But if the woman was not put to death—if the Deuteronomic law was felt to be too severe and was evaded, as no doubt often occurred, and as actually occurred in the case given in the Fourth Gospel—what then? Certainly then the husband could divorce her. After 30 A.D., when the death penalty was abolished, he was even bound to divorce her. He was allowed no other option. How is it, then, that the Pharisees came to Jesus, tempting Him, and asked Him if it was lawful for a man to put away his wife?

---

Turn to the other passage in Deuteronomy. The passage (Dt $24^{1.2}$) runs as follows: 'When a man taketh a wife and marrieth her, then it shall be, if she find no favour in his eyes because he hath found some unseemly thing in her, that he shall write her a bill of divorcement and give it into her hand and send her out of his house. And when she is departed out of his house she may go and be another man's wife.'

That passage 'gave the Jew the right to divorce his wife on the ground that he had found in her "some unseemly thing." Now, that this unseemly thing did not mean adultery is clear from the fact that the adulterous wife and her paramour were to be put to death, whereas the wife in this case is only divorced, and set free to marry another man. The meaning of the phrase "unseemly thing" is obscure. It seems to have involved something indecent, but certainly something short of adultery. Of the confessedly obscure character of the phrase the Jews took full advantage, and held themselves justified in divorcing their wives on the slightest pretext. The hopelessly lax interpretation of this verse, and the scandals that followed inevitably thereon, led, shortly before the Christian era, to a controversy that lasted for full a hundred years within the Jewish Church. This controversy was raging during the public ministry of our Lord, and the question put to Him by the Pharisees regarding divorce was the burning question of the day.'

---

Accordingly, when the Pharisees came to Jesus, tempting Him, they did not ask Him if a man could divorce his wife for adultery. They knew that. They were all agreed upon that. What they asked was whether he could divorce her 'for every cause.' The phrase was the accepted one in the controversy between the schools of Hillel and Shammai. It referred to the 'unseemly thing' of Deuteronomy, to which the Hillelites gave a wide interpretation, while the Shammaites tried to stem the degradation of marriage due to that interpretation by insisting on the unseemly thing being something serious. In short, the Pharisees came to Jesus in the hope that He would make an enemy of the one school by deciding in favour of the other.

---

What was His answer? His answer was that since God in the beginning made man male and female, in marriage they became one flesh; it was therefore unlawful for a man to divorce his wife for every cause. As for adultery, adultery was itself divorce, and the legal proceedings should follow as

of course. But that was not the question which He was asked. And that was not the question which He answered.

---

How then do we read in St. Mark's Gospel that the Pharisees simply asked Him, 'Is it lawful for a man to put away his wife?' It is quite possible that the Pharisees put it that way. But if they did they could only mean 'put her away for every cause.' For there was no dispute or doubt about a man's right to divorce his wife for adultery. It may be that St. Mark gives the question in an abbreviated form; it is much more probable that he gives it in the form in which it was actually asked, for the Pharisees would take it for granted that Jesus understood. It is also probable that St. Matthew *added* 'for every cause' to prevent his Gentile readers from misunderstanding.

---

Since therefore—this is Archdeacon CHARLES's conclusion—'since, therefore, our Lord's statements on divorce condemned only those who put away their wives on inadequate grounds, and since these statements explicitly in Matthew and implicitly in Mark admit the right of divorce on the ground of adultery, it follows that there is no justification whatever in Christ's teaching for the attitude assumed by a large body of ecclesiastics who, at the present day, deny the right of divorce in the case of adultery, and the right of subsequent remarriage to the guiltless person, and, in the case of such remarriage, refuse such persons Communion—in other words, excommunicate them. Of these ecclesiastics, who lord it so mercilessly over the heritage committed to them, we may say, with the Old Testament prophet that by their misrepresentations, unconscious for the most part, "they have made the heart of the righteous sad, whom God hath not made sad," and that, like their forerunners in the New Testament, they are making void the teaching of Christ by their traditions.'

---

# The Minister's Message for To-day as inspired by the New Testament.

BY THE REVEREND H. R. MACKINTOSH, D.PHIL., D.D., PROFESSOR OF SYSTEMATIC THEOLOGY, NEW COLLEGE, EDINBURGH.

IN the last resort, the New Testament message for to-day is just the message for yesterday and for to-morrow. We heard more than enough, probably, three years since about everything being different after the war. Without paradox or perversity, it may be argued that everything rather is the same. The war has not changed the nature of God or the moral law; it has not created sin; and the longing for immortality which it released into thrilling expression had been there, latently, all the time. We are not discovering man's need or God's gospel, but only returning to them. And yet out of that infinite reality which we call the Gospel, each generation, each period of crisis, inevitably makes its own selection. Out of the great organ note of redeeming Love, the present-day Christian ear is catching certain undertones and overtones—lifting them into prominence, valuing them afresh. All I can hope to do now is to mention one or two of these in the belief that they have a special timeliness, a palpable suitability to our position. The only general remark that need be made is that the New Testament is, at bottom, the most hopeful book ever written; so that the man who preaches pessimism to-day, or disseminates it by his talk, is badly out of line with the Apostles.

This, too, may be added—that if a message is to help men, it must be capable of being described as doctrinal. 'No preaching,' said Phillips Brooks, a fairly good judge, 'ever had any strong power that was not the preaching of doctrine.' What we are discussing is *a message*—not hints, or rumours, or even aspiring ideals, but great affirmations that

proclaim what God has done and what therefore we can trust and live by.

I.

The groundwork of the message is this—that *something has happened*, something great, unprecedented, Divine, something which people mean when they utter the name 'Jesus.' Right through the Gospels and Epistles you can follow the bright track of that persuasion. Their uppermost feeling was that now that Jesus had been here, the world could never again be as it had been before. Jesus Himself felt that, and said so. He knew that in Him God had visited and redeemed His people. Hence a new age, a happier and better era, had now begun. 'Blessed are your eyes, for they see; and your ears, for they hear,' He said: they see and hear things which prophets and saints had longed for, and had missed. The Kingdom of God was upon them, and now men were called to enter, and were entering. St. Paul and St. John repeat this certainty. 'God sent forth His Son'; 'old things are passed away'; 'we know that the Son of God is come, and has given us a knowledge of Him that is true.' Supernatural redemptive powers, they feel, are out in search of man. Jesus, mighty to save, had not been there before, and He was there now.

What is it that gives the Roman Church its steady power over millions? I remember meeting Dr. Denney in 1912, and he said, 'I've just got back from Berlin. In church after church I found fifty or a hundred people, then I crossed the street to Roman Catholic churches and found them full —full of men.' How do you explain that? For myself I have not the least doubt that the reason, in large part, is this, that under all accretions of superstition and of distaste for truth the Roman Church has stuck to the purely religious conviction that here in this world there is to be had such a thing as Divine salvation, a supernatural Redeemer who can heal and feed the soul. Whatever may be said of its theology, in its worship and preaching it has not dissolved Christ in general principles. And if our line is to go down far enough, if it is to touch the fingers of captives sunk and manacled in the prison-house of sheer unrelenting fate and raise them to breathe God's air beneath His sky, we must proclaim the miraculous gospel. We must tell people that things happened in Christ, and through Him are happening still, which nothing but God's boundless power can account for. Every mission worker is familiar with these things. But they occur elsewhere too. During the war I called on a delicate woman, all of whose three boys had been swept away in a few weeks, and as we parted on the door-step her last words were, 'The Lord is very kind.' That is supernatural religion.

II.

Another element in the message is the Fatherhood of God with the Cross at its heart. Protestant Christendom is running no greater risk at the moment than an amiable conception of the Fatherhood. Opinions may differ as to the cause of this. Possibly it is the aftermath of queer non-Christian views of God that circulated during the war, or it may be that modern love of comfort has corrupted even the loftiest Christian idea and we like to have everything pleasant about us, even our conceptions of God. Anyhow, one feels now and then that very little would send us back to the genial, sedate, uninspired Rationalism of the eighteenth century, for which Christianity was an 'agreed measure.' But the Fatherhood disclosed in the New Testament is Fatherhood with Calvary as its token. 'God was in Christ reconciling the world to Himself,' 'God so loved the world that He gave His Son'—we all know the texts and have all wondered over their sheer irreducible minimum of meaning, as they put vicarious suffering for the guilty right in the centre of God's life. That is the New Testament message at its height. What we are shown in the Gospels is not merely Jesus as a sublime or impressive person: always and everywhere He is engaged in a work, He is doing something, He is travelling on to death for men. So too in the Epistles, what we find is not just any kind of faith, the attitude of people more or less persuaded, rather inclined to think God is good; on the contrary, it is a passionate response to the redemptive passion of God in Christ, and a deep devotion set on fire by that. The first point in Christian religion, if the New Testament is any guide, is not to do something for Jesus Christ, but to let Him do something for us. That is how He put it. 'The Son of man came not to be ministered to, but to minister, and to give His life a ransom.'

Before 1914 some of us were growing shy of talking in sermons about the redeeming sacrifice

of Christ. It seemed a primitive, uncouth kind of phrase, out of keeping somehow with the predominating desire to have everything in religion quite ethical. We were in search of a better terminology. Then all at once a curious thing happened. The army went out, and instantly the very phrases which had sounded outworn and antiquated leapt to our tongue when we spoke of the soldiers and what they were enduring for us. It was the simplest, the most natural thing in the world to talk of *their sacrifice*. As one conservative writer put it, and he was no jingo: 'We live because they die, we are redeemed by their precious blood.' It was an irrepressible instinct. Yes, and that instinct goes still deeper in religion; it has power over our thought of God more profoundly even than over our thoughts of man. It is in the New Testament, and it must be in our preaching. God forbid I should say that no genuine faith can be awakened by any other sort of preaching; yet there are degrees of truth and adequacy, and if we are to stir in our contemporaries the gratitude and penitence which have upon them most distinctively the elemental Christian mark, and are richest in Christian impulse, we must declare such a Fatherhood as men only perceive as they stand, or kneel, there before the Cross. St. Paul said to the Corinthians that he resolved to know nothing among them but Jesus Christ—and there we have followed him as we could. But he went on—'and Him crucified'; and for an age which has had its notions of sacrificial love tragically deepened, the secret is in these three words. The Son is the Father's living portrait, and both Son and Father are best understood in the death for sinners.

> Quaerens me sedisti lassus;
> Redemisti crucem passus;
> Tantus labor non sit cassus.

But the Father in whom Jesus believed was Power equally with Love. That is why on reflexion we can see that certain current ideas regarding 'a finite God,' while they may seem to prompt moving and energetic preaching, become, if they are taken seriously and no longer as didactic hyperboles, the most self-defeating of mistakes. To think of God the Father as very much like ourselves, in difficulties, at least half ignorant of the future, a baffled struggler for whom the upshot of the struggle is most precariously uncertain, is to make God, as a major observed to his padre, 'a rather pitiful being.' In His presence commiseration might easily become a temper more fitting than worship. There is nothing an easy-going world needs more to get back into its religious attitude than *awe;* but the representations of the Father I have just alluded to will scarcely help us there. When will men learn that they *must* not try to be wiser than the greatest Bible thoughts, and that Jesus knew best? Could we give men a bigger faith by preaching a smaller God?

## III.

The message must also speak of the power of the Spirit. Two incidents recur to me at this point. Some years ago I was talking to a busy doctor who was a religious man, when he said with a kind of abrupt vehemence: 'If I were a minister, do you know what I'd preach? The Holy Spirit.' Later, a noted philosopher remarked to me: 'I hear people preach all kinds of things, only not the Spirit; yet there's more need for that than for anything else.' This may sound extreme; in a sense it is so, for of course the man who is preaching about Christ in the heart, as a power energizing in the will, may really be preaching the Spirit without ever using the word. Yet cannot we understand what is meant when we recollect our own experience, as we wait in the vestry, just before going into the pulpit? There can hardly be a sincere man who, as he stood and prayed there, has not felt an overwhelming thirst for the Spirit's presence. The burden is more than he can bear: he has to persuade men to be reconciled to God, or to forgive injuries, and even the desire to do these things he knows perfectly well he cannot propel into people's minds. Nothing will happen except as Divine power enters his words, and gives them momentum. He not merely feels this; he feels that the Spirit's enabling power is literally there for him to take.

Now we invariably preach with greater effect truths which we have discovered in our private life. Here is the thought of unseen power available for weak men in the Holy Spirit. It is a central fibre in the message of the New Testament, and never was it more required than at the present hour. In the first century we can see the opening of the springs. 'Ye shall receive power' is the promise, and the echo of testimony is 'I can do all things.'

There was a Divine overcoming energy; these apostolic men were in contact with it, and an exuberance of life resulted.

How often as we preach it comes home to us that what people most need is not additional ideas, but elastic power and mounting life! Probably the worst know more than the best are practising. It has to be proclaimed that the triumphant powers of the Spirit are all about them, ready to flood in by the opened channel. There are men in our congregations struggling with evil habit who are weak only because they believe they are weak; there are women languid with neurasthenia and needless mental fatigue and depression; and to such people, and countless others, it is very life from the dead to be assured that they may possess this ample energy of the Spirit. To receive it will cleanse leprous souls, giving them back self-control, for no degrading habit can be named from which immediate and permanent victory cannot be had by one who will lay hold upon the present might of a loving God. To receive it will impart to the nervous and dejected 'that harmony and peace of mind and confidence of soul which is needed to bring health and power.' In the same higher dynamic lies the cure for the comparative impotence of the Church—that is, of ourselves. As in New Testament days, the possession of a Spirit-filled life, always, means glad fearlessness—the most infectious emotion in the world.

IV.

Finally, we must declare the revolutionary character of the gospel. And this needs not so much to be published in special addresses as to form the steadfast background of all we say. The God who touches and saves men in Jesus Christ is not 'the God of things as they are,' but the God who sits upon the throne and says, 'Behold, I make all things new.' New primarily in the individual—granted, but how far can that be carried except as things are new also in society? The drunkard may be converted, but what about his children so long as the public-houses are there to breed young drunkards? The poor slut may by the gospel's power become a thrifty and careful mother, yet her family may perish in the insanitary slum or be corrupted by insufficient house-room. We can never be satisfied, as Christians or preachers, with a social order that produces moral wrecks or poisonously embitters human minds faster than they can be cured. It is our business, accordingly, to see that on this subject the whole body of Church people gets a thoroughly bad and restless conscience.

In the New Testament we are confronted, above all, with Christ; and of Christ it has been pointedly observed the other day that 'if half that is said of Bolshevism is true, He would not have been a Bolshevist; but He was a revolutionary.' He wanted change, and He died to bring it about. What He had to say to men was not just what had been said 'of old time,' but something very different. His message of the Kingdom of God, with righteousness as the substance of its life and order, included the corporate regeneration of society. Hence it will not do for us, who have drunk in His words of life, to sit back timidly or comfortably and say concerning the social order as it is, 'Well, it will last our time.' We have to present Christ's gospel to our fellow-men as containing the only adequate motive and ideal for the continuous reforming work, prompted by the Holy Spirit, of promoting the search for new truth, the brotherhood of men, and the eager fulfilment of the Divine Father's interest in others.

# Literature.

## *NILE AND JORDAN.*

It is very easy for a man to throw away the right and title that he has to authority by simply underrating himself. The Rev. G. A. Frank Knight, M.A., F.R.S.E., has written a book on the archæological and historical inter-relations between Egypt and Canaan, and in the preface he says: 'The object of this book is to trace the various links which united these two contiguous territories, from the earliest times till the fall of Jerusalem in A.D. 70. It is a long story, covering at least seven millenniums, and crowded with detail. The mere collecting of the facts, scattered over more than

1700 volumes and journals, has entailed many years of research, in the scanty leisure available to one with constant professional duties as a minister in a city charge.' Now that last sentence was sure to be seized by the busy reviewer and made the excuse for simply smelling the paper-knife. How *could* the minister of a city charge write authoritatively on such a subject? He could not, and therefore he has not done it, and the book is passed in a paragraph.

But this book *is* authoritative. One reviewer has read it and tested it. He has gone to the trouble of verifying not a few of the enormous number of references to literature in it. The range of the reading is appalling. But it is just the busy man who can do more business and does it well. This is a great subject and this is a great book on it.

The first thing to say about it has been said. It is authoritative. The whole subject has been studied scientifically; every fact has been substantiated by the available evidence; and the degree of certainty has been conscientiously recorded.

The next thing to be said is that as a true historian and scientific observer, Mr. Knight has called upon his imagination freely. The greatest scientists use the imagination first; then the verification follows. The historian must always do so. He must conceive the situation, and then see if the facts fit it. But he must be careful to have so open a mind always that when the facts do not fit he can change the conception. Facts gathered, however laboriously, and however carefully sifted and selected, are valueless for the apprehension of truth and valueless for its declaration, until they are made spirit and life by the imagination.

And the third thing is, that Mr. Knight has the indispensable gift of style. Take at random (for the sense of style is never absent) this description of Thebes: 'The wealth, glory, and magnificence of Thebes in the lifetime of the most splendid of her kings must have been overwhelming. The fabulous riches obtained by the long wars of conquest waged by his fathers, by the tribute from the vanquished territories, by the exceedingly profitable commercial enterprises in which his fleets participated, and by the customs duties levied on all trading ships which converged on Egypt from every part of the Mediterranean, were spent with a prodigal hand on the embellishment of his royal capital. Visitors to the Court of Amenhotep III were dazzled with the grandeur of all they saw. The King's own palace was a gorgeous structure. His vast establishment of wives, concubines, officers, servants, Court officials, and retainers numbered many thousands. His table was laden with plate of the most exquisite design in gold and silver, with crystal goblets, glass vases, and rare porcelain vessels. His sideboards exhibited lovely bronzes worked in the most artistic fashion from the Mykenæan colonies in the Ægean. His walls were hung with priceless tapestries; his armouries were filled with the finest weapons which Phœnician art and Damascene skill could produce: the furniture of the palace was of precious aromatic wood from the East, while the richest embroidered goods, the costliest spices, and the most delicate Oriental articles of vertu made the halls of his Theban home a gorgeous exhibition of the extraordinary refinement and luxury of the age.

'Each of the nobles in his entourage had his superb villa, his gay summer chateau, his gardens blazing with brilliant parterres of flowers. The King's gifts to his friends were on a royal scale of generosity, and evidenced the immensity of his financial resources. Each New Year's Day the Pharaoh dispersed abroad chariots of gold and silver, statues of ivory and ebony, necklaces of every costly stone, splendid battle weapons, ivory whips, sunshades, carved chairs, and so on. The impression upon the mind of every new arrival at the Imperial City must have been overpowering. His eyes would behold the miles of imposing sphinxes that lined the roads, the forests of tapering obelisks, all carved out of single blocks of stone: the immense temples on both sides of the Nile: the stately quays on which the royal fleets disembarked the rich bales of goods from every quarter of the then known world: the gigantic statues of the Pharaoh towering into the blue sky like white mountains of stone: the dazzling brilliance of the State pageants when Amenhotep and his wife sailed in the Royal Golden Barge on the huge artificial lake: the blaze of colour when every ship, and galley, and boat in the river was aflame with parti-coloured bunting: the stateliness of the priestly processions: the sacred choir of Amen sonorously chanting hymns to the Sun-god assisted by the overpowering resonance of the music poured forth by the Royal Court Orchestra.

Never did Egypt display such imposing worldly glory: never were seen such luxury, such prodigality of treasure, such pomp and splendour as in the reign of Amenhotep III the Magnificent.'

The title of the book is *Nile and Jordan* (James Clarke; royal 8vo, pp. xi, 572, with maps; 36s. net).

---

## *HENRY SCOTT HOLLAND.*

We are not satisfied with Mr. Stephen Paget's biography of *Henry Scott Holland* (Murray; 16s. net). It is quite good to read—we have read it from cover to cover. But we have the impression that Scott Holland was a bigger man than this. There is truth in the saying that no man is a hero to his valet, but 'valet' should be 'distant relative.' If this biography had been written by a wife or even a sister, or again if it had been written by one who was unrelated altogether, we might have seen its subject in his proper stature.

For Scott Holland was one of the great men of our day. Not only one of the greatest preachers, but one of the greatest men. His mental—or shall we say his moral—proportions were gigantic. Mental and moral were inextricably blended in him. What he knew he willed. And because he willed he knew. Of him, beyond most men we can think of, the great saying of Jesus was true, 'If any man willeth to do his will, he shall know.'

What was his driving power? It was Faith. Few men have needed faith more; few men have more unhesitatingly used it. There was a heroism in his use of it, like that of Abraham when he went out not knowing whither he went, like that of Moses when he endured as seeing the invisible. Could there be a greater trial of faith than the parting in early manhood between him and Nettleship? Most pathetic is Nettleship's cry, inevitably reminding you of the Gethsemane prayer, 'If it be possible let this cup pass from me.' He could not follow Holland in his faith and could not pretend to follow. Holland knew whom he had believed. When Nettleship perished on Mont Blanc, Holland wrote: 'I can think of nothing but that white silent body waiting for its burial, under the snows. It is such a strange end for him—he who never made a mistake, or got into a wrong place, or did the wrong thing, or slipped into any unsteadiness, or caused trouble. He was so reliable: he was sure to come through everything right. Then, he was so bent on never making himself out heroic, or tragic. He would never startle anybody; or rouse interest; or evoke sympathy. He would always abhor doing anything that made demands on other people. And now, there comes to him this striking, terrible, lonely tragedy. It is horrible to me to think of that day and night: it must have been ghastly. I long to know more.

'Where the intimacy has been so close it cannot ever *grow* under the cloud of difference. But the old sense of it never failed on his side, or mine. And he was so loyal, and so supremely noble, with such high delicacy. . . . I cannot tell what he finally thought of Christ. I am given to accepting a fixed position, and not expecting it to alter. The line of thought which sometimes disturbed me in him was a sort of spiritual fatalism. But I know few whom one could leave so quietly to the mercy of God.'

---

## *THE NEW CAMBRIDGE SHAKESPEARE.*

There is an old Cambridge Shakespeare. It was edited in ten volumes by Aldis Wright, and having been long years out of print, besides being as fine a bit of scholarship as ever was done on Shakespeare, it has been held as a precious possession by the comparatively few who possess it. If it was to be superseded, it was reasonable and right that only another Cambridge Shakespeare should supersede it.

It was also proper that the chief feature of the new should be its text, for that was the great feature of the old. Two editors are responsible for 'a New Edition of the Works of Shakespeare edited for the Syndics of the Cambridge University Press'—Sir A. Quiller-Couch and Mr. J. Dover Wilson. The former is responsible for the Introductions, the latter for the text. And the text includes the notes, for they are almost altogether textual. In other words, this is a Shakespeare for the student and lover, not for the schoolboy.

It is a pocket edition. And so, there being much in it, the type is small. But it is clear and clean and the paper is good. There are in *The Tempest* (7s. 6d. net) two fine illustrations, one the Droeshout Portrait, the other the famous portrait of the Princess Elizabeth. Why the Princess Elizabeth? Because at her nuptials the *Tempest*

was played on December 27, 1612, and may have been written expressly for the betrothal night.

The editors' claim for their text is that it supersedes *all* other texts. And why should it not? But we pass to the Introduction and to the end of it. This is Sir A. Quiller-Couch:

'The lights in the banqueting house are out: the Princess Elizabeth is dust: and as for the island conjured out of the sea for a night's entertainment—

> From that day forth the Isle has been
> By wandering sailors never seen.

Ariel has nestled to the bat's back and slid away following summer or else "following darkness like a dream." But still this play abides, after three hundred years, eloquent of Shakespeare's slow sunsetting through dream after dream of reconciliation; forcing tears, not by "pity and terror" but by sheer beauty; with a royal sense of the world, how it passes away, with a catch at the heart surmising hope in what is to come. And still the sense is royal: we feel that we are greater than we know. So in the surge of our emotion, as on the surges rounding Prospero's island, is blown a spray, a mist. Actually it dims our eyes: and as we brush it away, there rides on it a rainbow; and its colours are chastened wisdom, wistful charity; with forgiveness, tender ruth for all men and women growing older, and perennial trust in young love.'

## *JOHN MARTINEAU.*

John Martineau is worth adding to the round of our acquaintance even though the acquaintance is posthumous and on paper. But his biography written by his daughter, Violet Martineau, and entitled *John Martineau: The Pupil of Kingsley* (Edward Arnold; 12s. 6d. net), is of interest chiefly on account of the letters it contains. There are letters from Kingsley and Mrs. Kingsley, from Hughes (*Tom Brown's School Days*) and from Maurice—all new and nearly all keenly characteristic. Take this one from Tom Hughes:

'I am glad you are going to help boss the next Church Congress, but don't feel like taking up my parable again there. The two or three times I have attended and spoken I have only exasperated the parsonic mind and, I expect, done more harm than good. I am such a convinced Erastian in Arthur Stanley's sense that I can't stand the Congress view, which regards the State (or nation, including all the good Christians who don't believe in or care a fig for Apostolic Succession) as a sort of antagonist to the Church.

'Congress has been going on for twenty years and more, and I don't see that we are a bit nearer getting rid of the Athanasian Creed, or getting an exchange of pulpits with Dissenters, or offering them any terms of admission into the National Church which they can seriously look at. If any one of my school can do any good, it is Llewellyn Davies, who is far the deepest and broadest theologian now living, and so, of course, is carefully passed over by dispensers of patronage. He has imperturbability as well as sagacity, in both of which qualities I am deficient, especially the first. Wherefore I am not sorry to have been shouldered out of active politics, though I take as deep an interest as ever in them and should like to have a good talk with you, though we should probably quarrel.'

In early youth Martineau became a private pupil of Kingsley's at Eversley and was set on his feet for life thereby, though one may easily see that he owed more to Mrs. Kingsley than to Kingsley himself. He wrote a chapter of Kingsley's biography. His only other literary work was the biography of Sir Bartle Frere. But while administering his property as a proprietor should, he did valuable public service, both as a County Councillor and in assisting the Charity Organization Society in its emigration work.

## *THE DEMONSTRATIO EVANGELICA.*

It is astonishing that until now the Demonstratio Evangelica of Eusebius has never been translated into the English language. According to Lightfoot it is 'probably the most important apologetic work of the Early Church.' And it has very close affinities with the problems of the most modern Church. What could be more modern than this?—

'But there was a divine side to Christ, as is shown by His Miracles of mercy and love; He died voluntarily, rose again, and ascended to heaven. The miraculous in the life of Christ is in line with the miraculous in Christianity. Those who deny it must either prove that it was invented, or the result of sorcery. Now the type of teaching Christ gave His disciples is utterly opposed to

their inventing falsehoods. It was ascetic, and made truth and purity the first essentials of conduct. If you admit the fanciful hypothesis that He really taught them fraud and specious lying you are landed in absurdities. Deceit could afford no corporate cohesion, κακῷ κακὸς οὐ φίλος, οὐδὲ ἀγαθῷ: and again, what had they to expect but a death like His? After His death, too, they only honoured Him the more! They were even ready to die for Him. It is inconceivable that they knew Him to be really vicious. And equally impossible that, if they were, they should propose to convert the whole world, and actually do so, poor and uneducated as they were. You must imagine them meeting secretly after the Crucifixion, admitting Christ's deceit, and yet conspiring to propagate the Gospel-story: "Let us see," they say, "that our freak lasts even to death. There is nothing ridiculous in dying for nothing at all." "What could be finer than to make both gods and men our enemies for no possible reason? . . . And suppose we convince no one, we shall have the satisfaction of drawing down upon ourselves in return for our inventions the retribution for our deceit." Such theories are ridiculous, for there is no doubt that persecution and death faced the Apostles. Yet there was no traitor among them after the Ascension. And they actually succeeded in their adventure. Now this hypothesis of a conspiracy to deceive might be used with equal force with regard to Moses, or the Greek philosophers, and indeed all those whose lives history records.

'The simplicity, devotion, and ascetic lives of the Apostles guarantee their honesty. They faced all for truth and the Name of Christ. The Gospels reveal their modesty and straightforwardness in unexpected ways. It has been well said: "We must put complete confidence in the disciples of Jesus, or none at all"; distrust of them logically means distrust of all writers. Why allow invidious distinctions? The Passion is the crowning *crux*, how could they have invented a story which would handicap all their efforts? That they gave a true account of it really authenticates their accounts of the Miracles, and glorious manifestations of Christ.'

That is a fair summary of part of the third book. Now take a modern book. Mr. Gilbert T. Sadler, a clever and copious writer of the rationalist order, has just published a volume entitled *Behind the New Testament* (Daniel; 3s. 6d. net). It is mainly an answer to the commentary edited by Professor Peake. Which of Peake's arguments does he find most telling? It is this: 'No movement arising out of Judaism and led by Jews could have invented the story that its alleged Founder (the Messiah) had been crucified.' That is just the argument of Eusebius.

But at last the Demonstratio Evangelica has been translated. The translator is the Rev. W. J. Ferrar, M.A., a Sussex vicar and a scholar. We owe the book, however, to the enterprise of the present Secretary of the S.P.C.K., the Rev. W. K. Lowther Clarke, who not only secured its publication but assisted the translator, who says that 'but for his help it would be far more imperfect than it is.'

The translation is literal. But it is a translation. The Introduction also is well done, as the quotation made from it shows. The title is *The Proof of the Gospel* (S.P.C.K.; 2 vols., 30s. net).

---

## *BURMA.*

How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses for ever in joy!

So Browning; and so Captain F. Kingdon Ward, B.A., F.R.G.S.: 'There is perhaps no more lovely experience on earth than to awaken slowly to life after a long illness, much of which was a dark blank, with vague shadows projected on it from time to time; to see again the blue sky overhead, the golden paddy-fields, green forests and distant snow-clad mountains: to wake in the radiant dawn at the cry of gibbons shrilly calling from the jungle, when the mist hangs over the river and the first rays of the rising sun are sparkling across the blue mountain-tops; to hear the birds whistling and trilling and the silver-throated gong vibrating in the monastery. A vast peace seems to have enfolded the whole world in its embrace. You tread on air with winged feet, and sing, nay shout, for the very joy of living. Every leaf and flower, every bird and beast, every cloud in the sky, is revealed as an object of beauty, welling life and love. Happy the man to whom such revelation is permitted.'

Captain Kingdon Ward has explored that Triangle which is formed by the rivers Mali hka

and 'Nmai hka in Burma. Hitherto it has been one of the few still unexplored places of the earth. In the course of his exploration he endured considerable hardship, once being brought to the very gates of death. It is his recovery that he celebrates in that prose poem on the joy of living.

Captain Ward is a naturalist. His object was not exploration only, but also the discovery of plants and animals and especially insects. And it is when he has made an entomological discovery that he becomes most eloquent. 'Presently we came upon a remarkable sight. Some carnivorous animal had left its droppings in a rock pool amongst the boulders, and the poisoned water had tainted the atmosphere for yards around with its acridness. From all directions this reeking cess-pool had attracted the most gorgeous butterflies imaginable, and they had come in their dozens. The pool was a quivering mass of brilliant insects, and still others hovered to and fro over the unsavoury meal, awaiting their turn to alight; from time to time a butterfly, impatient of waiting, would push itself amongst the already packed multitude, causing a flutter of painted wings as the group rearranged itself like the colours in a kaleidoscope. Is it not curious that such beautiful, delicate, and outwardly dainty creatures should be attracted by such loathsomeness? It is apt to start a cynical train of thought on the corruption which underlies all material beauty and the empty vanities of life. But it was while watching, fascinated, those heaven-born insects that for the first time I realised the full magic beauty of Mendelssohn's *Papillon*, which ran in my head even as I watched the oscillating wings at the butterfly meet.'

Then follows an account of the different species of butterflies seen. 'Most lovely of all are the swallow-tails, of which there are a considerable variety in the hot, sunny valleys. These, as they probe the flowers for honey, scarcely settle, or if they do, touch with so light a caress the damask petals that they seem poised on air; and as they hover over, or tread with fairy pressure the bell-like convolvulus and trumpet flowers, their wings quiver and tremble like aspen leaves shivering in a zephyr breeze, never still for a moment. One of the most beautiful of these was a species of Leptocircus, with gauzy wings trailing out behind like fluttering ribands. How full of life they look, what restless energy in those slender bodies borne aloft on gorgeous wings! and how exquisitely the first movement of *Papillon* represents to our ears the quivering, restless vitality here seen with the eyes! This music will ever carry me back to the Burmese hinterland, where I shall see again that rancid pool with its burden of butterflies by the thundering Mekh!'

The book is admirably written and as admirably illustrated. Its title is *In Farthest Burma* (Seeley; 25s. net).

---

## *CARDINAL MANNING.*

Another biography of Cardinal Manning was inevitable. It has been written by Mr. Shane Leslie—the title, *Henry Edward Manning: His Life and Labours* (Burns Oates & Washbourne; 25s. net). A handsome attractive volume it is, with six illustrations.

Another biography, we say, had to come. For Roman Catholics were offended with Purcell's book, and non-Roman Catholics were puzzled. But now that it has come we wish—surely we must all wish—that it had not been written. Mr. Leslie has had access to many letters to and from the Cardinal which Purcell either did not know of or ignored, and he has made free use of them. What is the result? We simply see that the picture which Purcell drew was a true picture. Cardinal Manning was from first to last selfish, ambitious, jealous, vindictive. The true story of Archbishop Errington is even more objectionable than the story which we hoped was a false one. And although Mr. Leslie rushes over the relations between Manning and Newman, told at such painful length by Purcell, there is nothing in what he says to remove the feeling that Manning persistently misrepresented Newman at the Vatican (through the instrumentality of Mgr. Talbot) and prevented him from obtaining his Cardinal's hat, until the English Catholics rose in anger and went direct to the Pope about it. His vindictive persecution of Lord Acton is even emphasized. It is most disappointing, and even dismaying. How can a man be a Christian and be this?

What an asset his face was—is still, indeed—see the portrait placed as frontispiece to this book. But his face did not deceive everybody. Ollivier left a sketch of him at the Vatican Council: 'The love of domination is about him, and when his thin lips smile, it seems to be out of pure condescension. He is certainly pious and sincere,

wrapped in God, but he is not the emaciated monk he looks. Under his seraphic beatitude he retains a wheedling and energetic policy.' And his face was not his only asset. What a gift of persuasive speech he had. After his 'conversion' (Mr. Leslie makes the freest and fullest use of this word) he set himself to convert others, and he had gratifying success. He 'sought converts by letter and Apostolic visit. He must have posted a complete commentary on the Creed every week. He used a peculiar knock of four raps, and sealed his letters to seekers with the motto *qui patitur vincit*. "I promise you to become a Catholic when I am twenty-one," said a young lady. "But can you promise to live as long?" was the reply. Confession he called "fishing with a single line." Between 1851 and 1865 he kept a list of his converts in a locked book. They numbered 346, and though the titled names seem to justify his nickname as "Apostle to the Genteels," there were poets and parsons, and also the poor and the pariah.'

What was the secret? John Sterling (Carlyle's Sterling) met him in Rome when he was in the rush of it. This is Sterling's answer: 'He is one of the most finished and compact specimens of his school of manhood and of theology that I have ever fallen in with, and it was amusing to see how by faultless self-command, dialectic acuteness, coherent system, readiness of expression, and a perfect union of earnestness and gentleness, he always seemed to put in the wrong the gentlemen of the so-called Evangelical class, who muster strong here, and whom he frequently met with. He could not play quite the same game with me, for I knew better than most of them what I meant by my words. I conceive him to be, in his own place and generation, one of the most practically efficient and energetic men I have ever known, and in a state of freer and more fluent life in the ecclesiastical polity he would rise high and do "considerable things."'

He did not scruple, for the ends of 'conversion,' to conceal his feelings. Says Mr. Leslie: 'Manning was publicly fighting Pusey and privately converting Lady Herbert, to whom he wrote (December 10, 1864): "The truth, beauty, sweetness, self-evidence of the Catholic Church is beyond all I ever dreamed before I entered it. I wonder when those who enter it grumble and complain, and doubt whether they have souls or at least hearts."' But at that very time he was engaged in a bitter struggle with his fellow-believers. 'It was Manning's novitiate in the sublime strife of ecclesiasts, and he suffered great depression. A haggard look, the hawk-like look of his antagonist, came into his own features. He could not understand the opposition of the Old Catholics to him, and when a convert remarked that he had expected them to have wings, Manning "smiled an exceeding bitter smile, and, as it were in spite of himself, let fall the words under his breath, 'Wings with claws!'"'

So. We have said enough, no doubt, to send our readers in a rush to the book. Be it so. It will give things to think about. This among other things, that the Kingdom of Heaven cometh not by observation nor yet by machination.

---

In *The Future Life* (Abingdon Press; $1), Mr. F. B. Stockdale uses some plain, telling arguments for immortality. 'We have millions of birds that migrate every year. It would be a very foolish bird that argued, "There can be no Southland because I have never seen it." When we study birds we see that the *desire* is the answer. The scientist will tell you that if you find an instinct for the Southland, the Southland must be. You can have no native instinct for which there is no answer. What we wish now to notice is that the answer is a silent one. It has no words; it makes no argument; it simply *is*.' That is one argument, and a good one.

---

No form of literature has been harder hit by the War than sermon literature. It is a rare thing to receive a volume of sermons now. There is compensation, no doubt. If it does come it is likely to be worth reading. So is it with a volume which has been issued from the Cambridge Press, the preacher being Professor John Oman, D.D.

Professor Oman calls the book *The Paradox of the World* (9s. net). The title is taken from one of the sermons, a sermon on 'We know that all things work together for good to them that love God, to them who are the called according to his purpose.' It is a favourite text, and its favourite divisions are—(1) all things work; (2) all things work together; (3) all things work together for good; (4) all things work together for good to them that love God. These are not Dr. Oman's divisions. They are: (1) It is the most unlikely

affirmation—'We know that all things work together for good'; (2) It is the most unlikely affirmation about the most unlikely persons—'to them who are the called according to his purpose'; (3) It is the most unlikely affirmation about the most unlikely persons and for the most unlikely reason—'to them that love God.'

---

To a series of small books entitled 'The Church's Message for the Coming Time,' a volume has been contributed by the Rev. J. G. Walker on *Religion and Human Progress* (Milford; 2s. net). Mr. Walker is very fair. He is so fair that he states elaborately the case of the anti-Christian and finds his space too short sometimes for a full answer to it. But at least he lets us see what we are up against.

---

*Behind the New Testament*, by Gilbert T. Sadler, M.A., LL.B. (Daniel; 3s. 6d. net). This book is mentioned on another page. The author's position is that 'Christianity was the pre-Christian Jewish Gnostic Gospel set into the Jewish mould of Messianic thought, and humanized as if it were a story of a Man on earth. The Gnostic gospel in Alexandria came first, telling of the Heavenly MAN in men, the Logos sown as the Saviour into souls. Such was the crucifixion or self-limiting of the Eternal God, called the Son of God, only-begotten (Plato used this term), and the Son of Man or MAN (as described in *The Book of Enoch*). This gospel was run into the Messianic mould of thought, and was humanised or historised by the outer circle of Christians after A.D. 70. Then the New Testament was written, A.D. 80–130.' No proof is offered. In a foreword, however, we are told that 'owing to the present conditions of production, it is impossible to elaborate the arguments given in this little book, or to make long and balanced statements on various subjects.' But for whom does Mr. Sadler write? Not for any one who is not already of his own way of thinking. For certainly no independent student of history holds by his dates or his developments.

---

Messrs. Duckworth have under issue a series of volumes on present-day topics, religious, ethical, and literary. They would have appeared in cloth before the War. Now they have to be content with paper binding and small type. But each volume is on a live subject, and each author is an authority on it. This is the list—*Outline-History of Greek Religion*, by L. R. Farnell; *The Latin Culture*, by E. A. Burroughs; *The Study of Roman History*, by Bernard W. Henderson; *Treatise on Law*, by Edward Jenks; *Syndicalism*, by J. A. R. Marriott; *British Aspects of War and Peace*, by Spenser Wilkinson; *An Introduction to the Reading of Shakspere*, by Frederick S. Boas; *The Bodleian Library at Oxford*, by Falconer Madan (2s. net each).

We are glad to see Mr. Boas again, even though he sticks to his spelling. In the course of his entertaining Introduction he succeeds in imparting much useful information. Thus, at random:

'In *Much Ado* (II. i. 77–8) Beatrice warns Hero that "wooing, wedding, and repenting, is as a Scotch jig, a measure, and a cinque-pace." The sting of the comparison lies in the character of the three dances. The Scotch jig was a wild round-dance; the measure was staid and formal; the cinque-pace had five steps, "like the tottering and uncertain steps of old age."

'Again the names of the coins mentioned in the plays are usually different from those familiar to-day, and Shakspere often puns upon them, as in *Henry IV.*, Part II. (I. ii. 187–91):

*Ch. Just.* You follow the prince up and down, like his ill angel.

*Falstaff.* Not so, my lord; your ill angel is light, but I hope he that looks upon me will take me without weighing.

'The fat knight adroitly interprets "angel" as the gold coin, worth about ten shillings, which would not pass if it fell below a certain weight.'

No doubt you have that in Aldis Wright or in Verity, but the informality here is its virtue.

Dr. Farnell, Rector of Exeter College, Oxford, is the author of the article on 'Greek Religion' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS. Those who read that article will read this book. It is quite independent.

---

Dr. Arthur S. Hoyt, Professor of Homiletics and Sociology in Auburn Theological Seminary, has written a considerable number of books on preachers and preaching, and every book is true and telling, full of enthusiasm and free from extravagance. The latest is not the least. Its title is *The Pulpit and American Life* (Funk & Wagnalls).

The literary critic of a New York daily, reviewing

a book by Bishop Potter on Eminent Churchmen he had known, said: 'It was a pity so much ability and labor were spent upon men whose work was "entirely aside from the main currents of human interests."' Professor Hoyt's answer to that is a short biography and critical estimate of the great American preachers—Jonathan Edwards, Lyman Beecher, Channing, Bushnell, Henry Ward Beecher, and Phillips Brooks—and a demonstration of their influence over 'the main currents of human interests.' Then follow chapters on the Old and New Evangelism, some Distinctive Contributions to the American Pulpit, the Present American Pulpit, the Pulpit and Social Welfare, the Pulpit and the Nation.

And to-day? 'The absence of striking figures is not due to the poverty of the pulpit but to its excellence. We have many representative men—preachers that are men for occasions like Dr. Cadman of Brooklyn, Bishop McDowell of the Methodist Church; men that preach to special audiences as College men, like Hugh Black or Dr. Fitch or Dean Brown of Yale; preachers to the reason and the conscience, like Dr. Parkhurst and Dr. Jefferson; men who address the common needs and instincts of men, like Bishop Brent; men who appeal to the emotions, like Bishop McConnell; men who unfold the Scriptures, like Dr. Kirke of Baltimore. Men of the old theology, like Dr. Goodell and Dr. Woelfkin; men of the newer theology, like Dr. Gordon and Henry Sloan Coffin; men of rich rhetorical gifts, like Dr. Hillis: men of scientific plainness and precision, like Lyman Abbott; men with the social message, like Bishop Williams and John Haynes Holmes and Rabbi Wise. Such names suggest the fullness and many-sidedness of the American pulpit. The man who sees in the modern pulpit signs of decay, and talks of the giants of former days, must be singularly lacking in appreciation.'

---

Professor George Milligan pursues his tremendous task without even thinking, apparently, how tremendous it is. He has now issued Part IV. of *The Vocabulary of the Greek Testament illustrated from the Papyri and other Non-literary Sources* (Hodder & Stoughton; 10s. 6d. net). It runs to the end of the letter L, and the letter L is the middle of the alphabet. Unfortunately for the editor, as the work proceeds it becomes more difficult, for new discoveries are being made, and with every new discovery fresh examples are furnished; and more than that, fixed conclusions run the risk of being upturned. But the New Testament student knows all that, and we hope he also realizes the value of the Vocabulary, its quite indispensable worth for his work.

Tempting illustrations abound. Under κλῆρος we read: 'The difficult κλήρων of 1 Pet $5^3$ is probably best understood of the "portions" or "congregations" ("parisshes," Tind. Cranmer) of God's people assigned or allotted to the presbyters.' This is Moffatt's 'charges'—'not by way of lording it over your charges but proving a pattern to the flock.' R.V. has 'the charge allotted to you.'

Grimm-Thayer calls κυριακός in 1 Co $11^{20}$, Rev $1^{10}$ (ἐν τῇ κυριακῇ ἡμέρᾳ, 'on the Lord's day'), a biblical and ecclesiastical word; but examples from the inscriptions are plentiful. It means 'imperial.' Hence it has been suggested 'that the distinctive title "Lord's Day" may have been connected with conscious feelings of protest against the cult of the Emperor with its "Emperor's Day."'

---

In August 1918, Mr. Clement Hankey (brother of 'A Student in Arms') spent his holiday, along with a fellow-officer, in a walking tour through Palestine. They visited Gezer, Hebron, the Dead Sea, and Jericho. Then they passed to Carmel, and were most anxious to discover the exact spot at which Elijah had his altar erected. They crossed the Kishon and encamped on the reputed site of Harosheth of the Gentiles. Afterwards they went north to the Sea of Galilee and visited Nazareth. 'Presently, as we wound round the side of a hill, the great mass of Tabor came into view, rising like a camel's hump out of the plain. By eleven o'clock we were ascending its precipitous slopes by a broad path that rose from terrace to terrace, winding by easy stages to the top. Two convents, one a Latin the other a Greek, crown the heights of Tabor, having been built there in the pious belief that Tabor is the Mount of Transfiguration. Unfortunately the practical certainty that at the time of our Lord the summit of the mountain was occupied by a flourishing village entirely destroys the theory. In reality the ancient traditions of Tabor are military rather than spiritual, the place having been an important fortress during the later Jewish era.' The story is told simply and sincerely. There are few

raptures and no disappointments. The title is *Walks in the Holy Land* (Melrose; 4s. 6d. net).

Mr. E. Burney is a Christian layman who thinks that the Church as now organized is very near the end. He writes sympathetically, almost sorrowfully. What gives the Church its continued existence? It is public worship. But most men and many women are tired of worshipping. And what will the Church do then? Three things will be open to her—'(*a*) Teaching in such subjects as influence and are influenced by any religion that is alive—*e.g.*, philosophy, psychology, political science, biology. (*b*) Research work in those and other subjects, of which astronomy might well be one. (*c*) Last, but certainly not least, healing. The existence of pain, disease, and lunacy are a perpetual and almost insulting challenge to the Church. It is her task to lead humanity to their conquest. The existence of the medical profession is a challenge to the Church. It is her task to swallow the medical profession.'

It all sounds odd, almost lunatic. But Mr. Burney is not a fool. Only we do not think that he realizes that the gospel of Christ is the power of God unto salvation. His book, which he calls properly enough *Christian Revolution* (Melrose; 5s. net.), should be read, probably more than once.

The leader of Bible Class, Literary Society, Fellowship Guild, or whatever the name is, should not fail to see *New Life* (National Adult School Union; 1s. 3d. net). It is the Adult School Lesson Handbook for 1921. Up to date and accurate, it is full of ideas that will fertilize in any active mind.

Mr. Fred Rothwell has translated and abridged a volume by Barthélemy Prosper Enfantin. The title is *Life Eternal: Past—Present—Future* (Open Court; 6s. net). Enfantin was a disciple of Saint-Simon and is spoken of as one of the founders of Saint-Simonism. But by and by he and the other Saint-Simonists disagreed over Enfantin's proposal to supersede the formula of Saint-Simonism, which was, in substance, 'the greatest good of the greatest number,' by another worded: 'to each man according to his capacity, to each capacity according to its works.' The breach was widened by Enfantin's announcement of his theory of the relations between man and woman, which would have substituted for the 'tyranny of marriage' a system of 'free love.' Bazard hereupon separated from his colleague, taking over with him those whose chief aim was politics and philosophy. Enfantin then became sole 'father,' new converts were found, and he announced that his followers in France amounted to the number of 40,000. He wore on his breast a badge with the title of '*père*,' was spoken of by his disciples as 'the living law,' declared himself to be the chosen of God, and sent out emissaries in quest of a woman destined to be the 'female Messiah' and the mother of a new Saviour. He regarded himself as not only the bearer of a heavenly message but as actually the Word of God incarnate. Then the authorities interfered and imprisoned Enfantin. This proved a deathblow to the society, and Enfantin, released after a few months, went with a few followers to Egypt, where he stayed two years and might have entered the service of the Viceroy had he been willing to profess himself a Mohammedan, as did some of his friends. He returned to Paris, and died there in 1864.

*Life Eternal* was his last work. Its idea is that we cannot die, for we were never born—as we understand birth. We had no beginning and so shall have no end. Eternal Life is of all the past as well as all the future. We are in God, who is all in all and always. 'God lives in all that is, He is Himself all that lives: the vine and the husbandman. The creator is the living creation; nothing exists apart from or outside of it, before or after it. God is one and manifold, although infinite; He is all relation, though absolute; all duration, though eternal; all space, though universal; all progress, though perfect.'

Under the title of *Purpose and Transcendentalism* (Kegan Paul; 5s. net), Mr. H. Stanley Redgrove, B.Sc., F.C.S., has published an exposition of Swedenborg's philosophical doctrines in relation to modern thought. In modern language it is a plea for the symbolical interpretation of Scripture. Take the story of the Creation. The 'theologian' first regarded it as a literal historical narrative. Then science showed that it is not historical, and the theologian was at his wits' end. Why did he not see from the beginning that it is purely symbolical?

Because it is not. And no man not a Sweden-

borgian can be persuaded that it is. The Swedenborgian ignores the fact that the same story is found in Babylonian literature and that the Hebrew narrative is an improved (that is less mythological) version. To ignore historical fact, which is at any rate bread, is not to live by the Word of God, it is to live on air.

---

Mrs. Marie Carmichael Stopes has been induced by responsible medical men to write the *Truth about Venereal Disease* (Putnam; 1s. 6d. net).

---

No one who knows the book will be surprised at the success of Mrs. Brightwen's *Side Lights on the Bible*. For it touches the most interesting things in the archæology of the Bible and always with illumination. A third impression is issued (R.T.S.; 3s. net).

---

The Rev. J. R. Cohu, M.A., indefatigable author, has written a book on the manifesto of the Lambeth Conference. *Addresses on the Lambeth Conference* he calls it (Skeffingtons; 5s. net). Opening with a good account of the Conference itself, he then discusses its pronouncements on the Reunion of Christendom, the Ministry of Women, the League of Nations, Capital and Labour, Marriage and Divorce, New Religions, Spiritualism, and Christian Science. He is in hearty agreement with the bishops on every point but one. On that one point, however, he is utterly out of sympathy. It is the use of the phrase, 'but also the commission of Christ' in the manifesto on Reunion. The whole sentence is: 'The Episcopate is the one means of providing such a ministry as would be acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.' In a footnote he says: 'This one short clause, "commission of Christ," is likely to prove fatal to Reunion with non-episcopal churches. It emphasises that "divine right" and "Apostolic Succession" claim of Bishops which non-episcopalians will have none of. Moreover, Lightfoot, Gwatkin, and scores of able Biblical scholars to-day agree with them that there is not a tittle of historical evidence for such a claim.'

---

The Rev. Clement F. Rogers, M.A., Professor of Pastoral Theology in King's College, London, is a better apologist than a pastoral theologian. How can a man who makes little of preaching be a good homilist? In *Why Men Believe* (S.P.C.K.; 2s. 6d. net) there is nothing but wisdom, and it is wisdom well spoken. Belief touches the whole personality — emotion, intellect, will — and Mr. Rogers treats of each separately.

---

The Rev. J. M. Harden, B.D., LL.D., has compiled a *Dictionary of the Vulgate New Testament* (S.P.C.K.; 4s. net). He has used H. J. White's *editio minor* (Oxford, 1911), as he was bound to do. And one of the discoveries he has made is that that critical edition contains forty-four new words—words, that is to say, restored to the Vulgate which the former editors had dropped out. Three of them are not even in Lewis and Short's Latin Dictionary—*bithalassus* (Ac $27^{41}$), *secundoprimus* (as one word, Lk $6^{1}$), and *suprascriptio* (Mt $22^{20}$). Dr. Harden in his Dictionary gives the Clementine word in brackets when it differs from the Oxford text. And 'in order that the Dictionary may to some extent answer the purpose of a Concordance, the verses where a word is found are given, except in the case of the most frequently occurring words. An asterisk after the last reference indicates that all the passages have been mentioned where the word in question is found in the Oxford edition.'

---

Some of the addresses which were delivered at the Student Christian Conference held in Glasgow last January have been published under the title of *Christ and Human Need* (S.C.M.; 3s. net). What has become of the others? None of Bishop Temple's are here. That is disappointing. It is also disappointing that there is not more grip in some of those chosen for this volume. We could have taken less of the attractiveness of Jesus if we could have had more of His power. But Mr. J. H. Oldham's address and Professor W. M. Macgregor's are gloriously strong and true.

---

The Rev. H. E. Fosdick, D.D., is the author of three books which have followed one another at intervals and may be said together to express his conception of Christianity. One is *The Meaning of Prayer*, one *The Meaning of Faith*, and one *The Meaning of Service* (S.C.M.; 4s. net). They are written for students; and for that reason

their contents are arranged in the form of Daily Readings, with a Comment at the end of every week's Readings. Each Reading contains a short passage of Scripture, a short comment thereon, and a short prayer. For all but the young and diligent student the worth of the book lies in the Comment. There are twelve weeks and so twelve comments. Each of them is an exposition of some topic—uselessness, the strong and the weak, the abundant life, self-denial, justice, and so on—all the topics being connected together as orderly parts of the life of service. The whole thing is extraordinarily well done.

---

*The Highway of God* (S.C.M.; 4s. net) is a comparatively small book (crown 8vo, pp. 176), but if we mistake not it is likely to become the power of God for salvation. It has been written by Kathleen Harnett and William Paton, Missionary Secretaries of the Student Christian Movement, and we take it that the purpose is to create in young men and women an interest in foreign missions. How is that purpose accomplished? In two ways. First by showing the need of a Gospel in India, China, Japan, the Moslem World, and Africa; and then by declaring what the Christian Gospel is. Now we have never had the state of affairs in these countries more credibly or more convincingly described, and we have never had the Gospel more truthfully or more persuasively set before us.

A certain pastor met one of his deacons after he had been round his district collecting for missions for the first time. 'Well, how did you get on?' 'All right; but James Brown says he does not believe in foreign missions.' 'Then you will have to score off his name.' 'Oh no, I won't do that. I told James Brown that I would continue to call upon him until he did believe in them.'

This book should be given to James Brown; and he should be told to read the last chapter first. For if he does not believe in foreign missions it is because he does not believe in the Gospel.

---

There is not a great deal of novelty in *The Social Function of the Church* (S.C.M.; 6s. net). How could there be? But the author, Mr. Malcolm Spencer, M.A., has studied the whole thorny subject with more care than most of us; and as he has also consulted other students, he deserves to be read with deference. The most generally appealing part is the third on 'Applied Christianity.' It is also the most difficult part. What is a man of business to do? He is a follower of Christ and yet he cannot see his business go to the wall. It is in that 'yet' that the difficulty lies; for Christ and business in our day seem to be simply irreconcilable. 'The truth has seldom been more concisely put than by Lord Hugh Cecil in his book on *Conservatism*. "The competitive system," he says, "is certainly not a Christian system. The governing motive of those who are engaged in industry or commerce is self-interest, not love, and Christianity indisputably requires that the mutual relations of all men shall be controlled by love. To buy as cheaply and sell as dearly as possible; to obtain labour at as low a wage as it can be got; to work only as much as is necessary to obtain employment; to strive, whether as employer or employed, to gain for oneself at the expense of others—these are not the acts characteristic of Christianity."'

Mr. Spencer's way out is by appeal to the individual. 'Without prejudicing the question what ultimate changes in the system of business and industry may be required, we come now to the problem of individual Christian action amid the difficulties of the present situation. The watchwords of Christianity are co-operation, service, character and fellowship, as opposed to competition, self-seeking, gain and strife. The Church has to insist on these ideals against the contrary philosophies and standards.'

# Antichrist.

By the late Reverend B. B. Warfield, D.D., LL.D., Litt.D., Professor of Didactic Theology in Princeton Theological Seminary.

We read of Antichrist nowhere in the New Testament except in certain passages of the Epistles of John (1 Jn $2^{18.22}$ $4^{3}$, 2 Jn $^{7}$). What is taught in these passages constitutes the whole New Testament doctrine of Antichrist. It is common, it is true, to connect with this doctrine what is said by our Lord of false Christs and false prophets; by Paul of the Man of Sin; by the Apocalypse of the Beasts which come up out of the deep and the sea. The warrant for labelling the composite photograph thus obtained with the name of Antichrist is not very apparent. The relations to one another of the figures which enter into this composite portrait are at best *sub lite*, and can be determined only when each of them lies clearly before us in the light of the passages which plainly present it to us. The name of Antichrist occurs in connexion with none of them except that presented in the passages of the Epistles of John already indicated; and both the name and the figure denoted by it, to all appearance, occur there first in extant literature. The Old Testament tells us nothing of Anti-Messiah. Neither has he been discovered in any of the fragments of pre-Christian Jewish literature which have come down to us. If John had not himself told us that a doctrine of Antichrist was already current when he wrote, both the doctrine and the name might have been with great plausibility ascribed to him as their originator.

John does not tell us in what quarter the doctrine of Antichrist to which he alludes was current. Nor does his allusion enable us to form any very full conception of the doctrine that was current. We learn merely that there were people who declared 'Antichrist is coming!' It appears to be implied that Antichrist was thought of as an individual, and his coming as, though certain, yet still future—as apparently, in fact, a sign of the impending end. We cannot go beyond that; perhaps not quite so far as that. And as to who it was who were asserting, 'Antichrist is coming!' John leaves us completely in the dark. Possibly he is adducing a current Christian belief, some more or less 'faithful saying and worthy of all acceptation' in circulation in the Christian community. It is even conceivable that he is adducing an item of authoritative Christian teaching, of which we should have known nothing had he not preserved it for us—a fly in his amber. This, however, does not seem very likely in itself, and does not find much support in the use John makes of the saying he quotes. He does not deny, it is true, that there is truth in it; and he utilizes the truth that is in it for his own teaching. But he at least seems to correct it; and in correcting to supersede it. If it is an item of authoritative Christian teaching, it certainly is valid to us only as preserved for us by John and in the interpretation which he puts upon it in preserving it.

It appears far more probable, however, that John is adducing not an item of Christian teaching, but only a current legend—Christian or other—in which he recognizes an element of truth and isolates it for the benefit of his readers. In that case we may understand him less as expounding than as openly correcting it—somewhat as, in the closing page of his Gospel, he corrects another saying of similar bearing which was in circulation among the brethren, to the effect that he himself should not die but should tarry till the Lord comes. The language in which he speaks of the manner in which his readers came into knowledge of this saying does not forbid this view of its origin. When he says, 'Ye heard, "Antichrist is coming!"' it is not implied that they heard it 'once for all' in the sense that they had it from a source confessedly authoritative (cf. Mt $5^{43}$). It is only implied that what they heard was something which was definitely communicated to them, so as to be put completely in their possession. From whomsoever they heard it, what they heard was unquestionably this—'Antichrist is coming!' When John replaces the aorist here with the perfect at $4^{3}$, he does not confound his tenses, but only emphasizes the fact that what his readers had heard still lay in their minds as part of their effective contents. He is correcting not only a statement which his readers remembered once to have heard, but an assertion present at the moment to their thought, and exercising, or in danger of exercising, actual influence upon their beliefs and expectations.

Now John is not willing to leave matters in this condition. Whether he is merely expounding the

true meaning of what his readers had heard, or is substituting for it a truer doctrine, he makes three declarations concerning Antichrist which appear to traverse its implications. He transposes Antichrist from the future to the present. He expands him from an individual into a multitude. He reduces him from a person to a heresy.

The phrase which, John tells us, his readers had heard—'Antichrist is coming!' does not in its very language, to be sure, project his coming into the future. It is the certainty rather than the futurity of Antichrist's coming which it emphasizes; and it had perhaps, as heard by his readers, put them in a quiver of expectation of his coming—creating some such situation as that against which our Lord had warned His followers (Mk $13^{21f.}$). It was so far future, however, that it was supposed not yet to have taken place. When men are saying to one another, 'Antichrist is coming!' they mean very distinctly to say that he has not yet come. And we cannot be wrong in inferring, from the use which John makes of the saying, that his coming was connected, by those who made use of this cry, with the end-time. The coming of Antichrist seems then to have been presented as a matter of dread anticipation by which men's imaginations were oppressed. John meets the situation thus produced by a very definite assertion, that, so far from being a matter of future expectation, the coming of Antichrist had already taken place. Antichrist is not a future but a present phenomenon; not a thing to be looked forward to in nameless dread, but a thing to be courageously met in our everyday living. John makes this assertion with the utmost emphasis ($4^3$). This thing, he says, 'is *now* in the world—already,' that post-posited 'already' carrying with it the utmost strength of assertion. There is no doubt about it at all; Antichrist is here among us, now, already.

In doing this John does not so much separate Antichrist from 'the last hour' with which he had been connected as correct the notion which had perhaps been entertained of the phrase, 'the last hour.' 'The last hour' no more than the Antichrist is a matter of the future; it too belongs to the present. The time we are living in—that is 'the last hour.' For 'the last hour' means just the Messianic period, the period after the Messiah has come. We may call it, with reference to the true coming of our Lord, the inter-Adventual period. Of course there could be no Antichrist until this 'last hour' had come. How could there be an Antichrist before there was a Christ? The fact, then, that Antichrist has come (γεγόνασιν, $2^{18}$)—that the phenomenon is 'now in the world—already' ($4^3$),—is proof enough that the time we are living in is the 'last hour' ($2^{18}$). Thus, with the dismissal from reality of a distinctively future Antichrist, John dismisses from reality a distinctively future 'last hour.' The 'last hour,' as he knows it, began with the coming of Christ, and fills the whole spacious period which extends till He shall come again.

He not only, however, dismisses Antichrist from the future; he deprives him of his individuality. In the place of an Antichrist, he substitutes 'many Antichrists.' And he declares that, already when he wrote, still in the first Christian century, a multitude of these Antichrists had come into existence. It is very customary, it is true, to represent John's 'many Antichrists' as rather forerunners of Antichrist, types of Antichrist, preliminary embodiments of the spirit of Antichrist and the like. It is not so, however, that John describes them. He calls them just 'Antichrists,' and he sets them over against the individual Antichrist of which his readers had heard as the reality represented by that unreal figure. His precise 'just as . . . so' cannot be robbed of its assertion of the exact correspondence of their appearance with all that was really to be expected from the assertion that Antichrist would come. Nor can his argument be stultified, that the presence of these Antichrists in the world prove it was already 'the last hour.' Predecessors of Antichrist might prove that 'the last hour' was approaching, only actual Antichrists could prove that 'the last hour' had already come. There can be no question, then, that John volatilizes the individual Antichrist into thin air and substitutes for him a multitude of 'Antichrists.' We may say, no doubt, that they embody the spirit of Antichrist; but not as if they prepared the way for its subsequent concentration in a single baleful figure, but as superseding that figure altogether and taking the place which had been assigned to it. Least of all can we appeal to Jn $4^3$, 'And this is the *spirit* of the Antichrist, whereof ye have heard that it cometh; and now it is in the world already,' as implying that John after all recognized the reality of an individual Antichrist. These words recognize only the actual existence in the world of an antichristic spirit. Even this, indeed, is probably more than is said; the generalizing phrase which is used seems to be

studiedly indefinite, and perhaps declares only that refusal to 'confess Jesus' sums up in itself all that is true in 'this whole matter of the Antichrist.'

For John not only erases the individual Antichrist from the scroll of prediction, but reduces him just to a heresy. 'Who is the liar,' he demands, 'but he who denies that Jesus is the Christ? This is the Antichrist,—he who denies the Father and the Son' (1 Jn $2^{22}$). 'Every spirit,' he declares, 'which confesses that Jesus is Christ come in flesh is of God; and no spirit which does not confess Jesus, is of God: and this is that antichrist of which you have heard that it is coming: and it is now in the world already' ($4^{3}$). 'There are many seducers,' he declares again, 'who went out into the world, even those who do not confess Jesus as Christ coming in flesh. This is the seducer and the antichrist' (2 Jn $^{7}$). In one word, 'Antichrist' meant for John just denial of what we should call the doctrine, or let us rather say the fact, of the Incarnation. By whatever process it had been brought about, 'Christ' had come to denote for John the Divine Nature of our Lord, and so far to be synonymous with 'Son of God.' To deny that Jesus is the Christ was not to him therefore merely to deny that He is the Messiah, but to deny that He is the Son of God; and was equivalent therefore to 'denying the Father and the Son'—that is to say, in our modern mode of speech, the doctrine—in fact—of the Trinity, which is the implicate of the Incarnation. To deny that Jesus is Christ come—or is the Christ coming—in flesh, was again just to refuse to recognize in Jesus Incarnate God. Whosoever, says John, takes up this attitude toward Jesus is Antichrist.

This was an attitude which could not fail to be taken up in the presence of the lofty claims made by and for Jesus as the Incarnate God. Wherever these claims were made known, there this attitude was sure to show itself. The presence of the God-man in the world inevitably produced it. It is therefore an attitude which characterizes the age of the God-man, and that is as much as to say the Messianic period, to which the name of 'the last hour' was given. This is why it was natural for John therefore to connect the presence in the world of this heresy—which he speaks of as 'Antichrist'—with the 'last hour,' which is only another name for the Messianic age. That Antichrists existed in John's day was accordingly a matter of course. It is equally a matter of course that they continue to exist in our day. So long as a Divine Christ is confessed in the midst of a gainsaying world, so long will there be, as in John's day, many Antichrists.

What John's allusions to Antichrist teach us therefore is that the development of Christianity in the world—the transformation of the world by Christianity—is not to be accomplished without conflict. If Christianity is an evolution, it is also (as all evolution is) a struggle; and Christianity survives in the end only as the survival of the fittest. We cannot proceed on the supposition that the world may be overcome without strife; and the strife is mortal. For two thousand years now the battle has been in progress. It is far from fought out yet. The many Antichrists which still beset Christianity and clog its progress will certainly be succeeded by many yet to come, who will certainly not be behind those which have preceded them in baleful power. Are they to increase in malignancy until at last all that can be called Antichrist is summed up in one great Anti-Christian movement, or perhaps in one great Anti-Christian person, the Antichrist by way of eminence? It may seem that in the nature of the case this might well be so. As the knowledge of Christ grows in clarity as well as in extension, the opposition to Christ might well be ever more and more compacted into ever deeper hatred, expressing itself with ever more concentrated effect. This, however, is not John's representation. Such a history for Christianity in the world he certainly did not contemplate. He does not even suppose that Antichrists will always exist in the world. He tells us plainly enough that Christianity must fight its way to victory. But he tells us equally plainly that it is to victory that it fights its way. He sees the victory as clearly as he sees the conflict. 'The world,' says he,—the evil world of unbelief—'is passing away'—is in actual process of passing away. It required some courage of faith for John, looking out from the midst of the little group of despised Christians in Asia Minor upon the surrounding masses of heathenism, to say that. But he says it. 'The darkness is passing away,' he says again, 'and the true light is already shining.' 'Already'—that little word carries in its bosom a glorious prophecy. John already foresees the time when the Antichrists who swarmed around him and who are now swarming around us, shall no longer exist, because the light which he saw already shining, shall have broadened into the fullness of the day.

# The Problem of Suffering in the Light of the Book of Job.

By Professor Ed. König, D.D., Bonn.

If ever there was a time in the world's history that urgently called men to face the question of the meaning of human suffering, that time is the present, when the storm-cloud of adversity has burst in a torrent over so many nations. In examining the problem of the motive and purpose of such suffering it is only natural that we should think of that book in Holy Scripture where we read of how a once happy life was crushed down by sudden catastrophe. How often has the book of Job been admired and imitated by princes among the poets, such as Dante and Goethe! Let us then examine closely this magnificently constructed work of art, in the hope that perchance we may discover in it an interpretation of the problem of pain that will bring light and comfort to our own troubled hearts.

But when, in our eager search for instruction, we have proceeded only a short way in our study of the book, the fear is awakened in our minds that it does not present a harmonious and consistent solution of the problem of the purpose of suffering. Can unity, indeed, be looked for in a book where so many different personalities pass judgment on the matter, and where the sight of pain leads to manifold controversies? To a superficial glance it is anything but a harmonious view that presents itself to us.

1. For the Satan, the 'adversary' who roams the earth only in quest of material that will further his pernicious designs, suffering is simply a means of *tempting* man. He would use it to sow in the heart the seeds of suspicion as to the justice, nay, the very existence, of a Disposer of the world's history. In destroying the property and the health of his victim he hopes also to destroy his confidence in the goodness and the impartiality of Providence. He purposes to lay in ruins the proud edifice of prosperity and piety, and to plant upon the ruins his banner of scepticism and pessimism.

Whilst this malicious conception of the aim of suffering is not shared by the so-called friends of Job, and we thus experience a measure of relief, it is true all the same that the book thus discloses to us a twofold view of the problem. The friends regard suffering as *penal*. They champion the doctrine that all suffering is the punishment of human transgression. Their confidence in the strength of their contention is shown by the circumstance that three times over they step into the arena to dispute in its favour (chs. 4–14, 15–21, 22–31). Nay, their theory is not repudiated *per se*, even by the hero of the book, who objects only to the application to himself of the general principle. Not by any means that he declares himself absolutely innocent, as is often assumed. It is from his own mouth that we hear the question which answers itself in the negative: 'Who will seek to find one clean among them, seeing there is none' ($14^4$)? What he denies is that the frightful measure of suffering that has overtaken him is proportional to his sin.

The diversity of judgment regarding the woes to which man is subject is still further exemplified, when a new speaker, Elihu, interposes in the controversy (chs. 32–37). He contends that the Disposer of events is to be regarded not as an enemy ($33^{10}$) but as a *trainer*, who only punishes until he can let man go because he has found 'a ransom' ($33^{24}$), and the sufferer has been brought to recognize his sin (v.$^{27}$). The Divine aim has been reached, when God has 'brought back the soul of man from destruction, and enlightened him with the light of the living' (v.$^{30}$). Elihu thus represents a view intermediate between the two extremes—God is neither to be viewed as if He makes use of suffering solely for penal ends, as the friends contended, nor as one who unjustly denies the just claims of an innocent man ($34^5$ $35^1$), or is careless in the matter of retribution ($35^{14}$), as Job had suggested. God's real function in this matter is that of an instructor ($36^{10}$) and teacher (v.$^{22}$), whose unsearchable power and majesty must be honoured with humble reverence ($37^{24}$).

2. Is it, then, only the explanation of suffering which is put in the mouth of *God Himself* that is to be regarded as the consistent and harmonious one?

From time to time down to very recently (*e.g.*

in Budde's *Handkom. z. Buche Hiob*, 1913, p. xxxviii) we read of a 'wager' which God has made with the Satan in the prologue. This assumes that it was God that took the initiative, which is contrary to the text. No, what happens is that, when 'the adversary' proposes a plan whereby he may seduce the relatively pious man from allegiance to his ideals, God only *consents* to the visitation of Job with misfortune, while at the same time imposing the condition that the life of the sufferer is to be spared; and He cherishes quite a different design from that of the Satan. God desires and hopes that His servant Job, when faced with misfortune, will *stand the test*, and His expectation is not falsified. It is not through suffering itself that Job's steadfastness is shaken, as we see from $2^{10}$. It is only after his friends, breaking their silence ($2^{13}$)—a silence which is itself a condemnation—proceed to weigh in the scales of a Shylock his terrible sufferings against his sins that he breaks forth in a monologue of despair ($3^{3-26}$) and a mistaken arraignment of the order of the universe. Thus, according to the prologue, suffering is sent by *God* to test and *confirm* the faith of man.

Is it the same view of the aim of suffering that is expressed in the addresses put in the mouth of the Almighty in $38^{1ff.}$? There the unsearchable power of God is exhibited by referring to the world of Nature (notably the two creatures, the hippopotamus and the crocodile, $40^{10-19.\ 20}$–$41^{25}$), whereby Job is brought to see that, in spite of his guarded criticism of the Divine government of the world, he has been too hasty in his demand for a recognition of his relative innocence. In other words, the addresses of the Almighty are themselves a new source of suffering and as such serve the same end of confirming the faith of Job. Directed as they are towards preserving him from *arrogance* in his view of the constitution of Nature and the order of events, they serve to purify his character and so help to complete the *establishment of his steadfastness*. When this result of the Divine toil with his soul (cf. Is $43^{24}$, 'Thou hast made me to serve') has been acknowledged by Job in touchingly humble words ($42^{3.\ 6}$), God expressly announces that suffering in the case of this man has accomplished its purpose of *establishing* him, and this is formally recognized by the restoration of his former prosperity.

3. But, even if the attitude of the Almighty to human suffering is consistent and harmonious in those passages where he plays a part, yet, as we have said, the book presents *four* theories on the subject. Let us ask now *whether even these may be combined so as to form a unity*.

This question, looking at it first of all from the point of view of the *form* of the book, would naturally be answered in the affirmative, on the ground that the author, anticipating Plato, shows himself such a master of the art of unfolding truth by means of the dialogue, or rather of exhibiting all the sides of a truth by allotting its discussion to a number of persons. Again, when we consider the *contents*, all the four replies which the book gives to the question of the purpose of human suffering may be understood as the harmonious parts of one comprehensive view. They may be regarded as *the four reactions* and interpretations to which the advent of suffering gives rise in the soul of man.

Is it not the case that, as a rule, when a wave of misfortune breaks upon us, the *first* result is to tempt us to abandon the thoughts we have hitherto cherished about God? If this storm has been weathered, our *second* impulse is to regard our sufferings as a punishment for sins of which, however numerous may be our good points, we feel that we can readily accuse ourselves. Once we have been brought to see in our experiences the chastening hand of the Disposer of events, then, if we are honest in our efforts, we reach *the further stage* when, with Elihu, we see in the arm that punishes also the action of a wise teacher who in holy love waits for the moment when He may let us go because he has (brought round) our soul, that is, turned us back from following a mistaken course in our interpretation of the course of history. We are helped *finally* to learn this lesson by contemplating what the God who spoke to Job from the whirlwind presents to our view, namely, the incomprehensible power and majesty of the Creator of the universe. We thus learn humility, and, through our contemplation of the wondrous works of God in Nature, are led to infer the grandeur, surpassing knowledge, of His disposal of the world's history.

To sum up. The answer of the Book of Job to the question, What is the purpose of human suffering? is to the following effect. It is intended partly as a means of strengthening against faithlessness in the battle of life; partly as a punishment of the sins of which men are guilty; partly as a

means of purifying individuals and nations; and finally it is to be regarded as part of the arrangement of a universe which exhibits in what is comprehensible so many indubitable indications of wisdom and goodness that we have the fullest warrant for attributing to its Author a wise and beneficent purpose also in the relatively small dose of ills and sufferings we discover in the constitution and the history of the world.

This solution of the problem of suffering, offered to us by the author of Job, will approve itself as correct for all time.

# In the Study.

## Virginibus Puerisque.

### Rearing a Monument.

'Now Absalom in his life time had taken and reared up for himself the pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name.'—2 Sam. 18[18].

Most of you have been taken at some time or other to see a monument or statue erected in memory of some famous man. Perhaps you were visiting a strange city and among the sights of the place there was pointed out to you the statue of a man who had been born there and who had afterwards made a name for himself in the world. His fellow-townsmen were proud of him; they wanted to recognize his great gifts, and they wanted to connect his name always with their city; so they erected a monument to his memory.

But were you ever taken to see a monument which a man had erected in honour of himself? Of such a monument we read in this verse out of the old sad story of Absalom.

Absalom could not bear to think that he might be forgotten. Admiration was the very breath of life to him. He would rather have been hated than not noticed. But he had no son to carry on his name. So he took this curious way of having his memory kept green. He built a monument to himself.

Now Absalom's name *has* been remembered, but not in the way he intended. It has been remembered as the name of a treacherous son who plotted against his own father and tried to deprive him of the throne. It has been remembered as a name for vanity, selfishness, and ingratitude. In the end of the day he lay, not near the pillar he had erected to his own glory, but in an inglorious grave in a lonely forest, and over his grave was cast a great heap of stones. Near Jerusalem there is a monument which is called Absalom's Pillar. Very probably it is mistakenly so called, but the Jews and Muhammadans believe it is the original pillar. And every Jew who passes throws a small pebble at it and utters a solemn curse to express his disapproval of the man who 'set at light' his own father. So is Absalom's name remembered.

Men have done strange things to have their name remembered. One man set on fire the beautiful temple of Diana at Ephesus, so that he might not be forgotten. Some men are remembered for their cruelty, others for their cleverness, others for their beauty. Artists, poets, musicians have left behind them monuments in the works they have created. But there are others who have left behind them a better monument than any of these. They are remembered for their loving, self-sacrificing service to others.

Some years ago a missionary was visiting a village in the East of Africa. He was staying with the chief of the village, and one day an old native presented himself at the dwelling of the chief and asked to see the white man. He wished to see him because he hoped he would resemble the only white man he had ever known. Over his shoulder the old native carried with great care and tenderness a mouldy, moth-eaten coat, and he told the missionary that it had once belonged to 'the white man' and that he had kept it for ten years. He went on to describe his friend. 'He treated black men as his brothers,' he said, 'and his name will be remembered up and down the Rovuma valley long after we are all dead and gone. His eye was piercing, but his words were always gentle and his manners were always kind. He knew the way to the hearts of all men.'

Then very carefully the native took the mouldy coat from his shoulder and gave it to the missionary to keep, because he came from Britain and

was a brother of the great white man, who was none other than David Livingstone.

Boys and girls, what kind of a monument are you raising? Whether we will or not we are all leaving our mark on our day and generation. God has endowed us with gifts of mind and heart, and how we use these gifts decides the kind of monument we are rearing. There are just two ways we can use them. We can squander them on themselves, on our own glorification, our own pleasure, our own comfort and profit, or we can spend them in helping and serving our fellow-men. Absalom tried the first way. He had great gifts of body and mind. He was beautiful and brave and clever. He had great charm of manner. He was a born leader of men. Had he acted as a true son, he would in time have succeeded to the throne, and he might have been known through all Israel as a great and good king. But he cared only for his own selfish ends, his own glory, and he came to an inglorious and unhonoured end.

David Livingstone tried the other way. He gave himself up entirely to serve God and his fellow-men, and he earned the love and esteem of all men, both black and white.

Boys and girls, which are you going to imitate—Absalom or David Livingstone? What kind of a monument are you going to rear?

---

### A Happy Couple.

'I will trust and not be afraid.'—Is $12^2$.

The moorland I am thinking of was not considered a pretty place. On the contrary, people used to say that it made a blot upon the country side.

But a little couple had chosen it as their home, and had built a very tiny house on a tangled clump of herbage. Travellers across the moor spoke of it as a peat-bog, but the words had no meaning for Mr. and Mrs. Pipit. The place was exactly to their mind and they were happy in it.

The husband had a brown coat with light edging, and a spotted waistcoat, and his dear wee wife was so dainty that boys and girls were always eager to get even a glimpse of her. It was a very happy time when the couple were building their little house and trying to make it a sweet place to live in. They had no money; God provided the things with which to build and furnish it. These were a few dried stems of grass and moss, and their bed was made soft and warm with tufts of bog-cotton and thistle-down.

When I made her a call just now
I found she had furnished her house somehow,
All trim and tidy and nice and neat,
The prettiest cottage in all the street.
Of thistledown silk was her carpet fine,
A thousand times better and softer than mine;
Her curtains, to shut out the heat and light,
Were woven of blossoms pink and white;
And the dainty roof of her tiny home
Was a broad green leaf like an emerald dome.[1]

When the couple talked to each other, Mr. Pipit always ended his story in a lovely song. Sometimes, but not often, they had sad things to speak about. 'Sweet-one, sweet-one,' Mr. Pipit would say then, 'we won't let any one come near our little house. Trill-trill,' and then there followed a note of wonderful joy. 'I know it, I know it,' Mrs. Pipit answered tenderly, 'no robbers . . . we two . . . together.' Then Mr. Pipit sang his favourite 'Happy Song.' It was full of exquisite trills and cadenzas, for his little heart felt bursting with happiness, and what added beauty to it was the pathetic ending. There was an echo of longing, perhaps even of anxiety in it. Dear little Mr. Pipit! Mrs. Pipit just nodded her wee head coquettishly and said, 'Sweet-sweet; sweet-sweet.'

Not far from Mr. and Mrs. Pipit's house there was lodging the very person of whom they were afraid. She had no home of her own; she was a vagrant and hated housekeeping. One day when the Pipits were out she peeped into their snug little house, and saw two wee eggs amongst the cotton and thistle-down. They were whitish with a great many brown spots. She gave no thought as to whether they were pretty or not, she just said to herself, 'They're nearly the same colour as my egg, I will bring it and put it in the nest; Mother Pipit will have quite forgotten that she had only two of her own. Kwow-ow-ow-ow,' she said, and went off. Very soon she saw the couple start out again for messages. Back she went carrying the egg in her mouth and laid it in Mother Pipit's soft bed. When the fond mother returned and peeped into the soft nest, she put her head first to one side, then to the other, turned the eggs and called Mr. Pipit, saying, 'Three-two; three-three-

[1] 'My Neighbour,' in *A Garland of Verse*, p. 180 (ed. A. H. Miles).

three.' He perched beside her and said, 'two, two, three,' touched number three, and then sang such a lovely song that Mrs. Pipit soon felt happy and satisfied. 'God gives,' 'trill . . . trill,' 'Sweet-sweet' could be heard in the house all the afternoon.

One morning there were two little Pipits in the nest. The day following a very big baby appeared, and it gaped as soon as it was born, screeching, 'Give me something to eat; give me something to eat.' Mrs. Pipit brought all sorts of nice things for it. Mr. Pipit whispered to her, 'Sweet-sweet, he's so big, do you think . . .?' and he followed his question with a trill and a lovely song. 'Think-think,' said the anxious little mother, 'he is—baby,' and she wore out her strength trying to find hairy caterpillars to put into the great open mouth.

Very soon the strange baby grew so big and strong that there was scarcely room for him in the little home, and he began to hate the little Pipits. One day, when father and mother Pipit were out, he shuffled himself about amongst the cotton and the thistledown until he got one of the babies on his back, then put his head well down in the nest and gradually worked up backwards until he reached the edge of the nest. He rested for a moment, then gathered all his strength together, and with one final effort sent the little helpless Pipit down. Wasn't he selfish and cruel? And he was only a baby himself; he hadn't even got his sight at the time.

Of course Mr. and Mrs. Pipit missed the absent one. For a moment they were sad; then they said 'Sweet-sweet' to one another, and went on to feed their big greedy foster-child. He throve and grew until he was nearly as big as a pigeon. It was hard indeed to feed him; Mrs. Pipit sometimes had to stand on his back in order to do it, the greedy, gaping child turning his head and crying impatiently, 'I'm hungry; give me something to eat.'

One day the overgrown vagrant child left the Pipit cottage and never came back. Mr. and Mrs. Pipit looked at each other and said, 'Sweet-sweet,' 'sorry-sorry.' Then Mr. Pipit sang a song with not a single sad note in it. His little heart had really no room for sorrow — there was still one baby in the nest.

The homeless bird felt very miserable indeed when he found himself all alone in a wide world with no loving Mrs. Pipit to look after him. One day, sitting very tired and hungry in a furze bush, he nearly broke his heart when he thought of the hairy caterpillars she used to give him.

A boy crossing the moor chanced to see him. He did not want to frighten the bird, but he took a few crumbs from his pockets and laid them down not far from the furze bush. They did not lie there very long, for he had not passed far on his way before the sound of 'Cuck-oo, cuck-oo,' reached him. Mrs. Pipit's greedy foster-child was actually thankful!

> Even the cuckoo, child of Ishmael,
> With but two notes and no place where to dwell,
> Still does his best his grateful thanks to tell.[1]

And the Pipits just went about saying 'sweet-sweet,' 'sweet-sweet.' They were not always together, however. One day, when Mr. Pipit was away alone, he sang a very lovely song near an open window at which a frail old gentleman sat. 'Put out a few crumbs for the little songster,' he said to a young girl who was keeping him company. Mr. Pipit came and ate them, made his most graceful bow, flew to the twig of a bush and sang again with a joy that made the old gentleman feel young again. Only Mrs. Pipit could have told the words of his song, but the white-haired listener thought he understood them just a little bit.

'Hand me the little book I was reading in the morning,' he said to the girl. Then he opened it at a page he had marked, and in a trembling voice read:

> The wonderful trust of a birdling!—
> So full and so free!
> For what does it know?—Not the smallest thing
> Save its own concerns, and those it learns
> 'Neath the mother-wing and instinctively.
>
> And yet it is happy as happy can be,
> Enjoying each moment right merrily,
> It knows not at all what to-morrow may bring,
> And yet it can cheerfully chatter and sing;
> To-day is enough; yesterday has no sting;
> It carries no load, for it simply trusts God
> For its home, and its food, and for everything.[2]

[1] J. Oxenham, *All Clear!* p. 64.
[2] *Ibid.* p. 64 f.

## The Christian Year.

WHITSUNDAY.

### His Presence.

'I will come to you.'—Jn $14^{18}$.

The practice of the presence of Christ is based on the fact of His present living activity. Now in the New Testament we have two main lines of thought on this subject: (1) The promises of Christ to be with His followers, and (2) their witness to His faithful keeping of the trysts.

1. It will not be necessary to examine all the words wherein Jesus said that He would still be in the midst of His disciples after His death, but here are a few. It was under the shadow of the coming Calvary, in the Upper Room when fear was striking a chill into the company gathered there, that He spoke words bright and radiant with hope. 'I will not leave you desolate,' orphaned, forlorn; 'I am coming to you. If a man love me, he will keep my word: and my Father will love him, and we will come and make our abode with him.' And then He speaks of the Spirit, the Comforter, who is to come as His *alter ego*, and in whose coming He comes, and in whose presence He is present. It may be a theological inexactitude to speak of the Holy Spirit as the spiritualized presence of Christ, but devotionally and practically it is a help to conceive of the Spirit as such. He is the Spirit of Christ, He takes of the things of Christ and illuminates them. Wherever the Spirit is there is Christ, for *the Lord is the Spirit*.

But apart from these references in John's Gospel we have the words of promise to those who unite in prayer: 'Where two or three are gathered together in my name, there am I in the midst of them'; though we often use the words as only a charter for our corporate prayer, they are the promise of His presence emphatically and distinctly: for prayer in its essence is communion. Whether Jesus was adapting a rabbinical saying that where two were engaged in the study of the law there was the shekinah, matters not, for here He lays down one of the fundamental laws of life. 'His presence is axiomatically certain.' He is always there in the midst according to His promise.

When the Seventy were sent on their mission, in His ordination charge He told them that they were His ambassadors and representatives, 'he that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me.' What is that but saying that as His Father was present with Him when He evangelized, so His presence was to be with them?

When Jesus told the allegory of the sheep and goats, He said the sheep were welcomed and goats rejected on the ground that the sheep showed love and the goats none, to the 'least of his brethren,' and He identifies Himself with these waifs and strays. He is present, and to Him we minister in the personalities of the outcast. When Paul met his Lord on the Damascus road, he was challenged, 'Why persecutest thou me?' and here the identification is with the persecuted disciples. Jesus was present with them: and He is present in every cause in which His disciples are engaged.

And there is that mystic saying of His, recently dug up at Oxyrhynchus, 'Wherever there are two, they are not without God; and wherever there is one alone, I say, I am with him. Raise the stone, and thou shalt find me; cleave the wood, and there am I.' The mystic word has surely a precious truth to convey when it suggests that the mason or the carpenter may find Jesus present with them in the daily round of the workyard and shop. If the mason and the carpenter, why not every other trade and every right way of earning a living? 'In the handiwork of their craft is their prayer,' and prayer brings the realization of the presence of Christ.

And finally there is the all-sufficient promise when our Lord in Galilee gave His command for universal evangelization, 'Go into all the world . . . lo! I am with you all the time, to the end of the world.' Seldom surely has so great a command been entrusted to men; here was One, claiming all authority—the Omnipotent Jesus, issuing with imperious word a command which knew neither limits of space nor time, and claiming to be able to accompany His servants whithersoever they went on their high embassage. The Omnipotent promises His Omnipresence: the Risen Jesus is affirming a universal presence.

2. Now pass to the fulfilment of these manifoldly rich promises. In the appendix to Mark, that Gospel fragment has for its last verse the words: 'They therefore went forth preaching everywhere, the Lord working with them and confirming the words by the signs that followed.' The words sum up the Acts, for that early record of the generation following Christ might be termed 'The Acts of Christ through the Apostles,' and none would have more gladly accepted such a designation than the Apostles themselves. Each in turn

would have acknowledged that their words and work were due not to them, but to the Spirit of Christ which energized them.

(1) The best and most accessible case is of course that of Paul, for we know his mind and heart better than any of the others, and are providentially allowed to see what was a standard experience of Christ. Paul was an epitome of many men, and touched life on more sides than most. The autobiographical passages from his pen are witnesses to this aspect of Christian life. If ever a man practised the presence of Christ, had clear and definite first-hand knowledge, Paul was that man. From that pregnant day on the Damascus road, right on through his varied career till in Cæsar's City, he knew what it was to have his Lord standing by him, when all others had forsaken him. His favourite expression for a Christian, his pocket definition, as it were, was 'in Christ.' We need not understand that his own personality was annihilated, but that he lived and wrought in the presence of his Lord: it is the consciousness of spirit meeting with spirit, of the inter-relation of his heart with God-in-Christ, indwelling and ruling and obsessing, but never destroying the freedom of his own will: it is the deliberate and resolute action of his will yielding itself up to Christ as his Captain, whose banner he follows into the thickest of the battle: it is the momentary and quick realization that wherever he was Christ was with him, giving him strength and wisdom, peace and joy and love. Christ dwelt in his heart by faith, and life for him spelt one word, Christ. It is needless to give quotations, for a quick reading of the Apostle's correspondence will convince every one that for Paul there was nothing worth thinking of, or living for, no other ambition worth striving after, but how to be acceptable to Christ whose slave he was. It made him a mystic, it made him an evangelist and an apostle, it made him one of the great creators of our modern world. It gave him a name which after his Master's is the greatest in the history of man. But for that he cared nothing.

Paul has no honour and no friend but Christ.
Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water
Pass I in patience till the work be done.
Yet not in solitude if Christ anear me.

Wherever he went he found the Presence of Christ—in Antioch, in Galatia, in Macedonia, in Corinth, on the wild waters, in Rome. Wherever he woke Christ was still with him.

(2) What is true of Paul is true also of the other Apostles, though our knowledge of their inner life is more scanty. Christ was present in their meetings, and by His Spirit was the spring of their activities, guiding, upholding, guarding. But there is no need to examine the subject, for the New Testament later writings are a text-book for all who would practise the Presence, and no one can read the book without discovering that if the writers were sure of one thing more than another it was that Christ had risen from the tomb and was with them, a constant Friend and Saviour. He had been with them; He was still with them; He was to appear at the last day with a Presence or coming more awe-inspiring, majestic, glorious than anything they had yet experienced—these three thoughts are the very points of the orbit on which their life and service revolved.

(3) The Apostolic age is one continued fulfilment of the promises of His Presence, and in every age since the word has been kept. He has never failed the heart that trusted Him. The saints of all ages and every Church have proved it. They affirm it as a real experience and are like the late Sir Edward Burne-Jones: 'I never doubt for a moment the real presence of God. I should never debate about it any more than I should argue about Beauty and the things I most love.'[1] It is a real catholic article of Christian living, and of it may be said the great words, *quod semper, ubique et ab omnibus*, always, everywhere, and by all. In martyrdom and persecution, in Church assemblies and lonely hermitages, in employments both religious and common, on service in foreign lands, wherever hearts have turned to God they have found He is with them. And the saints add their long and ever-increasing roll of witness to this truth, lying at the very core of the religious life. They have realized and they have loved and felt the awe of the Presence of God in Christ. Even when with complete assurance they have been tempted to locate it, saying, 'Christ is with us, but not with you'; 'Lo! He is here, but not there,'—they have been right in their affirmations, but wrong in their denials. He is not confined to any four walls of man's building. We cannot limit

[1] *Memorials*, ii. 325.

the Presence of Christ, since He is everywhere. It is His Presence which alone gives consecration to life. For all life, truly considered, is dependent upon and saturated with God if only we had the eyes to see and the hearts to understand.[1]

## Trinity Sunday.

### The Trinity.

'According to the foreknowledge of God the Father, through (R.V. "in") sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.'—1 Pet. $1^{2}$.

The three clauses of this verse beyond all reasonable question set forth the operation of the Father, the Holy Spirit, and the Son respectively. Here, therefore, as in several Epistles of St. Paul (1 Co $12^{4-6}$, 2 Co $13^{13}$, Eph $4^{4-6}$), there is an implicit reference to the Threefold Name. In no passage is there any indication that the writer was independently working out a doctrinal scheme: a recognized belief or idea seems to be everywhere presupposed. How such an idea could arise in the mind of St. Paul or any other apostle without sanction from a word of the Lord, it is difficult to imagine: and this consideration is a sufficient answer to the doubts which have, by no means unnaturally, been raised whether Mt $28^{19}$ may not have been added or recast in a later generation. St. Peter, like St. Paul, associates with the subject of each clause, if one may so speak, a distinctive function as towards mankind: on their relations to the Divine Unity he is silent.[2]

1. The functions assigned to the three divine Persons respectively are described throughout the New Testament in language that varies according as its context relates to the unity of Church life, to spiritual endowments for Christian service, to the sanctification of the individual, to human effort, or to Divine grace, or to the relation of the Godhead to the world as a whole.

(1) To the Father are attributed love, foreknowledge, choice, sovereignty, all effective working.

(2) To the Son the grace of condescending, the atonement of suffering, mediation in the bestowal of the Spirit, the consummation of the glory of humanity, the mercy of final judgment.

(3) To the Spirit the regeneration and renewal of human nature, the fellowship of spiritual life in the body of Christ, the indwelling of the divine in the human, the growth in holiness.

2. These attributes may fairly be grouped under the familiar headings of the doctrinal summaries of later ages—creation, redemption, sanctification.

(1) In the present passage one of the parts of creation is made prominent—foreknowledge. Now it is easy to interpret this idea in such a way as to make it seem arbitrary, despotic, fatalistic; but those who have eyes to penetrate below the surface of things cannot get away from it; they refuse to believe that the universe is without a settled purpose at the core of it; they do not feel as if they themselves had been saved by chance or by caprice. St. Peter himself in his Pentecost sermon had used a very strong phrase of this kind about the Cross of Christ: 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken' (Ac $2^{23}$). And if even the Cross, which seemed at first sight so much like the negation of all rule, all order, and all right, was no afterthought, no accident, no unforeseen misfortune, but the shining centre of God's plan, Christian souls had some reason for being sure that a thread of purpose ran through all things, and that, being brought into the Kingdom of the Lord, they had been laid hold of by the Eternal Design. The saints have ever had this consciousness, though they might not be able to explain it, or to reconcile intellectually the two sides of it. Their Christian life was their free response, but it was a response: something else had gone before it. 'I have loved thee with an everlasting love.' 'We love because he first loved us.'

(2) Redemption is spoken of as 'obedience and the sprinkling of the blood of Jesus Christ.' We put the experience of cleansing first, and the way of obedience afterwards. But three times at least the Bible inverts that order. Probably the idea here is an echo of Ex 24, where there is described the making of the covenant between the elect people and their God. 'Moses took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words.' The same order of thought is followed in St. John's famous saying: 'If we walk in the light as he is in the light, we

[1] W. J. Ives, *The Ever Present Christ.*

[2] F. J. A. Hort, *The First Epistle of St. Peter*, 17.

have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin' (1 Jn $1^7$). And this is the order in the passage before us now. In one sense the Cross comes first; it is the beginning of all: it is the root and motive of our obedience. Yet in another sense it is only the loyal and surrendered heart that has a right to claim the benefits of the Redeemer's passion. A Peter and a Pilate were equally close to the Cross viewed as an historical event, yet only to the disciple soul was the Cross turned into a gospel.

(3) That which is election in the Father appears as sanctification in the work of the Spirit. Sanctification is setting apart. The root idea of the word is just separation from common uses to the service of God. The saint is one who has separated himself from known evil in an act of consecration, which is prolonged through all his after-life; and who is animated by but one aim and purpose—to be only for Jesus. We cannot do more than this; nay, we cannot do this without the Holy Spirit. From Him comes the first conviction that we are wrong; and the indication of the infirmity, or weight, or evil, from which we must get free. From Him also comes the grace by which we are set free. From Him comes the in-filling with the love and life of God, which is inseparably connected with each act of consecration. And thus there is evolved at last the obedience which pleases God; and which is thus wrought through—and in—sanctification of the Spirit.

---

### First Sunday after Trinity.

#### The Propitiation.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—1 Jn $4^{10}$.

In this sentence there is one word which calls for interpretation above the rest. The Latin term from which our English 'propitiation' comes means that which may render propitious one who has been offended. The Greek word which St. John uses in this place (and in $2^2$) has almost the same meaning—that which promotes or secures reconciliation. In the New Testament and the Septuagint the reference of the propitiation offered is invariably Godward, and the suggestion which inheres in the classical use of the term, namely, that 'goodwill was not conceived to be the original and natural condition of the gods, but something that must first be earned,' is altogether foreign to the Biblical scope of the term. The righteousness which requires atonement and the love which provides it meet in the profound harmony of the Divine attributes.

1. It is, however, the Hebrew word which concerns us most nearly. The father of Samuel Taylor Coleridge used to speak of Hebrew as 'the authentic language of the Holy Ghost.' Certainly, it is in that language that we find the key to the meaning of the significant terms of Scripture. The Hebrew word which St. John undoubtedly had in mind signifies literally 'a covering.' The priestly service in Israel was summed up in the sacrificial action of the High Priest on the Day of Atonement, and of that action the sprinkling of the offered blood upon the golden plate of the mercy-seat—'the propitiatory'—was the culmination and crown. It represented a sheltering life, albeit a life laid down—interposed between the Shekinah presence and the condemning law, thus *covering* the covenanted House of Israel. The life of the sinner is therefore preserved by the interposition of another life, divinely bestowed and divinely accepted.

A father sees an arrow speeding towards his boy; with a cry he flings himself in its way; the arrow pierces the father's heart, and he, dying, secures deliverance and safety for his son. Even so, Christ died for us, interposing His life between us and the punitive justice of God. And still, between us and our adversary, the life of the Son of God, once offered, now taken again, is interposed. 'He *is* the propitiation for our sins.' It is not merely that He has effected something, secured something, for us, but that He in His own person *is* our ransom, our reconciliation, our redemption. The late Dr. Edwards of Bala was engaged with his admirable treatise on the atonement, when this thought burned itself into his mind. He rose from his desk, leaving his books and papers as they lay, went into the street, and cried aloud, 'Jesus is the atonement! Jesus is the atonement!' Then he returned to his study to write down sentences such as these: 'This is the atonement—not the sufferings and not the death, but the person of the Son of God in the sufferings and in the death. He is the propitiation. . . . It is not said that He made the atonement, nor that He paid an atonement. I do not condemn those expressions, but the Bible

goes far beyond them. He is the propitiation. . . . He is the atonement—not He Himself without the act, but He Himself in the act. . . . The atonement is eternally offered to the Father in the person of the Son.' Dr. Edwards concludes his consideration of this topic by warning us not to tarry in the doctrine, but to come by way of the doctrine to the person: 'The atonement is not an event that took place in Palestine, but lives in heaven in the person of the Intercessor, and the person is as accessible, yea, more accessible to us by faith than He was to the weary and heavy-laden who saw Him on earth.'

2. Since this is so, the atonement has the virtue of an eternal act, its efficiency is ever present. Between us and the Cross there is nothing. 'The Church's is an everlasting Easter.' Luther used to say, 'I feel as if the Lord Jesus had died only yesterday.' It is not even so long ago.

Upon the Cross of Jesus
Mine eyes at times can see
The very dying form of One,
Who suffered there for me.

'The passion of the Lord is here,' exclaims Bernard of Clairvaux, 'here, this very day, breaking the rocks, shaking the earth, opening the tombs.' This blessed truth is illustrated in the Apocalypse by the presence, in the midst of the throne, of 'a Lamb, as it had been slain.'

3. The word propitiation implies that the love that leads us to salvation and draws us into fellowship is a love that is revealed in righteousness. If it behoved the Christ to suffer, if without shedding of blood there is no remission, if it is only through the scarlet stream of cleansing that the holy nation shall have entrance into the city and find access to the tree of life—there must have been some unspeakably solemn reason why God should hide His face and withhold comfort from this world of men. The reason is written in broad letters on our conscience, 'We have sinned.'

In the *Cur Deus Homo* of Anselm, his pupil is represented as objecting to the shedding of sacrificial blood. The teacher replies, 'It seems that thou hast not sufficiently considered the weight of sin's burden.' Perhaps such a rebuke might be addressed to us all. Who among us has experienced adequate sorrow for sin? Yet, on the other hand, how many there are, who, under the conviction of the Holy Spirit, have mourned in words which the penitent King of Israel wrote as if in tears and blood: 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.' From the Cross this answer is returned: 'The chastisement of our peace was upon him, and with his stripes we are healed.' What the heart craves for, what the conscience requires, is a salvation that will enable a just God to be the justifier of the ungodly. Adolphe Monod represents the awakened sinner addressing Christ in these terms: 'Save first the holy law of my God; after that, Thou shalt save me.' It is a righteous salvation that is provided. And the grace displayed in the gift and sacrifice of a Redeemer has so fully satisfied divine justice that righteousness exercises its prevailing plea even upon a Father's heart, usually so swift to discover reasons in virtue of which one may be permitted to forgive. 'We have an advocate *with the Father*, Jesus Christ *the righteous*.'[1]

---

SECOND SUNDAY AFTER TRINITY.

**In Love.**

'This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.'—1 Jn $3^{23}$.

The secret of a life free from anxiety and worry is the dominance of an overmastering passion. Take the nearest and most frequent analogy provided by the experience of ordinary human life. Take the love of man for woman and woman for man. We cannot account for it by any reasoned analysis. A man does not fall in love of premeditated design, he does not argue himself nor, by any effort of will, force himself into love. He meets some one to whom his nature instinctively responds, and gradually or quickly this response strengthens, till the day arrives when he becomes aware that his happiness depends upon life-union with the woman who has aroused it. Doubtless this experience has its antecedent conditions which later on he can, if he thinks it worth while, to some extent analyse and distinguish. The self which thus seeks completion in another self is the outcome of the interplay of many forces and influences; of natural endowments, hereditary tendencies, of education, of social surroundings; and the same statement holds good of the other self. They are at first congenial to each other, and later on

[1] D. M. M'Intyre, *Love's Keen Flame*.

become necessary to each other, because their dispositions correspond, and this correspondence is largely due to the circumstances of their birth and training. But at the time of the experience itself there is little or no consciousness of this antecedent process. The only consciousness is that of being under the sway of a great passion, masterful and dominating and all-absorbing.

How does this affect the man's general outlook, his way of regarding and treating the people he meets, and the affairs he has to transact, in the ordinary intercourse of life? At first it generally has to some extent the effect of secluding him from them, and lessening his interest in them. Lovers are at first proverbially selfish. They are inclined to think only of each other, and to be absorbed in each other's companionship, and this means to some extent neglecting their former friendships, and cutting themselves off from their former pursuits. But this is only a passing phase. Friends soon begin to reassert their rights, business affairs have to be attended to or they will go awry. Even the most devoted lover has to maintain his place, and to discharge his duties, as a member of the community to which he belongs. But he does so in a new spirit, and with a new zest and energy and hopefulness. The experience which has come to him transforms the whole world for him, it illumines everything with its own radiance. The sun shines more brightly, the birds sing more sweetly, the landscape reveals new beauties, commonplace incidents become more interesting, everyday intercourse more attractive, even the drudgery of monotonous toil no longer depresses him as it used to do. And then as to his worries and forebodings, those anxieties for the future which are the chief cause of man's unhappiness, what about them? Why, he finds that they have disappeared as the mountain mist melts away before the rising sun. They have not been confuted by any argument, nor expelled by any act of will. They have passed out of the arena of his consciousness; he no longer thinks about them or is distressed or depressed by them. He looks out on the future and he sees it peopled with bright forms and pleasing anticipations; he has found his heart's desire, and this suffices him not merely for to-day, but also, as he imagines, for the days which are yet unborn.

1. This experience, which we cannot call fanciful or exceptional, for it is as old as human history and is being re-enacted every day, provides the nearest analogy to the master-experience of Christ, and of those who approach the problem of life under His guidance. Christ was dominated by an overmastering passion. He was dominated by love for God. God was the one supreme and all-inclusive object of His heart's desire. He lived in constant communion with Him. His will was in complete accordance with the Divine will, and the acts and words in which His will expressed itself had for their sole aim the effecting of God's purposes and the establishment of His supremacy. Looking out on life thus it is little wonder that He was undisturbed by its passing trials and rebuffs, that He could gaze into the future with clear and confident eyes, and through the gloom-clouds of threatening calamity could see the fair land of promise where His Father dwelt, and where, when He had finished the work which had been given Him to do, He would rejoin Him. Doubtless there were times when physical or mental anguish was so acute that His consciousness of the Divine Presence seemed for a moment to become blurred and indistinct. Such an experience seems to have come to Him in Gethsemane, and to have repeated itself in more intense form on the Cross. But in each case it was only temporary, only a passing storm on the surface of a life-stream which went on unchecked and unabated. 'Father, if it be possible, let this cup pass from me,' He pleaded as He lay outstretched in Gethsemane; but His next words, 'not my will, but thine be done,' retract the plea. 'My God, my God, why hast thou forsaken me?' He cried as He hung in agony on the Cross; but His final words, 'Father, into thy hands I commend my spirit,' show that before the end came He knew that God had not forsaken Him.

2. As Christ was, so Christians are, though in a very imperfect degree. They are Christ men, men who share Christ's spirit and act on His principles, and look out on life and its experiences as He looked out on them. The Christian life, in its ultimate analysis, is the life of the love of God. The initial act by which a man enters consciously into that life is, if we may so describe it without irreverence, an act of falling in love with God. This episode, or rather its different aspects, is referred to in the New Testament as faith, or conversion, or regeneration, and just as in the case of its human analogy it has its antecedent conditions.

Only the pure in heart can see God; only those who will to do His will can know Him. But the experience itself is spontaneous and instinctive; it is the response of the self to another self in which it finds its complement and completion. Sometimes it comes as love at first sight comes, suddenly and unexpectedly, like the lightning flash in a darkened sky. Sometimes, like the sun rising up behind the eastern hills, it is the consummation of a gradual process. But sudden or gradual, the outcome is the same. The man has found God, and has bound himself to Him by ties of conscious loyalty and love, and he knows that henceforth life has but one centre for him; that all its efforts and experiences come from God and lead back to Him; that, like the angels whom Jacob saw descending and ascending the celestial ladder, they bear messages of love from God to him, and can, if he will, bear back similar messages from him to God. It is thus that he looks out on life, and interprets the different strains which make up its complex melody. He has learnt that its master-strain is love, and as he listens to this even apparent discords become parts of an all-embracing harmony. The cadence of God's love fills his ears, the brightness of God's love illumines his vision, the warmth of God's love wraps him round as a mother enfolds the child whom she bears in her arms. He is a God-lover, dominated by an over-mastering passion which carries him forward with it, to the fulfilment of its purpose and the completion of its desire.[1]

---

THIRD SUNDAY AFTER TRINITY.

**Believers.**

'Unto you which believe he is precious.'—1 Pet $2^7$.

1. Speaking broadly, Christ's life, Christ's mission, divides itself into two parts, closely related yet deeply distinct. Into one of these divisions must be put the various ministries of speech and action which marked His busy career. The other aspect of Christ's work comprises His essential mission, that which He shared with no man, which no man shared with Him — the work of reconciliation between heaven and earth, the work of redemption amid a dead and lost humanity. Now it is quite clear that men may take note of the former of these divisions, the wise utterances, the beneficent activities of Christ's true daily life, without ever perceiving or admitting the latter, the essential aspect of His spiritual place and mission. So if we take this outer ministry of Christ, this ministry which attracts men of all creeds and no creed, we shall find it so many-sided as to touch mankind on a thousand points of interest, all of them true, all of them helpful, but all of them falling short of men's deepest spiritual concern.

(1) For instance, here is an artist, roaming through history in quest of an ideal man, a man of symmetric grace and truth personified, and his eyes and ears are closed to everything except this symmetric and beautiful man; and he comes across Jesus Christ and he says that God has given answer to his quest, and he bows before Christ as before the apotheosis of the beautiful, one in whom the spirit of art is caught up into an eternal and perfect embodiment of form.

(2) For similar reasons Christ constrains the attention and the admiration of thinkers and teachers. Wisest among the wise, speaker on those deepest themes of life and destiny which claim even while they baffle human thought, He has left behind Him an account of man, his origin, his quality, his destiny, which demands attention, which throws light on many of our most perplexing enigmas.

(3) To the moralist, again, Christ stands forth as a Man who to a marvellous degree succeeded in brushing away the webs of casuistry from moral questions, and in cleaving a way through a mass of tangled maxims and rules right down to the essential and simple principles of right conduct. Nowhere shall the student find a teacher who reduced morals to so transparent a simplicity, or transfigured them by such spiritual emotion. Dispossessing human consciences of those arbitrary laws and hindrances which pressed like death upon them, He gave to men the eternal principle of right conduct and lifted the whole domain of morals into a purer and clearer air.

2. Now all these estimates are true, but they are special and partial; they are all framed on some particular aspect of the outer day ministry of Christ; not one of them takes account of His spiritual and redemptive mission. Our text introduces quite a different class of persons, and suggests a widely different estimate of the Christ. 'Unto you which believe he is precious.' 'You which believe.' That class includes all the sections mentioned—artists, philosophers, writers, moralists,

[1] W. H. Carnegie, *Personal Religion and Politics*.

statesmen, men of commerce, men of industry, men of all ranks and conditions; but it does not include them on the ground of their specialism. Its distinguishing feature is 'believe,' 'trust.' It includes men who, beneath all their special tastes and functions in life, are believers in the Christ. They do not merely attend to Him, agree with Him, admire Him; they trust Him.

Now it is clear that this attitude is at once different from and broader than those we have been considering. What account shall we take of it? In one word, these believers have learned this simple truth that the outer ministry of Christ, thronged as it is with gracious deeds and beautiful with a spirit which the world will never let die, does not exhaust all that He came to be and to do; that the sympathetic appreciation of this sermon, or that miracle, or that deed of kindness does not fulfil our present relation to Him. These believers have learned that there is another and essential aspect in which Christ is to be found, the aspect of Reconciler and Saviour between heaven and earth; that He came above all things to seek and to save the lost, to endow dead men with life, and by that gift of life to raise the whole quality and destiny of mankind. These believers have felt in their own experience the need of such a Deliverer, and out of a broad and deep conviction they have risen to the belief that Christ is the Deliverer that they need; and so there is an attitude not merely of respect, or agreement, or admiration—it is the attitude of a soul conscious of deep, even eternal needs, and of the glorious reality that in Christ God had answered the needs He awakened in the soul. And so the Christ they see is more than teacher, reformer, embodiment of beauty, worker of great deeds, hero, leader; He is essentially and supremely Redeemer.

Once, my life was sad and dreary,
Love Divine I did not see:
  Seeking earthly gain and pleasure,
  Yet despising heavenly treasure—
Jesus had no charm for me.

Though the Spirit shone within me,
And His light I needs must see;
  Sin and danger clear revealing,
  To my future fears appealing—
Still He had no charm for me.

But I saw His tender pity
As He hung upon the Tree;
  All my guilt and sorrow sharing,
  All my sins upon Him bearing—
Then I felt His charm for me.

Oh, the depth of love and mercy,
Daily in His care of me!
  While my thankful, joyful spirit
  Found through His infinite merit
More and more His charm for me.

Praises to the Lord of glory!
He who died now lives for me:
  Through His perfect mediation
  I have now a full salvation—
He is all-in-all to me![1]

[1] J. Mountain, *Steps in Consecration*, 18.

# Traces of Targumism in the New Testament.

By Rendel Harris, Rylands Library, Manchester.

It is said that the custom still prevails in the Jewish synagogues in Yemen of S. Arabia of following the reading of the lessons of the Old Testament by the Aramaic translation which we know under the name of Targum, a translation in which, on the one hand, the Scriptures were rendered from the classical Hebrew into the popular vernacular; and on the other hand, such changes were made and such expansions allowed as would secure the right understanding of the text on the part of the worshipper, as regards both the text itself and its dogmatic implications.

What we have extant in Yemen synagogues is a survival; and, although the connecting links are not to be detected in any continuous form, we know enough to say that it is a survival from Palestinian custom and from a time at least as remote as the beginning of the Christian era: it does not follow that the Targum goes back so far as that time as an actual script; its genesis as a

written document is a much debated matter. If it began in oral form and was continued as an oral tradition, then we have an oral Volks-Bibel; if it assumed a literary form, it became an actual Volks-Bibel. In one form or the other it was the Volks-Bibel both of the early Christian Church and of the contemporary and almost coincident Jewish Synagogue. Both the Church and the Synagogue, for example, read the Book of Daniel in Targum, except for some preliminary sections. The Aramaic of Daniel is the Targum on Daniel. Hence those persons are wrong who tell us there is no Targum on Daniel: the text of Daniel, for nearly the whole of the book, is the Targum on Daniel. Equally at fault is the statement which is sometimes made, that there were no written Targums before the fourth or fifth century; but whether they were written or not, the Christian Church must have passed through a state of Targumism, if it emerges from the synagogue in which Targumism prevails: from the Aramaic it ran out into the use of another popular Scripture, the Septuagint. If we prefer to say so, two streams of popular Scripture and interpretation of Scripture flowed on side by side; the one spread over Eastern and Western lands, the other disappeared in the sands of Arabia. But the victory of the Septuagint was more than the triumph of one translation over another; there was a dogmatic triumph involved, the triumph of Christian Hellenism over reformed and reforming Judaism. For consider the theological meaning of Targumism, over and above its meaning as a translation. Its main object is the glory of God in the deletion of unworthy conceptions of God: it was the knife held at the heart of anthropomorphism: it was an attempt to conserve the conception of God in Glory, almost in Agnostic terms, by saying that 'He has no hands,' 'He has no feet,' 'He does not speak with voice, nor smell with nostril,' nor locate Himself spatially, nor 'come down,' nor 'go up.' These negative conceptions, with which we are familiar, were the natural result of Monotheism raising itself to the various degrees of abstraction, and were easily incorporated with some forms of Greek thought, as we may see, for instance, from the protests of Aristides in his Apology that God has neither form, nor colour, nor limbs, nor sex. But the zeal against anthropomorphism does not find a ready response in Greek circles, where the long experience of over-humanized Olympians was harder to be eradicated than the scattered Hebrew expressions of God who walked in a garden, or God who smelled a sacrifice. If the Christian Church breathed the air of Targumism at its birth, and it almost surely did, it accomplished the growth of its earlier years under a change of atmosphere. This will be admitted readily enough by students of the New Testament. They would probably say off-hand that the New Testament and the Targums have nothing in common: the Aramaic elements in the N.T. are due to the speech of Jesus outside the synagogue, and not of Jesus and His disciples, acting as Meturgemans inside the synagogue. Occasionally, however, a suggestion is made that the exclusion of Targum from the N.T. is too sweeping: thus in Mr. Walker's article on Targum in Hastings' DICTIONARY OF THE BIBLE we are told as follows:

'We find in the NT traces of Aramaic readings of Heb. verses in books like the Psalms (reference made to Mt $27^{46}$, cf. Ps $22^{2}$; Eph $4^{8}$, cf. Ps $68^{19}$). The agreement of these with readings still found in Targums, which we know were not reduced to their present form until long after, cannot be purely accidental.'

The writer suggests that our Lord used the Targum of Ps 22 upon the Cross (*Sabachthani*) or a nearly coincident text; and that St. Paul with his '*gave* gifts to men' against the Hebrew and the Septuagint is suspiciously under Targum influences. Surely this raises a wider question than the explanation of a couple of curious textual agreements: if there is Targum in the N.T. we ought to find it in dogmatic expression as well as in textual coincidence. Let us see whether anything can be said under this head.

The Christian Church from the time of the first formulation of its Creed had for one of its articles the statement that

'He ascended into heaven'
and
'Sitteth at the right hand of God.'

Now, however ancient the Creed itself may be, this statement cannot be primitive, even if we should point to its occurrence in the N.T. itself. It could not have been formulated in a Christianized synagogue, for the 'right hand of God' is a tabooed term. 'Right hand' implies 'left hand' and other organs and dimensions. We know the trouble that there is in our own day, when people

think only occasionally about God and religion, to make the language of the Creeds intelligible; how many-fold more was it difficult when the community was always thinking on the themes in question, and fortifying itself at every point against human terms for the definition or action of Deity. The question before us is peculiarly interesting; for the Christians either deduced the Session at the Right Hand, or proved it, when otherwise inferred, by the first verses of Ps 110. When we take the language back into the Psalm, both the Christian and the Jew are up against the same taboo in language: we must not say

'Sit at my right hand, until I make,' etc.

First let the Jew explain to us the speech of Jahveh. One method of the Jewish interpreter of the Psalm is to leave the sentence out, and substitute a statement that the Lord promised to give David the victory over Saul. Another explanation is that the Lord said by His Word that He would give me (David) the dominion because I had devoted myself to the *Law of His right hand.* This is very ingenious; by importing from the Pentateuch the fiery law of God's right hand, and making David sit at the study of that law, the right hand becomes impersonal and non-local, and the problem is solved. Even the speech of God, 'The Lord said to my Lord,' is got rid of by an ordinary Targum periphrasis, that what God does, He does by His Word. There is no doubt that the passage furnished perplexity in Targumizing circles. But do we find anything similar in the N.T.? The answer is in the affirmative. For instance, the writer to the Hebrews has three references to the Session at the Right Hand, all of which probably go back to the Psalm which he definitely quotes: in two of the cases he writes, not the right hand of God, but

'The right hand of the Majesty' (He $1^{8}$).
'The right hand of the throne of the Majesty' (He $8^{1}$).

These are pure Targumisms, such as occur constantly in the Targum on O.T., where mention is made of God's hands, organs, or dimensions. Here is another Targumic substitute closely allied to the foregoing: when Jesus is brought before the high priest and adjured to declare Himself, He tells His judges that they will see 'the Son of man sitting at *the right hand of the Power*, and coming on the clouds of heaven.' This is a composite quotation, part of it from the 110th Psalm and part from the seventh chapter of Daniel; The thing to notice is that the expression 'the right hand of God' has been replaced by the 'right hand of the Power.' This is, again, a substitution after the manner of the Targum: and the Synoptic tradition reports our Lord as using Targumic language, which would not lose its meaning for its judges because of the caution of its expression.

Our next example is in the twelfth chapter of John, where, at the close of a strong anti-Judaic statement, a quotation is made from the sixth chapter of Isaiah, about the blinding of the eyes of the unbelieving and the hardening of their hearts, upon which the evangelist remarks:

'Isaiah said these things *when he saw his glory,* and he spake of him.'

The reference is of course to the opening verses of the chapter, where Isaiah affirms that he has seen the Lord, exalted on His lofty throne. It is well known that this statement caused much heart-searching to interpreters; in the Ascension of Isaiah, the Apocryphal writer makes this statement of the prophet the ground of his martyrdom. He was, in fact, put to death for blasphemy. The Fourth Gospel has his own explanation:

'He saw *the glory of God*';

and this is the well-known Targum substitution, in cases where an explanation of a hard text is required. Let us see how the actual Targum on Isaiah will get over the difficulty: he says,

'I saw *the glory of God* resting on a lofty throne,' etc.;

but this is precisely the language of the Fourth Gospel, which must therefore be held to Targumize.

This is a peculiarly interesting example because, as I have shown elsewhere, the Gospel is at this point drawing upon a primitive book of *Testimonies*, and the Targumism which we have detected is much older than the Fourth Gospel.

This substitution of the 'Glory' or 'Splendour' for the name of God occurs in places where the Divine Presence would be expressed with too strong a sense of locality. A strict Targumist would not talk of the Face of God; he might, however, speak of the Presence of the Glory. It

is interesting to see that there are traces of this expression in the N.T.

Here is a curious group of passages which have some sort of interrelation. In Eph $1^4$ we are told that God chose us who are believers in Christ before the foundation of the world, with a view to our being 'holy and blameless before him':

ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ.

The parallel passage in Colossians is $1^{22}$, where we are told that Christ is to present us 'holy and blameless and unreproachable before him':

παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ.

One of these passages is, no doubt, the source of the other.

Now turn to the doxology at the end of Jude's Epistle: we find that God is spoken of as 'able to make us stand before his glory blameless with exceeding joy':

καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει.

We are now struck with the parallelism of the language in Jude and that in Colossians; the sentiments are almost equivalent, the terms in which expression is made almost the same: we especially note the use of a preposition κατενώπιον which occurs nowhere else in the N.T. and only rarely in the LXX. There is, then, some connexion between the passages quoted.

We notice, then, in the next place, that where Colossians says 'before him,' the Epistle of Jude says 'before his glory.' This is a Targumism, and must be added to those that we have already detected: the writer did not wish to speak of being presented before God or before the Face of God, so he made a conventional synagogue modification.

We may find another similar Targumism in a parallel passage in the Apocalypse. In c. $14^{4.5}$, we are told of the first-fruits of a redeemed humanity, gathered to God and the Lamb, and who are without falsehood; it is said of them that they are 'without blame *before the throne of God*':

ἄμωμοί εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

Modern editors of the Greek text have reduced this sentence to an unrelated, disjointed ἄμωμοί εἰσιν, and they certainly have every MS. of any weight on their side. For all that, it is extremely unlikely that this can be the right text; the parallels show that the missing five words are necessary. They cannot have been added from Jude or Ephesians. We therefore restore them provisionally and remark that we have here another Targumism for 'before God' or 'before the face of God': this time it is 'before the throne of God,' which meets the Targumist's difficulty very satisfactorily.

We can hardly detach from the foregoing cases the parallel which is furnished by the thirteenth Ode of Solomon (the Mirror Ode), which ends up with an injunction to be without blame (= ἄμωμοι) at all times *before Him*. The Ode helps us again to see that the printed text of the Apocalypse is at fault. It also shows that there is some common religious formula in circulation, which all the writers quoted have been working upon.

Perhaps it is Gn $17^1$, 'Walk *before me*, and *be thou perfect*,' where the Syriac has the equivalent of ἄμωμος.

It is evident, then, that the time is ripe for a renewed critical study of the Targums, both from the point of view of textual criticism and from the standpoint of the higher criticism, and in particular further investigation is required into the reaction of the Targums on the New Testament.

# Contributions and Comments.

## Paul at Athens.

Two things about Paul's visit at Athens (Ac 17) seem to have become commonplaces with recent writers: (1) That Paul was disappointed at the results; (2) that in the First Epistle to the Corinthians he acknowledges his mistake in preaching at Athens as he did (1 Co $1^{18}$–$2^5$, specially $2^2$). The article on Paul by Dr. G. G. Findlay, in *Hastings' Bible Dictionary*, says that Paul's sermon 'made no decided impression on this audience.' Ramsay, in *St. Paul the Traveller*, says that 'Paul was disappointed and perhaps disillusioned by his experience in Athens,' and so

he goes on to show by his preaching in Corinth that he did not again attempt to present his message in 'the terms of current philosophy.' It is sufficient to quote these two.

Is there sufficient warrant for either of these statements in the record? Let us reproduce the setting at Athens, including the audience, and then ask if Paul could have spoken otherwise with any hope of winning his hearers? Does not the sermon illustrate his own words, 'I am become all things to all men, that I may by all means save some'? How could he speak to the gathering 'in the midst of the Areopagus' as he did to the people who answered to the description given in 1 Co $6^{9-11}$?

Then, was the sermon a failure judged by the results? He only preached there once, and was interrupted before he finished. 'But certain clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.' At the least this cannot mean less than six, probably more. What modern missionary standing before a strange and hostile audience, and permitted to deliver only a part of his sermon, would not consider that he had won a great victory if he found that six or more of his hearers 'believed' and accepted his new and strange doctrine?

Further, what evidence is there of any connexion between the sermon at Athens and the passage referred to in the Epistle? Is there not just as much reason for saying, that is none at all, that if Paul had not been in quite so much of a hurry to get away from Athens he might have gathered together quite a strong Church there?

JOHN QUINCY ADAMS.

*Theological Seminary,*
*Auburn, N.Y.*

## Isaiah xliv. 5 in the Light of the Elephantine Papyri.

AMONG the papyri edited by Sayce and Cowley[1] there is one (lettered K) which contains an allusion, to the best of the present writer's knowledge, still unexplained. The document in question, which is dated B.C. 410, is an assignment of slaves. Two men—Mahseiah ben Nathan and Yedoniah ben Nathan by name—agree to divide the two slaves which belonged to their deceased mother Mibtahiah. The agreement as translated by Dr. Cowley[2] runs:

'We have agreed together and have divided between us the slaves of Mibtahiah our mother. And note this is the share which comes to you as a share—you Yedoniah—Petosiri by name, whose mother is Tebo a slave. A yod is marked on his arm at the right of a marking in the Aramaic language, thus Mibtahiah's. Note also this is the share which comes to me as a share—me Mahseiah—Belo by name, whose mother is Tebo a slave. A yod is marked on his arm at the right of a marking in the Aramaic language, thus Mibtahiah's.'

The Aramaic of the passage to which attention is drawn runs: יוד שנית על ידה בימן שניתת מקרא ארמית כזנה למבטחיה in both cases.

The meaning of the marking 'Mibtahiah's' is obvious. We know that the practice of branding or marking slaves to establish the right of ownership is at least four thousand years old. It is mentioned in the Code of Hammurabi. But what is the meaning of the mark yod? Two explanations are possible. It is unfortunate that the meaning of the verb שנת used here is not altogether certain; but it is likely that branding or tattooing is meant. In Jastrow's Dictionary the meaning of the word is said to be 'teeth-like marks.' The suggested connexion with שן, a tooth, is probably not intended to be a philological one. The examples of the word there given refer to marks on measures or vessels.

Now in the Law Israelites were strictly forbidden to tattoo or mark their flesh. In Lv $19^{28}$ we read 'ye shall not make any cuttings in your flesh for the dead nor print any marks upon you.' In Old Testament times there appear to have been at least three different significations attached to cutting or marking the flesh, viz. (*a*) mourning (Lv $19^{28}$); (*b*) worship as in an ecstatic frenzy (1 K $18^{28}$); and (*c*) consecration.

With the first two we are not here concerned. Marking the flesh by branding or tattooing was not uncommon in antiquity. The name or symbol of the deity marked upon the body de-

[1] *Aramaic Papyri discovered at Assuan.* London, 1906.

[2] *Jewish Documents of the Time of Ezra.* S.P.C.K., London, 1919, p. 70, footnote. 'Yod, *i.e.* the Aramaic letter Y. The meaning of the mark is obscure. All the slaves have Egyptian names.'

noted consecration to his service and the placing of oneself beneath his protection. An example from Lower Egypt is given us by Herodotus 2. 113. ἦν δὲ ἐπὶ τῆς ἡιόνος τὸ καὶ νῦν ἐστι Ἡρακλέος ἱερόν ἐς τὸ ἢν καταφυγὼν οἰκέτης ὁτευῶν ἀνθρώπων ἐπιβάληται στίγματα ἱερά ἑωυτὸν διδοὺς τῷ θεῷ οὐκ ἔξεστι τούτου ἅψασθαι. ὁ νόμος οὗτὸς διατελεῖ ἐὼν ὅμοιος τὸ μέχρι ἐμέο ἀπ' ἀρχῆς. The statement that the custom prevailed in his own day is instructive.[1] The words of 1 K $20^{41}$, 'And he took the headband away from his eyes; and the king of Israel discerned him that he was of the prophets,' imply that a mark of some kind was borne on the forehead of the prophets themselves in the time of Ahab. Again, in 3 Mac $2^{29}$, there is an account of an attempt to brand on the bodies of the Jews of Alexandria the emblem of Dionysus. Allusions to the practice of sealing or marking the foreheads or hands of individuals under the protection of the deity occur in Ezk $9^4$ and the well-known passages in Gal $6^{17}$, Rev $7^{3f.}$ $13^{16f.}$ $20^4$. But by far the most interesting passage from the point of view of the present inquiry is Is $44^5$, which reads, 'One will say I am Yahweh's . . . another will write on his hand To Yahweh.'

וזה יכתב ידו ליהוה

This verse is most reasonably interpreted as meaning that Gentile converts to Israel's religion will publicly swear allegiance to Yahweh, and mark indelibly on their persons an outward and visible sign of their allegiance to him. But whatever interpretation we give the verse the meaning of the words themselves is plain. The practice referred to is that attested for Lower Egypt by Herodotus in the fifth century B.C.—some thirty or forty years before this particular document was drawn up in Elephantine—that of marking on one's person the name or symbol of the god to whom one dedicates oneself. Though this last passage refers to a practice of the Gentiles, the words at the end of the regulations for the keeping of Mazzoth in Ex $13^9$, 'it shall be for a sign unto thee *upon thine hand*,' seem to imply that there was a strong desire among the Hebrews themselves to adopt this heathen rite, a desire which the inspired writer seeks to sublimate.

The question now arises, Could the yod stand for Yahweh? I am inclined to think it may. The owners of these slaves appear to have belonged to the more pious members of the community at Elephantine; their names probably occurred in the list of those who subscribed to the temple funds. It might be urged against this view that as the two slaves marked by the yod bear Egyptian names (in one case a heathen theophorous name) it is unlikely that they would have devoted themselves to the service of Yahweh. On the other hand, nothing is more probable than that slaves would adopt the religion of their masters. The evidence of Gn $17^{12.\ 13}$—the more relevant because it comes from the source P—is that slaves were circumcised so that they might join in the family worship. Indeed, so common was the custom in post-exilic times that in the very early Midrash Mechilta (on Ex $12^{44}$) the question is gravely discussed whether a Jew can continue to hold a slave who refuses to embrace Judaism.[2] In the case of the slaves in question there would be the more reason that they who bore heathen names should adopt a visible sign of their conversion to Judaism, than those whose names and conversation had proclaimed from birth what they were.

In the nature of things the theory is not susceptible of proof, though several convergent considerations suggest its probability. There are the contemporary testimony of Herodotus to the prevalence of the practice in Lower Egypt; the consideration that common prudence would suggest to a garrison surrounded by hostile communions the necessity of excluding heathen dependants from their houses; and the prophecy of the Deutero-Isaiah.

Finally, there is a simple if less interesting explanation of the meaning of the sign yod. It is expressly pointed out that it is marked on the slaves' hands (יד) at the right of the mark למבטחיה. This rather suggests that the legend למבטחיה was there first, and that the yods were added afterwards; or, at all events, were meant to be read *before* the statement 'Mibtahiah's.'

If this be the case it may be that the yods stand for יְרֻשׁ 'inheritor' (a word found elsewhere in these papyri). And so the whole expression means 'belonging to the heir of Mibtahiah.' If the practice of branding slaves was general and neces-

[1] To this day, it is said, the Copts in Egypt have a cross tattooed on wrist or arm.

[2] In later times special regulations were framed to cover the numerous cases of Gentile slaves refusing to become Jews. Cf. Winter, *Die Stellung der Sklaven bei den Juden*. Breslau, 1886.

sary it would obviously be a much more convenient way of marking a change of ownership than to cancel the old marks and brand fresh ones in possibly a less conspicuous position. A device similar in its object is familiar in our own day, namely, that of writing the words 'executors of' before the name of the original and deceased owner of property.

ALFRED GUILLAUME.

*Durham.*

## The Disciple whom Jesus loved.

CAN he be identified? It seems to be generally agreed that this is no mere ideal figure but a real person. Dr. Moffatt (*Introd. to N.T.*, pp. 566–7) says that 'the choice lies between John the Apostle or John the Jerusalemite (Delff, Bousset, etc.), and regarding him as an ideal. The chief objections to this latter view are the psychological difficulty of conceiving how an abstract figure could be put side by side with the other disciples, and the fact that in the Jerusalem scenes Delff's hypothesis has considerable plausibility.' Of this John the Jerusalemite we know nothing. He is a conjectural figure brought in presumably to fit in with the Jerusalem scenes. The difficulties in identifying this disciple with John the Apostle are obvious.

First of all this disciple is in the secrets of Jesus as the others are not (Jn $13^{22.\,24}$ R.V.). Peter appeals to him to reveal the name of the one who should betray the Master. We have no reason to think that John the son of Zebedee would obtain possession of a secret not open also to Peter. The Synoptic picture with the Samaritan incident (Lk $9^{51f.}$) and the request of the mother for the first place in the Kingdom for her sons (Mt $20^{20f.}$) do not provide an atmosphere where secrets are either told or discovered. As far as we know the Apostle John, at that time he was no more able to enter into the mind of Jesus than the others.

Then this disciple is known to the High Priest (Jn $18^{15}$). Again this cannot apply to John the Apostle. Why should he have this acquaintanceship which Peter has not? They are both Galileans, both from the same village, both in the same business. They have turned in the same circles, belong to the same social class, and would have the same friends.

It is this disciple who takes Mary 'to his own home from that very hour' (Jn $19^{26}$). Obviously it must be near to Jerusalem. Hence the introduction of the other John, the Jerusalemite. One cannot but think that this disciple is entrusted with the care of Mary because of certain special qualifications. 'Behold thy mother' would not be spoken to one who had not revealed some very exceptional qualities.

The other two references are Jn $20^{2f.}$ and Jn $21^{7f.}$. The last is very significant. It has been explained on the ground of the long life of the Apostle John, although the tradition of an early death of the Apostle cannot be easily set aside.

Are those the only two possible names? Is there one who can fill the picture more adequately?

The phrase, 'The disciple whom Jesus loved' (ὃν ἠγάπα ὁ Ἰησοῦς), does not occur till we come to the 13th chapter, and then is found several times to the end of the Gospel. Some one has come into the story who carries the title. Either he was not in the story before, or he has received a new name. But a similar phrase is found in chap. 11, 'He whom thou lovest is sick,' Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. No name is mentioned, no name is needed. Jesus recognizes the reference to Lazarus, who evidently is known as the one who is loved by Jesus. This is the word used of the household at Bethany, but used of none other. Jn $11^{5}$, Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. It is true that in the first intimation concerning Lazarus the word used is φιλεις, but this is the word also used in chap. $20^{2}$ about this 'other disciple.' The two words are evidently used interchangeably. If we were reading without any previous notions and had marked the passage in chap. $11^{5}$, 'and Jesus loved Martha . . . and Lazarus,' and then had come across the phrase in chap. 13, 'The disciple whom Jesus loved,' we should, I think, immediately connect the two. *It is Lazarus who has come into the story.* Can he fill the picture?

1. He is one who lives in the atmosphere of 'understanding.' The incident of the breaking of the ointment (Jn $12^{1f.}$), when Mary seems to have an intuition the others present had not, some sensitiveness of the approaching end, gives us a setting entirely favourable. Lazarus, a member of that household, if any one, would have been

allowed to know the mind of Jesus about the betrayer and the betrayal.

2. He lives near Jerusalem, and so could have the acquaintance of the High Priest. His home is the one where Jesus is received, and there Mary the Mother would also be welcomed. What more likely home for her than the one where Jesus had such close and near friends?

3. He looks into the tomb and 'believes'—is persuaded. There is a suggestion that this comes to him in a way as it did not come to the others. Dr. Moffatt says: 'He is the first to see the empty tomb and then believe, *i.e.* without requiring to see the risen Christ. The empty tomb was enough for him. All else, Old Testament proofs, and even the witness of the women was secondary.' And since the story is that Lazarus himself had been dead, and had been raised from the dead, well might he be 'persuaded.'

4. Of him it is said that he would not see death. This is just what we should expect, namely, that Lazarus who had been raised should not again have to face death. It is into this home that Peter comes after his denial; a home warm with hospitality, where he knew would be those who would understand.

Two objections immediately arise: (1) Would Lazarus have been at the table on that last night, the Betrayal night? Any objections against Lazarus will weigh equally well against John the Jerusalemite. But we must remember that each evening that week Jesus had returned to Bethany to the house of Lazarus. The last silent day had been spent under that hospitable roof, and it is not inconceivable that on that last journey He took Lazarus with Him, as He had probably taken him on the previous days. We know that Lazarus was by this time also suspect, and that intrigues were being made against him also because of the story of his rising from the dead. He is in the same danger as Jesus, a danger not shared by the Apostles. He was running risks because of his friendship with Jesus—peculiar risks not shared by the others. From chap. 12 onward, the raising of Lazarus, if it does not dominate the course of the events, at least is a large factor in the determination of them. To a large extent Jesus and Lazarus go together in these last chapters of John.

There is also this word said of Lazarus, 'He was also one of them that sat at the table with him' (Jn $12^2$). The phrase is introduced by the word 'But,' at least suggesting some departure out of the ordinary course. Here is a prominence that must mean more than the desire to find some mention of all three in that household. Dr. Marcus Dods (*Expositor's Greek Testament*, in loco) notes this saying with these words, 'He is mentioned not to show that Lazarus was still alive and well, but because the Feast was in the house of Simon the Leper.' May it not have been, however, that Lazarus is mentioned because he has become an intimate of Jesus, as one who sits at the same table with Him? If so, it would not be strange if at the last feast this one, so specially marked out, were present. In fact, his absence would have been remarkable.

There is the other phrase, 'the other disciple,' identified with the disciple whom Jesus loved, in Jn $20^2$. It cannot be John the Apostle, for in chap. 21 the son of Zebedee has already been mentioned in v.[1] with the additional words, 'And two other of his disciples.' It is one of these two who says, 'It is the Lord.' The phrase 'the other disciple' seems to be without parallel, but the suggestion conveyed is 'an extra disciple,' not one called in the ordinary way, not of 'The Twelve,' the name by which the Apostles are known in this Gospel. The uniqueness here is not of one who has come to pre-eminence *inter pares*, but rather of one who has been introduced into the company.

The other objection arises from the closing words of the last chapter, especially v.[24], which seems to identify the 'other disciple' with the evangelist. Apart from all critical reasons against identifying the writer with John the Apostle it can very well be that the verse only applies to this last chapter as an epilogue. In fact, the words convey the idea that this source is different from the others. In Jn $19^{35}$ is found the same form of words, as if these two testimonies which came from 'the other disciple' called for special mention. This would not be required unless there was some difference to be noted either in the source of the testimony or in the testimony itself. In his article 'Lazarus' in the *Dictionary of Christ and the Gospels*, Dr. David Smith says: 'It might be expected that Lazarus of all men should have stood by Jesus during the last dread ordeal, but he never appears after the banquet

in Simon's house. His name is nowhere mentioned in the story of the Lord's Passion. What is the explanation? Enraged by the impression which the miracle made, and the support it brought to Jesus, the High Priests plotted the death of Lazarus (Jn 10[12. 11]), and it is probable that ere the final crisis he had been compelled to withdraw from the vicinity of Jerusalem.' If the above conjecture be correct, that stigma is removed from the character of Lazarus. He did not leave Jesus, he did not forsake Him. He was with Him to the end, with Him at the trial, with Him at the Cross, and was early at the tomb. It is to his house that Mary goes, to his house that Peter, having denied his Lord, returns to be 'healed of his wounds,' and to be preserved for the Church and the Kingdom.

B. Grey Griffith.

# Entre Nous.

## SOME TOPICS.

**New Words.**

'If we wish to understand the spirit of the earliest Christian community at the time when the gospel message was still fresh from the lips of our Lord Himself and His apostles, we cannot do better than consider the new phraseology which appeared at their time. Men do not coin new words to express old ideas. A new religious dialect is the index of a new revelation. Of these new words, or old words re-minted with quite a new stamp, the most remarkable are the Greek nouns we translate love, humility, faith, and joy.

'The word for love is practically a new word. The new commandment needed a new and unspoilt name. The old wine-skins might have spoilt the taste of the new wine. The word for humility was old; the Church, however, stamped it with the Cross and changed it from a vice into a virtue. Faith and hope, too, were raised for the first time to moral virtues, and the content of both words was immeasurably enriched. The same is true of the word peace. Last, but not least, it is true of the word joy. Love, joy, peace, faith, hope, humility—these are characteristic Christian ideas. Whenever these words threaten to drop out of our vocabulary, or are used with an unrealised suspicion of unreality, cant or affectation, then we may be sure that we are losing the ethics of the Christian spirit, and are falling back into paganism. It is an absolutely sure and scientific test. If we do not want the words which Christianity has had to coin to express its new ideas, the reason must be that we have lost the ideas themselves.'

The speaker is Dean Inge. The quotation is made from a sermon preached in St. Paul's and reported in the 98th volume of *The Christian World Pulpit* (James Clarke; 7s. 6d. net). The volume is more representative than usual. Only two men are reported as often as five times—Dr. Horton and Dean Inge.

**Newman's Style.**

We have found great delight in a volume of essays by J. M. E. Crees, D.Lit., Headmaster of the Cathedral Grammar School, Hereford. It is a volume to be taken up with expectation, so broad is the page and so beautiful the paper—as much a rarity as Christian charity in these grey days. Much of it is occupied with Meredith, hence the title *Meredith Revisited, and other Essays* (Cobden-Sanderson; 12s. 6d. net). But the essays in which we have found most pleasure are those on the Greek and Latin classics—the essay on the Odyssey, the essay on Verres, the essay on two of the plays of Aristophanes; and most of all, even quite exquisitely, the essay on the Medea. How Keats (of whom we are all thinking at present) would have thrilled with joy in their ancient atmosphere.

There is an essay on 'An Eminent Victorian.' It is John Henry Newman. And that essay is chiefly on Newman's English style. Dr. Crees says: 'It is hard to characterise perfection, and it is difficult adequately to express one's admiration for Newman's style. Yet even a man so different as Henley, the apostle of the robust, felt its magic. Newman does not play the virtuoso like de Quincey, who swaggers up to the conductor's desk, and with

a *tumultuoso* as he raises his baton, tells us what tune the orchestra will play. Of style for style's own sake Newman thought nothing, yet so certain is his touch that he can adapt himself with unfailing ease to all the exigencies of his subject. No master knows better how to achieve the perfect synthesis of thought and expression; his noblest passages seem the final and perfect rendering of the idea that he has bodied forth in a consummate interfusion of intellect and emotion. The divine afflatus had been breathed upon *him* too, and none has more closely reproduced in words the actual glow of inspiration, or explained with clearer understanding a great writer's lavish fulness of phrase. "He is master of the two-fold Logos, the thought and the word, distinct, but inseparable from each other. He may, if so be, elaborate his composition or he may pour out his improvisations, but in either case he has but one aim, which he keeps steadily before him, and is conscientious and single-minded in fulfilling. That aim is to give forth what he has within him; and from his very earnestness it comes to pass that, whatever be the splendour of his diction or the harmony of his periods, he has with him the charm of an uncommunicable simplicity. He writes passionately, because he feels keenly; forcibly, because he conceives vividly; he sees too clearly to be vague; he is too serious to be otiose; he can analyse his subject, and therefore he is rich; he embraces it as a whole and in its parts, and therefore he is consistent; he has a firm hold of it, and therefore he is luminous. When his imagination swells up, it overflows in ornament; when his heart is touched, it thrills along his verse. He always has the right word for the right idea, and never a word too much."'

## A TEXT.

**Jude 3.**

When Bishop Charles Gore answered Dr. Headlam's Bampton Lectures on the Early Ministry he addressed his answer, in an open letter, to the Bishop of Nassau. Why to him? Those who have come upon the sermon which the Bishop of Nassau preached at the Anniversary of the English Church Union last year will understand. The sermon was quoted in *The Church Times* for June 25.

The Bishop of Nassau was present at the Lambeth Conference. On that occasion the *Church Times* said: 'The Right Rev. Roscow Shedden, D.D., is one of the youngest bishops in the Anglican communion, being still under forty years of age. Educated at Winchester and at New College, Oxford, he was for ten years curate of All Saints', Margaret-street, and was consecrated Bishop of Nassau on St. John Baptist Day last year. Gifted both physically and intellectually above the common, he has already made a great mark in his island diocese, and, notwithstanding his youth, he will probably be listened to with attention and respect at the Lambeth Conference. He combines force and clearness in the presentation of his own ideas, together with a capacity for sympathy with and understanding his opponents. Lately he has made a thorough study of all the problems of Home Reunion, both as they affect the Church of England and the American Church.'

The text which Dr. Shedden chose for the anniversary sermon was the third verse of the Epistle of Jude: 'The faith which was once delivered unto the saints.' He began far enough away to arouse curiosity. 'A characteristic feature of many early codes of law was the right of sanctuary. An institution deriving both from Mosaic and pagan forces, it became widely popularized under mediæval Christianity. The value of the right of sanctuary belonged to days anterior to the recognition of the majesty of law; it secured men against the injustices of short shrift and lynch-law; it was intended to afford a shelter for the innocent, the weak, and the misunderstood, in order that they might have a breathing space and a reprieve, during which the blind passion of the pursuer might perhaps spend its force. Sanctuary was not designed to offer a means of final escape, but to be a temporary expedient for staying execution; often if the fugitive refused to quit his sanctuary he would have to risk dying of starvation. Sooner or later he was compelled either to vanish, or, as we say nowadays, "to face the music."'

Then he came to his text: 'One cannot help becoming conscious of a widely-spread tendency amongst our friends to treat certain texts of Holy Scripture as sanctuary against the adversary, and there are few texts which are harder worked in this respect than the one which I have chosen this morning. I know many people really think that to shelter themselves in any controversy behind this sonorous phrase—"The faith once

delivered unto the saints"—is the end of the whole matter.

'But sanctuaries were not always of equal value. The fugitive from Westminster, charged with some crime, who took refuge in the City beyond Temple Bar had a large and roomy sanctuary where he could maintain resistance for any length of time; but the fugitive who rushed for shelter to some little wayside shrine could not hope to hold out for many days. Similarly, these sheltering texts, to which we are inclined to run for sanctuary, will sometimes afford us the security of a city, sometimes only that of a wayside shrine; sometimes it would be folly to disregard them, sometimes it would be wiser to pass them by. But in either case, when the pursuer is at our heels they ought never to be regarded as more than a temporary resting-place. We may choose our time, but a time we must choose, to come out into the open and face our adversaries; the breathing-space must be used to equip ourselves for the fight.

'Now this is where I believe the Catholic party generally is failing. Useful as sanctuaries may frequently have been in history, there were times when it would have been well for the social life of England if they had been wholly abolished. I am not certain that it would not be a great benefit to the Catholic Revival if we all agreed for the next ten years at least to put ourselves under a self-denying ordinance against the use of this particular text. I should desire this, not because it disconcerts and irritates our opponents, but because so long as we cling to its shelter we are as much the prisoners of a blockade as was the German High Seas Fleet behind the lock-gates of the Kiel Canal. It is true that our adversaries cannot touch us, but neither can we touch them: the world of religious thought goes on without us, and sooner or later we shall die of inanition.

'Probably it will be sooner, because in the vast majority of cases the sanctuary proves to be very narrow and very inadequate. For what most people mean when they appeal to "the faith once delivered to the saints," is simply what they conceive that once-delivered faith to have been, and any suggestion that their conception should be submitted to the tests of modern scholarship and research is resented as disloyalty to the faith. So the meaning of "the faith once delivered to the saints" comes actually to be "the faith as interpreted by myself and my friends." But it is precisely this latter which is the object of challenge, and by assuming the complete identification of the two we are begging the question and evading the real issue.

'I am sure that if we are really to advance our cause we have to bring our case out into the open, to meet our adversaries on their own ground, to try to answer their arguments. We have got a small handful of really strong apologists, but I am afraid that it is not very many Catholic clergymen who are willing to leave the shelter of their intellectual sanctuary. I know that their lives are so occupied, and so well occupied, that they have little time for reading or thought, but we cannot be altogether surprised that our influence upon the thinking world is so very slight.

'I wish we could all realize the importance of at least making a serious effort to understand what the opinions of our opponents really are and why they hold them. The same thing is quite as true of them in regard to us, and we might give them a useful lead. But unless we are to go on with the rather unsatisfying and unprofitable task of knocking down men of straw, we must read what we can of one another's books and try to give the fullest weight to their arguments. We may all occasionally learn something which we did not know before and which happens to be true.

'If we are to continue as a living force we must be eager to keep abreast of every movement in the thought of our age. It is not sufficient to shelter behind what Dr. Liddon said, or what Dr. Pusey would have said, or our own interpretation of this overworked text of St. Jude. Besides following the beaten track of theologians belonging to our own school of thought, we have got to make excursions into the difficult country where Mr. Streeter and Dean Inge and Dr. Headlam would take us. Without some effort on our part to estimate fairly the value of their evidence and the cogency of their arguments, we cannot hope to find the right line on which they may be met and perhaps refuted. In the most important question which is before the Church of England to-day, our relations with Separatist bodies, we shall do our own cause infinite harm if it becomes apparent that our *non possumus* attitude springs not out of learning and principle but out of ignorance and prejudice.

'In our affection for Tradition, let us not be afraid of Truth.'

## NEW POETRY.

**Helen Gray Cone.**

The fame of Helen Gray Cone is great in her own American land. It is not less in this land of ours; for she is the author of the 'Chant of Love for England.' The new volume will increase her reputation in both countries. It is a collection of three series: 'Sonnets of the Great Peace,' 'Moods of War,' and 'The Quiet Days.' The title is taken from the first poem, a striking allegory—*The Coat without a Seam* (Dent; 4s. 6d. net). There are poems in the book which will hold their own with any that the war has given us yet. There is especially a fine recognition of the soldier who died before he had the opportunity of striking a blow:

Hang his bright arms undinted on the wall.
In all brave colours whereto his dreams aspired
Blazon his blank shield as his heart desired,
And write above: '*The readiness is all.*'

And there is this:

THE IMPERATIVE.

Whether we lose the light
Of love or of the sun,
With body and blood and mind and might
Must this sole thing be done:

The world is a broken ball,
Stained red because it fell
Out of bounds, in a game of kings,
Over the wall of hell:

And now must the spirit of man
Arise and adventure all—
Leap the wall sheer down into hell
And bring up the broken ball.

Worth well, to lose the light
Of love or of the sun,
Worth endless fire or endless night,
So this sole thing were done!

**Austin Clarke.**

Mr. Austin Clarke is an Irish poet whose advent with 'The Vengeance of Fionn' was hailed enthusiastically by AE and other good poets and discerners of good poetry. His new volume is a blank verse epic, its theme the death of Moses. He represents Moses, as a prophet, foreseeing the things that were to come to pass in after ages, as he gazed upon that goodly land he was not allowed to enter. Among the rest he foresees the conflict with Baal. Hence the title *The Fires of Baäl* (Maunsel & Roberts; 3s. 6d. net). This description of what met the eye of the patriarch immediately will give some idea of Mr. Clarke's manner:

Anguished, he gazed
Across the measureless plains where they recede
Like calm blue seas into the gentle hills
Of Gilead, the purple fading verge
Of the blue sky; for there are little valleys
Odorous with balsam boughs and fair
As the rugged ravines beneath the lonely pines,
And wild Caucassian cliffs of star-blue ice,
Where the cliffs of rhododendron seem
For ever sunset—milder those and sweet
With olive waters and the silver chime
Of anklets, while the Gentile maidens dance
Rosily through the almond-blossom trees
By starlight, to the lutes of sombre lemans,
Or sadly chant among hushed nightingales
Strange lullabies their mothers sleepily crooned
In ancient tongues of mighty Tubal Cain,
Him that first wrought in smelted iron, brass
And golden ore, and of his mightier brother,
Jubal; he first had strung the ivoried harp
And wandered, musical, by the flaming walls
Of Paradise at eveningtide.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

Many books have been written since the War about the failure of the Church, and many reasons have been given for the failure. To do the Church justice, it has read these books and considered the reasons. And not without result. There is probably not one Church in Christendom that stands exactly where it did when the War began. Another book has been written. It has reasons also. We shall read it and consider.

---

It is an unlovely book to look at. The publishers have missed their opportunity. For the author, Mr. Joshua Holden, is no ordinary author. He has the welfare of the Church of Christ right honestly at heart. He speaks the more boldly on that account. And he has reasons that are worth attending to.

---

Take him in the middle. 'The question at issue is not whether religion should be sacramental or non-sacramental in type, whether priestly or prophetic. It would be futile to limit the ways in which men may approach God, and to reduce the churches to some common factor of uniformity in ritual or belief would be equally useless. The paralysis from which all churches are suffering does not arise from what is distinctive in each, but from defects which are common to them all. Three in particular may be specified, namely, their materialism, professionalism and sectarianism.'

What does he mean by materialism? Not philosophical materialism. No philosophical or other theory is in his mind at all. Not worldliness even. By materialism he means the influences that come from the possession of wealth.

---

But take his concession first. 'Wealth is still one of the conditions of a complete intellectual and social training. Jesus chose His disciples from men who were neither rich nor poor. They had enough wealth for their ordinary needs but not enough to secure more than an average education. It was the greater wealth of Paul's family that permitted him to go from Tarsus to Jerusalem and sit at the feet of Gamaliel. Had Paul been poor, he would probably not have displayed so wide an intellectual range or so great a power of adaptation. Further, a vow of poverty is not essentially Christian. Arbitrary limitations of circumstance, that do not arise from the actual needs of our individual or communal life, are a travesty rather than an expression of the spirit of Jesus.'

---

Again, he does not refer to the unfair advantage over a Church which the man of means sometimes exercises. There are two ways in which money is materialism for a Church. One way is to make its members too comfortable. While life is easy outwardly, it is scarcely possible to make it

spiritual within. The other is the open way in which the raising of money is made an end in itself.

'Take for example the work of foreign missions for which money is indispensable. Every missionary society has for one of its objects the raising of money. Local efforts are made, and the local results achieved are obvious to every member; but the purpose for which the money is subscribed is only dimly realized. It often happens that very successful financial missionary efforts do not lead to a wider or more intelligent interest in mission work in India or China or Africa. There is no real missionary enthusiasm; the success is limited to finance. And this failure to distinguish between means and ends is typical of much of the work of the churches. Their main efforts and interests are financial. If money was not needed for the ministry, buildings and church funds, many churches would not have much work left for them to do. But this indicates a materialistic conception of church work and an entire misunderstanding of the meaning of Christian discipleship.'

Pass to Professionalism. What is that? If you will read the quotations which are made in 'Entre Nous' from a sermon by the Bishop of Nassau you will understand at once. But listen also to Mr. Holden. And again take the concession first. 'In the interests of order and the competent administration of the churches, specialization of function such as is involved in the establishment of a definite class of ministers and lay officials, seems to me to be inevitable.' That is the concession.

'But in the larger interest both of the churches and the world every liability to officialism should be carefully reduced. Every church needs to foster the spirit of adventure and to leave room for experiment so that alongside or, it may be, springing out of the old, the spirit of Jesus may find expression in new ways suited to the new times. If this is to be done the churches must be careful to free both ministers and officials from any selfish interest in the maintenance of the existing order of things. In the Free Churches this is the more needful because ministers often find their hopes frustrated by the timidity, ignorance or selfishness of the laity. Free churchmen are losing their zest for spiritual freedom, and it is often the congregation rather than the minister that is responsible for the humdrum and stereotyped life of the church.'

Lastly, Sectarianism. And once more consider first the concession. 'The divisions that separate the churches are often regarded as a serious cause of offence, and no taunt is more frequently flung at the churches than that of their bigotry and sectarianism. A clear distinction, however, needs to be drawn between the sections or sects into which the Christian Church is divided and the spirit of sectarianism. The idea of heresy and schism in the Roman Church sprang from a belief in the right of the church to fix the standards of orthodoxy, both in faith and practice. Heresy, therefore, was unavoidable wherever men had courage to think for themselves, and schism was a possibility the church had vigorously to guard against.'

Again, 'most church divisions have been due to the failure of an older system to make room for the exuberance of its younger members. Now in so far as these divisions correspond to real differences in belief or to obviously alternative modes of government, it is to be hoped, in the interests of variety and fullness of life, that they will continue to exist. The modern doctrine of religious freedom and toleration implies a diversity of churches corresponding to the variety of beliefs. Sects, then, are a modern inevitability, and should not be an offence to any candid person to-day. The formal unity of the churches would imply a larger measure of agreement in faith and practice, ritual and administration, than is now possible. To expect it would be as foolish as to expect an Esquimaux and a negro to live on the same diet;

and it would be equally undesirable. The truest catholicity lies in the recognition of the spiritual unity of all sections of the Christian Church despite their differences in polity and creed, and those Christians are least tainted with sectarianism for whom the chimera of formal union has no charm because they rejoice in the breadth of the vision of God and in the variety of man's approach to Him.'

More than that—for here the concession is of utmost consequence—'Catholicity of spirit is not inconsistent with an intense fidelity on the part of believers to the particular truths by which they themselves live. Men who have definite opinions about business and politics, literature and art, must grant a similar crispness of judgment in questions of theology and churchmanship. If religion matters at all, it is of the highest importance that men and women should have a reason for their faith, and be prepared, if necessary, to fight for it.'

'But this definiteness of faith often brings with it a dangerous narrowness of outlook that may lead to sectarianism of spirit. The Roman Church, for example, declines to recognize the Anglican and Free Churches as branches of the Catholic Church, and this conviction prevents Romanists from co-operating with churches beyond the pale of their theological recognition. Proselytism becomes a duty, religious toleration a crime. The insistence of many evangelical Christians on a particular doctrine of the atonement and a particular plan of salvation keeps them at a distance from Christians with a different theological belief. Or again, the Nonconformist belief in the necessary severance of church and state has often led to bitter disputes between the Established Church and dissenters. In these and many other instances, the danger lies in an over-emphasis of one truth to the neglect of other equally important truths. It is at their peril that men rest content with less than "*every* word that proceedeth out of the mouth of God"; for otherwise the mind contracts, the heart fails in sympathy, and the spirit of sectarianism enters in.'

'But I repeat'—you see he is back to the concession again, and wisely—'But I repeat, for it cannot be too clearly stated, that there is no necessary connexion between a definite and strongly held faith and the spirit of sectarianism. Paul withstood Peter to the face, for the sake of the truth in Christ as he understood it, but Paul was no sectary. John Howe, who left his living at Torrington rather than do violence to his conscience, breathed all his life an atmosphere of loving comprehension that besought God's blessing on all sections of His church; and Dale, of Birmingham, who at one stage of his career fought the battle for disestablishment with unerring singleness of purpose, was a man of noble catholicity of spirit. Fidelity to the truth men live by can never be forgone, nor can the church afford to lose the spirit of candour.'

The title of the book is *The Spirit of Jesus and the Churches* (Methuen; 3s. 6d. net).

Professor A. Seth Pringle-Pattison, Emeritus Professor of Logic and Metaphysics in the University of Edinburgh, has delivered a Presidential Address to the Theological Society of the New College, Edinburgh. Its subject is *The Duty of Candour in Religious Teaching* (Hodder & Stoughton; 1s. net).

There are excellent things in the address, expressed excellently. But as an address to theological students in Scotland it comes to nothing. It comes to nothing because of two vitiating suppositions that run through it. The one supposition is that theological students in Scotland believe just as much of the New Testament as Professor Pringle-Pattison believes. The other is that they do not preach what they believe.

They do not preach what they believe. The

charge is often made. But it has never been made so candidly. What evidence is there? The only evidence referred to is a quotation from Canon Streeter. Now Canon Streeter is no authority here. His knowledge is confined to the Church of England, and even there it means no more than that certain preachers do not preach as Canon Streeter believes. That they believe as he believes and yet preach as he does not believe, there is no evidence whatever. As for Scotland, they who know more preachers than Canon Streeter is in the least likely to know declare emphatically that want of candour in their preaching is the last charge that can be brought against them.

---

But the other mistake is still more serious. Professor PRINGLE-PATTISON thinks that theological students in Scotland believe no more of the New Testament than he believes. How much does he believe? He believes all that is natural. He does not believe anything in the New Testament that is in any sense supernatural. He does not believe anything that goes beyond the ordinary working of God's providence as we see it in our day.

---

He does not believe in the resurrection of Jesus from the dead. Why not? Because it is impossible that any one should be raised from the dead? Apparently not. The possibility of miracles he allows. When the believer in miracles argues that 'the belief in miracles does not offend in any way against the law of causation: it introduces a supernatural cause acting directly and interfering for the time with the customary sequence of events,' Professor PRINGLE-PATTISON agrees. For, he says, 'the real question concerns not the abstract possibility of a miracle in general, but the actual occurrence of particular reported miraculous events.'

---

So it is a matter of evidence, of evidence for the particular miracle. What evidence is there for the resurrection of Jesus? To Professor PRINGLE-PATTISON there is evidently none at all. He does not believe that even our Lord's disciples believed in it. He does not believe that it was believed in by St. Paul. But we must quote his own words.

---

'In the case of the Resurrection,' he says, 'we have to distinguish between the belief in the continued existence and spiritual activity of the Risen Lord and the account of the Resurrection as it stands in the Gospels. The former belief undoubtedly prevailed soon after the death of Jesus in the circle of his disciples and followers—based apparently on his "appearances" to individuals and to gatherings of the faithful. For this we have the testimony of St. Paul, who, it will be noted, includes in the list of such appearances his own vision on the way to Damascus, and draws no distinction between it and the earlier cases to which he refers. This belief and the phenomena on which it was avowedly based have to be distinguished from the circumstantial story of the Empty Tomb and its sequel, which we find in the Gospels. If St. Paul had known anything of such a story, it is impossible, laying the stress he does upon the Resurrection, that he should not have referred to evidence so remarkable. But not only does he not mention it: his own distinction, in the context, between the natural and the spiritual body is inconsistent with the resuscitation of the physical body of Jesus as implied in the narrative. St. Paul's theory belongs to a higher level of thought. As for ourselves, we no longer believe (any more than St. Paul) in the resurrection of our own physical bodies, and it is impossible for us to think otherwise of the physical organism of Jesus. But if the belief in our own continued spiritual existence remains unaffected by our abandoning the idea of a "resurrection of the flesh," *a fortiori* its abandonment in the case of Jesus does not affect belief in the living Lord.'

---

Now it is easy enough to explain why St. Paul does not refer to 'the circumstantial story of the Empty Tomb and its sequel, which we find in the Gospels.' He never refers to anything of the

kind. He takes it all for granted. He has a certain foundation to build upon. That foundation is laid, and he simply proceeds to build upon it. Nothing is surer in criticism than that, and it is surprising that Professor PRINGLE-PATTISON should not have known it.

---

But if St. Paul did not believe in the physical resurrection, what sort of resurrection did he believe in? That he believed in a resurrection of some kind is evident enough, and Professor PRINGLE-PATTISON allows it. That he, and not he only but all the writers of the New Testament, believed in the resurrection of Jesus from the dead, and not only believed in it but built up the New Testament on that belief, is beyond the possibility of dispute. What resurrection did they believe in if it was not the resurrection of their Lord's body?

---

Does Professor PRINGLE-PATTISON believe in a resurrection of any kind? He does not. There lies the difference. And no arrangement of words will bridge it. He says it is all a matter of evidence. But that is a mistake. As he himself says on another page, 'The view taken will always be found to depend on foregone conclusions of the reasoner as to the general nature of the universe.' And when the reasoner begins with these foregone conclusions no kind or quantity of evidence will affect him. He says that 'logically,' that is, scientifically or philosophically, he cannot deny the possibility of such a miracle. All the same it is just its possibility that he does deny.

---

Bishop Charles GORE has published a sermon on *The Fall of Man* (Mowbray), which he 'preached in substance' in Balliol College Chapel on January 30th, and in St. Paul's Cathedral on February 13th, 1921. Professor PRINGLE-PATTISON, in the Address already referred to, also touches the Fall. Let us hear Professor PRINGLE-PATTISON first.

---

'There are three sources, three layers of tradition, more or less loosely woven together in Genesis, and in the first chapter, which represents the latest of the three, the story moves with a simple dignity which is not without a certain sublimity, however out of touch it may be with scientific fact. But when we pass to chapters ii. and iii., and come to a Creator who "forms" man out of clay and then breathes into his nostrils, and by a subsequent operation extracts one of the man's ribs and makes a woman out of it, who walks in the garden in the cool of the day, and eventually turns tailor and makes coats of skin for Adam and his wife—when we meet a snake that talks and an apple-tree that is taboo, it should not be necessary to say anything more as to the kind of world in which we are moving. It is folk-lore undiluted, and anthropology furnishes countless parallels.'

---

Now let us hear Bishop GORE. 'If it means that as we read the great story of the Garden of Eden and the temptation and fall of Adam and Eve in the third chapter of Genesis, we are to recognize that this, and indeed all the early chapters of Genesis, are not history, then I would wholly agree. I can never imagine how people so long supposed that these early chapters were a historical record of actual events as they occurred. They are plainly folklore such as mostly lies behind human history. There was no garden in Mesopotamia at a particular date with a particular man and woman, and a serpent and certain wonderful trees. But can we be so ignorant as not to know that mankind has been taught through myth and fable and legend, at least as often as by accurate history? These early stories of Genesis have their root in a folklore which is found also recorded on the Babylonian tablets'

---

Is there any difference between them? There is none. So when Professor PRINGLE-PATTISON goes on to say: 'It will behove our expositors, in the interests of an intelligent Christianity, to make themselves quite plain as to the stratum of thought to which these narratives belong, stating the case

not as if it were an acknowledgment reluctantly wrung from them, but *ex animo* and *con amore*, as what no trained mind can fail to perceive to be true'—we refer him to Bishop GORE. This is just what one of 'our expositors' does. He does it *ex animo* and *con amore*. And which of 'our expositors' does anything else? But now mark what follows.

---

Says Professor PRINGLE-PATTISON: 'It will be the more incumbent upon them [our expositors] to be explicit and emphatic here, because so much of Christian theology since the time of St. Paul has been built on the idea of the Fall of man, and has incorporated in its construction the incidents of this primitive story, allegorising the snake in the process into "that old serpent the Devil." St. Paul, it is true, does not go beyond generalities ("As in Adam all fell"), but later theologians, as we all know, have not hesitated to trace the whole "estate of sin and misery into which man fell," the burden of original sin and all its consequences, to the unhappy curiosity of the eponymous mother of mankind, not unnaturally excited by a wholly unintelligible taboo.'

---

The language is uncomfortably reminiscent of the mob orator at the street corner, but what is the meaning? We may pass the reference to St. Paul's 'generalities'—a man not much given to generalities, if we know him. The meaning is that there is no such thing as original sin. Does Bishop GORE agree with that? His sermon is preached for the very purpose of showing that he does not agree.

---

The phrase may be open to objection; Dr. GORE does not use it. But what is meant by 'original sin' is that there is more in humanity to be accounted for than the particular transgressions you or I may be guilty of. It asserts—here are Dr. GORE's words — 'it asserts not only that particular men or women have done wrong and reaped the penalty of wrongdoing, but that back behind all these particular sins and sinners, somehow humanity—human nature as a whole—has gone wrong.' Has Professor PRINGLE-PATTISON taken account of that? He has not. And yet he might have taken account of it. Science takes account of it now—nothing more emphatically. Even philosophy has begun to take account of it. And when you turn to literature, the great literature of the world, you find that it has been taken account of all the time.

---

Bishop GORE turns to Shakespeare. 'No man was ever less of a preacher or a reformer than William Shakespeare. He was a child of the Renaissance. He wanted simply to observe human nature in all its endless and fascinating variety and to present its living image in the forms of his imagination, just as it is, good and bad together, all fascinating, all interesting. Nevertheless we note as we read his plays in order of time, as far as we may, how there grows upon him one awful impression: that somehow the human soul is perverted or obsessed with passions which work its ruin. This conviction is expressed with terrible intensity in the Sonnet on Lust:

"All this the world well knows: but who knows well
To flee the heaven which leads men to this hell."

It becomes the dominant motive of the great tragedies. It may be ambition in Macbeth, and vanity in King Lear, and lust in Antony, and jealousy in Othello, and pride in Coriolanus; but in all it is some perverting or obsessing passion which hands the human soul over to the ministers of its perdition. Shakespeare has no remedy. He remains to the end only the spectator. And this is not the place to ask how at last he found relief from this awful spectacle which at one time seems as if it would be too much for the sanity of even that mighty mind. But when I hear of St. Paul as taking a too severe view of human nature, I cannot but ask, Was it severer than Shakespeare's —or than Shelley's? Do they not both tell us that there is about human nature an awful secret

which experience discloses—a perversion or obsession deep down and seemingly ineradicable?'

'I would say, then, to you'—this is Bishop GORE's concluding message (he seems to hear Professor PRINGLE-PATTISON delivering his address)—'I would say, then, to you as my message to you for Lent. If you are told in the newspapers or by clever men that the Fall of Man is a figment of the imagination of St. Paul or the Middle Ages and the Reformation, look narrowly at experience both in yourself and in the world. Listen to the deepest exponents of human experience—to a Dante and a Milton, to a Shakespeare and a Shelley—and tell your intelligent friends that, whether the story of the Garden is a historical statement or a symbol, either way it speaks a truth which it is folly and blindness to ignore: that your own nature and human nature in the gross, if it is to be saved from failure, needs something more than enlightenment, it needs redemption from sin: and that, as far as you can hear, there is none other name given under heaven whence mankind can look for this redemption than the Name of Jesus of Nazareth.'

There are Jews to-day whom we can look upon and love, as Jesus looked upon and loved the rich young ruler. There are Jews to-day of whom we can say, as He said of a certain Jew in His day, 'Thou art not far from the kingdom of God.'

What hinders them from entering? Two things. First, the Christian claim that the Messiah as conceived in the Old Testament is divine as well as human. And next, the Christian belief that the Messiah had to suffer and die. So says Professor BURNEY.

The Rev. C. F. BURNEY, D.Litt., Oriel Professor of the Interpretation of Holy Scripture at Oxford, has prepared a volume of sermons which has been published by Messrs. T. & T. Clark as one of the volumes of the 'Scholar as Preacher' series. Its title is *The Gospel in the Old Testament* (12s.). It is a notable book; in certain ways most significant. For Professor BURNEY is a higher critic of the most pronounced manner, and yet he finds in the Old Testament—he finds throughout the Old Testament, from Genesis to Malachi—that very truth which he has himself expressed in the title of his book—the Gospel.

Not the Gospel in the full flower of it. But in the seed and in the bud—most unmistakably the seed and the bud which the coming of Christ into the world made to bring forth so abundantly. We see in Professor BURNEY'S sermons, as we may never have seen before, what our Lord meant when He said, 'I came not to destroy the law or the prophets: I came not to destroy, but to fulfil.'

It is in the middle of the book that we come upon the objections which the modern Jew has—even such Jews as Mr. Claude Montefiore—to sit down with Abraham and Isaac and Jacob in the Kingdom of God. They are, as we have seen, these two—the divinity of the Messiah and His shameful death.

Professor BURNEY says little about the divinity. What can he say? There is no doubt that Jesus Himself found in the Old Testament a Messiah who was divine as well as human. What else was the point of His argument with the Pharisees regarding the 110th Psalm? It was a thoroughly Rabbinic argument. To say that it pins our Lord down to the Davidic authorship of the psalm is to miss the meaning of it. And then there is the fact that He knew Himself to be the fulfilling of the Messianic ideal of the Old Testament, and to be divine.

On the objection of the Jews to the death of the Messiah, especially His death on a cross, Professor BURNEY has much more to say. It was the death on the Cross, far more than the fact of death, that caused them to stumble. For they took the words in Deuteronomy ($21^{23}$), 'cursed is every one that hangeth on a tree,' to refer to

crucifixion. But the modern Jew, at least the modern liberal Jew, does not interpret that passage so. To him the objection simply is that, properly interpreted, the prophecies concerning the Messiah do not predict His death.

---

Whereupon Professor BURNEY sets before us and them, in masterly survey, the history of the Messianic conception, from the making of the covenant with Abraham until it is taken up by the author of the great section in the Book of Isaiah which begins with the fortieth chapter. There 'it is applied in the first place to Israel as a body entrusted with a mission to the world at large. Then, as it comes home to the writer how far Israel as a whole is from answering to his ideal conception, it is narrowed down to the righteous nucleus of the nation, the Israel within Israel who has a mission first of all to his own nation, and is then to carry Jehovah's salvation to the ends of the earth. Finally, the conception takes shape in the picture of the Servant in ch. liii. realizing his mission through suffering and death, yielding up his soul as a guilt-offering for the sins of the world, rising again to a glorious future in which he is to be the spiritual father of a renewed community, and the pleasure of Jehovah is to prosper in his hand.'

---

# Missions and the Study of the New Testament.

BY THE REVEREND J. F. MCFADYEN, M.A., PROFESSOR OF NEW TESTAMENT LANGUAGE AND LITERATURE, QUEEN'S COLLEGE, KINGSTON.

AT the beginning of the War, when our statesmen were enunciating their war aims, it took them some time to realize that the Empire included not only Britain and the self-governing dominions, but some hundreds of millions of coloured citizens, many of whom were making their own application of the official pronouncements; and that if the statements of war aims were not to lead to unfortunate results they must be made with much more circumspection. Has not something of the same kind happened in connexion with the Christian Church during the last century? The Church of the West knows in a general way that Churches have been organized in Asia and Africa, Churches which have been rapidly growing in numbers, in self-consciousness, in a sense of responsibility and spiritual power. Yet so long as these organizations are vaguely described as native Churches and treated as an adjunct of foreign missions, it is difficult for us to realize our essential unity with them and make the necessary adjustments in our whole conception of the Christian Church.

To confine ourselves to one aspect of the subject, let us ask ourselves whether the study of missions and the new Churches on the one hand and the study of the New Testament on the other have been allowed sufficiently to interact on each other. It is not necessary to elaborate the point that the foreign missionary and the leaders of the young Churches are indebted at every turn to the New Testament student; but it is well for the New Testament student sometimes to remind himself that he is now speaking to a larger audience than heretofore, an audience, moreover, with far more varied and complicated needs. It is said that two generations are required for the results of Biblical scholarship to filter down to the non-reading public even of the West. Perhaps it would be safe to allow another generation to take them to the average member of the Indian or the African Church. When we attempt to formulate Christian doctrine or direct Christian sentiment, it gives us pause to remember that our works will live after us in distant communities some generations hence.

It is, *e.g.*, disappointing to see a young Indian Christian, after graduating at an Indian university, and studying theology under Western teachers in an Indian seminary for three years, start off to teach for the measure of his lifetime doctrines which have long since been abandoned even in conservative circles in the West. This is obviously

not the fault of the Indian, but it is the Indian Church that suffers for our sins.

### I. The Contribution of Theological Study to Missions.

Apart from the more obvious forms of the indebtedness of missions to the student of theology, every branch of theological study in the widest sense has its contribution to make to the work of evangelization and Church building in the wider world. The Hindu, *e.g.*, believes as firmly as most Christians that Christianity is a natural inheritance of the West. The historian who can tell us something of pre-Christian Britain, something of the story of its conversion, is providing the missionary with a useful asset. The Hindu also is apt to think that Christianity is Western in its origin, which accounts in no small measure for whatever prejudice he has against it. It is a fruitful and interesting subject of study, how far Europe, Asia, and Africa contributed to Christianity as we know it.

For the New Testament student many questions that would otherwise be of little more than antiquarian interest take on a new complexion when he realizes that they are living issues in Churches of the living present. Churches are being built from the foundation, creeds hammered out, codes of ethics developed. On all these subjects the student of theology can give guidance; but if it is to do more good than harm, it must be guidance of a different kind from that of the not very distant past, when virtue was supposed to lie in a purely external imitation of the early Church.

(1) To take a typical question that is very relevant to the situation of the Indian Christian, Were Paul and the other apostles wrong when they refused to identify themselves with the Pharisaic political programme? Missionaries and Hindus alike taunt the educated Indian Christians of to-day with being denationalized. They are blamed because, on the one hand, they have for the most part held aloof from the 'nationalist' propaganda, while on the other hand, they have tended to adopt foreign dress, a foreign language, foreign manners and customs. In India the question is complicated by the fact that Christianity comes with the prestige of the ruling race.

It is characteristic of our age that 'denationalization' if it can be proved is regarded as a deadly crime. But surely the relative claims of religion and nationality, the extent to which a change so vital as that from Hinduism to Christianity may reverberate through the whole life, are big enough questions to make us hesitate to decide whether truth lies with the 'patriotic' or with the 'denationalized' Christian, if indeed it is a question of truth and error at all.

In particular the wide-spread prejudice against what is supposed to be a Western type of Church service might at least be mitigated if it were more widely known that our 'Western' service is largely a continuation of the old synagogue worship.

(2) Perhaps on the mission field no ethical and legal questions arise more frequently and are more difficult to solve than those which concern marriage. Our Lord's teaching on marriage is, on a superficial view, apt to seem disappointing and on a lower level than the rest of His teaching, until we realize that He is not speaking of specifically Christian marriage at all. He is dealing, as on the mission field we are bound to do, with marriage in general, with the essence of the institution. The question often arises, how far is a Christian entitled or bound to recognize marriages which have been contracted legally and in all good faith and yet which are of a nature to shock Christian sentiment?

One form of the question inevitably arises in countries where polygamy is practised. How is the Christian Church to deal with a polygamous convert? Is he to be compelled to separate from all his wives except one, and if so, which one? When the question arose a few years ago in the Presbyterian Church in India, it was noticeable that in the discussion and even in the decision, a powerful factor was a curious interpretation of the passage in 1 Timothy where it is laid down that a bishop must be the husband of one wife. This was often understood to mean that the bishop must not be a bigamist, and the strange and even alarming corollary was drawn that there is nothing anomalous in an ordinary member of the Church having more than one wife. Probably none of those who adopted this view would have carried it out to its logical conclusion; but the discussion brought vividly to light the need for a wider popularization of accurate interpretation of the New Testament.

(3) A vexed question in the strategy of modern missions is the attitude to be taken to the non-Christian religions we seek to supplant. Are they

simply devices of the devil, as a former generation tended to think them, or are they a preparation for the gospel, according to the more cheerful philosophy of our own day? It is noticeable that those who know the non-Christian religions from the inside tend perhaps more often than the foreign missionary to retain the older and narrower view. Thus Pandita Ramabai, perhaps the foremost living Indian Christian, has 'turned away with loathing from the inheritance of Hinduism, whether as a religious system or as a body of legend and tradition. Herself a Sanskrit scholar, she would not allow her daughter to learn Sanskrit. For her Hinduism is quite simply the power of darkness, and from it the Christian can obtain nothing good.' (Quoted from Dr. N. MacNicol in the *International Review of Missions*.)

Are we likely in this matter to get beyond the sane and practical wisdom of New Testament writers and preachers? They will have no compromise with immorality in any shape or form. These are works of Satan. They will give no quarter to any system of philosophy that deprives Jesus of His supreme place. A curse rests on all such gospels. But the pre-Christian religions were often the morning twilight. Jesus was the Messiah of Jewish expectations, the Suffering Servant of prophetic insight, the ideal High Priest, the fulfilment of the Levitical system, the Logos of Alexandrian philosophy, the revelation of the unknown God whom the Athenians were already worshipping when Paul preached Jesus to them.

### II. The Contribution of Missions to Theological Study.

If the missionary and the young Churches are hourly indebted to the New Testament student, it is even more important that an intimate acquaintance with the mission field irradiates the New Testament. To find the meaning of the New Testament we have to climb a hill and look at other lands and other civilizations than our own. For one thing, in many, perhaps in most, mission fields, the whole conditions of life have a Bible flavour.

India is not Palestine, yet India and Palestine are both in the East. Take the panorama of life as it used to pass before one's door. A raucous, incessant cry for alms heralds the approach of a blind beggar. The driver of a passing bullock-cart is goading his animals beyond their strength, as they stumble along beneath their yoke, weary and heavy-laden. A leper approaches, perhaps a band of lepers clasping hands, with their loathsome sores and their pitiful cries for help. Tempted by the wares of an itinerant fruit-seller, you ask him their price, and he replies, 'What Sahib pleases.' On a cot in the near distance lies a 'holy man,' clothed principally in dust and ashes, superbly indifferent to the reverent gaze of the squatting group of admirers. A visitor enters with a graceful salaam and an exaggerated expression of joy and humility. The patter of feet in the distance and the sound of a mournful chant intimate the approach of a funeral procession, following the corpse carried by bearers on an open bier. In the heat of the day a passing cartman tethers his beast to a tree and lies down to rest under its shade. A woman on the road takes a fit of some kind, and the bystanders explain that she is devil-possessed. In the evening a Mussulman, overtaken on the road by the close of day, spreads his praying-carpet on the ground and performs his devotions with face to the setting sun. Might not the picture in many of its details have walked out of the Bible?

These things are more or less external; but the parallel between social, political, and religious conditions in modern India and in the Palestine of Jesus' day is in many respects extraordinary.

(1) Palestine was a trilingual country. In India practically every educated man speaks English and his own vernacular, while over a large part of India Hindi is the *lingua franca*. The Aramaisms and Latinisms in New Testament Greek have innumerable parallels in the everyday speech and writing of India.

(2) As Palestine was part of the Roman Empire, so India is part of the British Empire. Jewish resentment at the foreign yoke is paralleled in ever-increasing degree in modern India. In each case the power which is politically subordinate is in its own estimation religiously superior. To the modern Brahmin as to the Pharisee of Jesus' day, the position is that a people with the exclusive and privileged possession of an ancient and highly spiritual religion is in political subordination to a foreign and heathen power.

As the tax-gatherers who ultimately worked for the Roman Empire were often corrupt and cruel in their methods, so there are much corruption and cruelty in the subordinate ranks of Govern-

ment service in India. The Pharisee discussed whether a loyal Jew could pay tribute to Cæsar, and a Brahmin student discusses whether a loyal Hindu can take service under the British raj. Jewish zealots find their counterpart in Indian extremists. There are Herodians in the native states whose power and prestige are dependent on the British suzerainty, and who are often quite satisfied with things as they are; while even among Brahmins there are Sadducees who have attained to power and wealth under the existing system and have no desire for change. The Brahmin contempt for the pariah and the mahar yields nothing in virulence to the cruelty of Pharisaic contempt for the tax-gatherer and the accursed people who knew not the law.

As in Palestine the political movement was inextricably intertwined with the religious, so in India to-day the political enthusiasm for Home Rule is only one phase of the Indian renascence. Humiliated at the lowly place India takes among the nations, and at the torpor that has overtaken one province after another of the national life, India's leaders, sometimes with misdirected zeal, but sometimes in a spirit of sincere and lofty patriotism, strive to revive or develop Indian industries, Indian languages and literature, and Indian customs, dress, and social traditions, as well as India's political prestige. But India's prophets, like Judæa's in the days of Jesus, have their eyes on the past rather than on the future. They seek to exploit the intense religious conservatism of the land, and for the present, at least, the political revival goes hand in hand with a revival of the degrading puerilities of popular Hinduism.

(3) A study of the popular Brahmanism of the twentieth century is, in many of its aspects, a study of the Pharisaism of the first. There is the same rigorous performance of ceremonies of which the performers have almost forgotten to ask whether they ever had a meaning, the same mechanical repetition of prayers and religious formulæ, the same fasting and calculating alms-giving, the same self-satisfaction, conceit, and contempt. With the old mingling of the religious and political motive, there is the old unscrupulousness in the exploiting of them. The Brahmin has made the same perversion as the Jew of a spiritual religion, and is willing to endure the same discomfort in the pursuit of such religious ideals as he retains.

Two peoples have presented a stiff-necked resistance to the preaching of the gospel, the Jew and the Brahmin; and for the same reason. But as in the Gospel story the crowd, the common people, unless when they suffered their better judgment to be perverted by their religious leaders, had a far truer appreciation of Jesus than they, so in India it is the low-castes and the outcasts who hear Him gladly, and who are pressing by thousands into the Church of Christ.

(4) The question is sometimes asked: 'Do the Gospels give us a fair account of the Pharisees? Were they, in fact, so absorbed in the letter of the law, so impervious to its spirit, as the Gospels represent? And did they, in fact, feel themselves to be under a crushing load of legalism?'

Surely one answer is that the Gospels do not present a picture of an entirely unspiritual sect, that some of the most attractive characters in New Testament story belong to this class, though we have little detailed information. As among all classes of Hindus there is much genuine piety, and the teaching of the grace of God is no new thing even in India with its stern doctrine of retribution, so there were Pharisees of upright life, men who loved God and were grateful for His goodness and lived in His light. But further, the Gospels do not profess to give us an account of the Pharisees. Their one interest in the Pharisees is their relation to Jesus, and the chief fact in that relation was that it was the Pharisees who brought Jesus to the cross.

The literature of the Pharisees themselves shows, critics of the Gospel record tell us, no trace that they felt their religion as a grievous load. But the analogy of the modern Brahmin would lead us to conclude that those who conscientiously strove to fulfil the requirements of the law did feel it as a crushing burden, as Jesus said and as Paul implied by the exuberance of his joy at being delivered from it; that many men are wiser and better than their creed; and that multitudes do not feel their religion a burden only because they do not take it with sufficient seriousness to be crushed by it.

(5) Again, when we go with the New Testament in our hand to a non-Christian country, we are forced to realize, as perhaps we did not before, that in every line of it it is a missionary book. The New Testament interpreter usually has in view as his audience a settled Christian community, with creed, organization, and ethical code, so long

and so firmly established, that they have become part of the constitution of their world. But the New Testament deals with missionaries and mission churches, and if we are to understand it we must get rid of our staleness, try to forget all we have learned of our religion, and think ourselves into the new-born joy of the men who saw Jesus and heard Him, who watched Him die and saw Him risen. We have to follow them as, forgetting everything that had once been their life, they go wherever men are to be found, preaching deliverance through Jesus.

We can understand the story of the early days of the Church only as we share the wrestling of Paul and the other leaders with the problems of the young communities, problems intellectual, moral, and spiritual; only as we participate in the life of the unknown members of these Churches as they made their first assays of the new power that had come into the world, and their first responses, often feeble enough, to its new demands. On the mission field the story lives again.

(6) And we are reminded that the Christians of whom we read in the New Testament did not find life easy. Many of them lived in the presence of prison and the judgment-seat, the cross and the sword. The trail of blood runs through the story. It is a record of men and women who in not a few cases knew the worst the world could do, and yet in all these things were more than conquerors. Behind the books of the New Testament there are study, hard thinking, profound philosophy. Yet the New Testament is not a bookish book. It would be absurd to suggest that human nature can be found, and experience of life obtained, only in a lumber camp or on a gold field, only in an Indian jungle or an African kraal. But this we can say, that we enter into the spirit of the New Testament only in so far as we share in the conflict with that spirit of opposition to God and goodness which its writers called 'the world.'

(7) The progress of missions, in all countries, among all civilizations and religions, is the supreme apologetic of Christianity. One has heard a large audience of Hindus cheering to the echo a statement by Mrs. Besant that the Hindus had never proselytized. The Hindu congratulates himself on his profound indifference to his neighbour's faith. But to the Christian it is vital that his God is his brother's God, that his Saviour may become his brother's Saviour. If the human brotherhood is not wide as the world, if there are sections of men that God cannot save to the uttermost when they come to Him through Jesus, then is our faith vain.

As the Christ goes on His conquering way through the nations of the world, we are reminded too that the New Testament is not a closed book. It tells us of the stern struggle with the Jews, the Judaizers, and the world religions of the first century. It has not a word to say of the conflict with Hindu Pantheism or Mohammedanism, with Confucianism or Buddhism. Are these struggles less titanic, do they make less exacting demands on the grace of God or the inspired wisdom and courage of the followers of Jesus? Are they less worthy of a place on the Christian record?

Perhaps one never realizes what the Church is up against in India till he has watched an educated Hindu audience listening to one making exclusive claims for Jesus, and noted their tolerant contempt for what they evidently regard as a piece of Western aggressiveness and conceit. In the presence of the subtle and often seductive philosophies of the East the Church is learning to know herself, as she learned to know herself when confronting the paganisms and the heresies of the first and second centuries.

(8) Mission experience sometimes sheds a new light on points of New Testament introduction. The question has been raised whether the frequent references to the Old Testament in the Epistles to the Galatians and the Hebrews imply that the readers were Jewish Christians. The suggestion cannot be taken seriously in the presence of members of mission churches to whom in their pre-Christian days the Old Testament was not even a name, but who have readily learned to regard it as one of their sacred books, to revel in such parts of it as they understand, and to find names for their children from its pages.

(9) Among people who have not even a traditional reverence for the name of Jesus one finds a new meaning in some of His sayings. Take the saying about the power of united prayer. Every one who has tried to lead an audience of Brahmins in anything that could be called prayer in the name of Jesus, whether the name of Jesus was actually used or not, must have felt at times as if there were a leaden weight attached to every word.

(10) The young Churches of to-day are labouring at least as earnestly as the older Churches, and

perhaps even more hopefully and effectively, at the work of Church building, Church uniting, Church organizing. We are learning the inevitableness of some of the measures adopted by the first Church leaders, and the folly of supposing that these were necessarily a norm for all time. We are learning that we are true imitators of the apostles, not when we walk blindly in what we suppose to have been their footsteps, but when we bring to bear on the religious problems of our day the same sanity, the same breadth of outlook, the same Christian charity, with which they faced the problems, often the very different problems, of their day. It is one of the tragedies of our religion that Paul, the apostle of liberty, Paul who spent his giant energy in seeking to deliver men from bondage to the law, became in turn a new law, from bondage to which we are only now beginning to deliver ourselves.

(11) It has long been a commonplace that when the patient East with its penetration and its capacity for loyalty has learned to know Jesus, it will find in Him treasures that we have missed. It would seem that part of India's contribution will be the discovery, or rather the re-discovery, of the law of Christian love. On no ethical point are the judgments of the European and the Indian Christian more often at variance than on the relative claims of justice, righteousness, and love; and we are being compelled to ask ourselves how far our emphasis on the sterner virtues is Christian, and how far it is only Anglo-Saxon.

(12) Lastly, on the mission field, we learn the meaning of the Christian sacraments. In old-established Christian communities where baptism and the Lord's Supper are fashionable routine ceremonies with a large admixture of superstition, it is right to emphasize that these are only symbols of the operation of the grace of God. But in a country where the baptism of the adult means the abandonment of all he has hitherto held dear, where sitting down at the Lord's table means adoption into a new community and open fellowship with Jesus, where both mean the end of hesitation and fear, the breaking down of the last barrier that hinders the free in-rush of the grace of God, one can at least understand the measure of truth that is in High Church conceptions of the sacraments, however little one may sympathize with the materialistic form in which they are so often held.

We repeat, the New Testament is a missionary book. There is not a line of it that is not written to lead men to believe in Jesus Christ, the Son of God, to build up converts in mission churches, to comfort them in their sorrows, to inspire them to new hope or fresh endeavour, or to solve their perplexities, intellectual, spiritual, or ecclesiastical. As we burrow in the sands of Egypt for documents that will shed light on the New Testament, let us not forget the light that comes from living epistles in the lands where the triumphs of the first Christian centuries are being re-enacted before our eyes.

# Literature.

## 'THE INTERNATIONAL CRITICAL COMMENTARY.'

Two volumes of 'The International Critical Commentary' have just been published. The one is *A Critical and Exegetical Commentary on the Book of Job*, by the late Samuel Rolles Driver, D.D., and George Buchanan Gray, D.Litt. (T. & T. Clark; pp. lxxviii, 736; 35s.). The other is *A Critical and Exegetical Commentary on the Epistle to the Galatians*, by Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago (T. & T. Clark; pp. lxxxix, 541; 35s.). They bring the great commentary within sight of the end. They are worthy of its reputation. No American scholar has or deserves higher honour in Great Britain than Professor Burton. With his *Moods and Tenses of the New Testament* he sprang at once into the front rank, just as Driver did with his *Hebrew Tenses*, and he has kept his place.

## THE ENGLISH CATALOGUE.

From the Office of the Publishers' Circular has been issued *The English Catalogue of Books for 1920* (15s.). It contains the titles of all the books

which were published last year in the United Kingdom, from *A was an Archer* to *Zoology for Medical Students*; and it makes known the month of their publication, their size and price, and the name of their author. But the main entries, in clarendon type, are the authors' names, ranging from Abbay (R., Rev.) to Zymonidas (Allessandro). Then follow appendixes: first, Learned Societies, Printing Clubs, etc., with lists of their publications in 1920; and next a Directory of Publishers, English and American. It is all very useful, to many of us indispensable; and it is all very interesting. Just think for a moment of what one single volume of the multitude of entries from Abbay to Zymonidas has meant to the author—the conceiving of the book, the writing of it, the printing of it (in these days), the reception of it, the future of it. Or look at the variety of output—all the literary activities of mankind represented in all shades of opinion and performance. But this way lie too many mysteries.

Pass to the Comparative Table. How many books were published in 1919?—8622; in 1920?—11,004. It is a very substantial increase. But look again; 766 books in religion were published in 1919, only 679 in 1920. All the kinds are up but Religion and Education—the two that most deserve.

And now, last of all, thank the Editor for his patience and perseverance. He has something very like genius, if that is taking pains.

---

## *EDUCATION.*

Is there a science of Education? Not yet. But there ought to be. And that there may be, Mr. James Clerk Maxwell Garnett, C.B.E., M.A., late Fellow of Trinity College, Cambridge, and Dean of the Faculty of Technology in the Victoria University of Manchester, has written a book on *Education and World Citizenship* (Cambridge: at the University Press; royal 8vo, pp. x, 515; 36s. net).

What is wanting to make Education a science? A distinct aim, recognized principles, and a definite programme. And all these are furnished in this book, though the author modestly calls it 'an Essay towards a Science of Education.'

First, a distinct aim. What is the aim of Education? There is no agreement yet. Among recent pronouncements two are cited by Mr. Garnett 'by way of illustration of the diversity of view that characterises the age in which we live. Sir William Ramsay, in the course of an article on English Education, refers to "the aim of training, namely, the power of concentration, the exercise of judgment, and, most of all, the development of the inventive faculties." Dr. C. A. Mercier also regards education as having a threefold aim. He writes: "The aims of education are, I take it, these three: It should inculcate first, character; second, a habit of clear thinking; and third, a knowledge of facts . . . it is better to be good than to be wise: it is better to be wise than to be learned."' 'Professor Adams has enumerated some fifteen statements of the aim of education and concludes that "there are two . . . that stand out from the others as embodying all the essentials, and as between them covering the whole field. . . . The first is *self-realisation*, the second *many-sided interest*. These have been frequently treated as antagonistic ideals, and each has its enthusiastic supporters. But . . . far from opposing each other they are really complementary. Neither can be attained apart from the other."' With that Mr. Garnett agrees. The aim of education then is 'interest in other men and things whereby one reaches the fullest attainment of selfhood.'

Secondly, principles. If there is chaos in the aim of Education, its principles are doubly formless and dark. 'When two expert chemists disagree before a court of law, not upon the validity of one of the generalisations which form the principles of their science, but merely upon the question whether a particular fact belongs to one generalisation or to another, their disagreement is sufficiently remarkable to excite comment. But, when the discussion is of education, disagreement concerning first principles is the rule rather than the exception. There is little agreement concerning the end of education, and still less concerning the means. Even the agreement that does appear to exist is often fictitious and due either to the misuse of metaphor or to the absence of any esoteric or symbolic language in which ideas concerning education can be unequivocally expressed. And yet the need for established principles of education and for the general recognition of such principles is beyond dispute. It is only by means of organised systems of ideas that our thinking, whether of education or of any other matter, can make permanent progress; and it is only by the wide

acceptance (which need not be other than provisional) of a single set of principles that a coherent and effective system of public education may be built up.' Mr. Garnett furnishes principles—that is the purpose of his writing.

Thirdly, a programme. In the programme or curriculum lies the originality and keenest interest of the book. Look at the matter from the side of the educationist. He has first of all to learn a little physiology. On the foundation of his physiology he erects his psychology, which he must know more thoroughly. On his psychology he builds his teaching. He takes into account the special aptitude of each pupil. Aptitude for what? For social service, or, in our author's phrase, for world citizenship. Every boy and every girl is to be trained for the special place in society which he or she is to fill. 'Thus, for example, the undergraduate course in engineering that is being followed by one who is about to enter the works in which, as a college apprentice, he is to continue his engineering training, should be concerned with the relation of engineering to human society (in overcoming material obstacles to human progress), and so to God. It must also include a study of the principles of mechanics, physics and other pure sciences that have been applied to engineering. That is to say, it should connect to one another and to the central purpose of the student's life—his purpose to serve God and man as an engineer—a number of essences that belong to different branches of the endarchy of science, and whose connexions in that endarchy may not have been completely discovered or, if they have, may have to be short-circuited in the engineer's scientific endarchy.'

How will the special gift be known? The boy or girl must be allowed much freedom of choice, assisted, however, by the teacher, and, in some cases of slow development, wholly directed. And *every* boy and *every* girl must have special training. So the curriculum covers a vast space of ground. Mr. Garnett gives it in a coloured plate. It begins with 'elementary' and ends with 'graduate and research.' There are on the diagram sixteen stages. Not all children are carried through all the stages: they drop out as they find their work. It is a great scheme: how is the money to be found for it? Mr. Garnett says the League of Nations will find it—find it in ten years' time, if you will only give the League your backing.

## *THE ORDER OF THE ARTS.*

It is not easy in these days to provide readers with a sensation that is really sensational. The sensational editors are at their wits' end, and at the end of everything else. But Mr. A. Trystan Edwards, M.A., formerly Scholar of Hertford College, Oxford, Associate of the Royal Institute of British Architects and Associate Member of the Town Planning Institute, has done it. He has written a book with the title of *The Things which are Seen* (Allan; 18s. net), in which he assures us that Painting and Sculpture are the 'minor arts,' the great arts being Good Looks, Pleasant Manners, Fine Dress, and a Nice House.

Is it all nonsense? Well, no; there is a considerable peppering of sense in it. The Publishers, not undiscerning, have 'put their money on it,' and have sent it forth to the world furnished as fully and fairly as any art, major or minor, can furnish a book.

For one thing, Mr. Edwards riddles the saying 'Art for Art's sake.' You may just as wisely say 'Butter for Butter's sake.' No. Art is for our sake. And if it is not good for us it is not good for anything. Now the thing in art that is best for us is our own beauty—our own and our neighbours' good looks. So Mr. Edwards begins there. He ranges the arts in order of excellence. That is the most excellent art of all. 'It will help us,' he says, 'to measure the scope and significance of this art if we try to conceive the state of things which would arise if its claims were ignored. Imagine a society composed of citizens who were one and all devoted to painting and sculpture, who had inherited fine cities in which to live, who were exquisitely dressed and whose personal habits were without a fault. If these same citizens, however, owing to a culpable neglect of the means of physical development, were all extremely hideous, exhibiting every possible deformity of face and figure, would we not say that the best was lacking in such a community, that all its excellences could by no means atone for its one conspicuous defect? Contrast with this a society whose members cared little for elegance except the elegance of their own splendid selves, a society devoid of the secondary attributes of civilisation but still a pleasant place because it was the home of lovely children and superbly handsome men and women. It is obvious that the latter is not only the healthier of the two

but also the more clear-sighted. For all other sorts of beauty are as dross in comparison with the beauty of the human body, and an abhorrence of ugliness in men and women is a surer sign of an artistic nature than is the ability to criticise a picture or a building.'

Then follows, in order of excellence, the art of manners—good breeding. Its inferiority to good looks is proved by pointing out that good manners can be gained in a single generation, whereas 'it would require a tremendous effort, a great social will steadfastly exercised for hundreds of years, to make personal beauty a common thing.'

Third in order comes the art of dress. And after that the writer's own art—architecture. 'Even architects, who imagine that they are totally absorbed in their profession and who are accustomed to exalt its claims, would really far prefer to live in an ugly house than to go about with objectionable clothes; and they often show that, in spite of their devotion to architecture, they know less about it than they know about dress, for while their clothes are in the best of taste, the buildings for which they are responsible may be exceedingly vulgar.'

But why does Mr. Edwards separate painting and sculpture from the rest and call them the minor arts? The reason is that the other arts are expressed in terms of reality, they are only reflexions of reality. 'However much the painter may conventionalise a theme, however skilfully he may manipulate the elements of his picture in order to create a pattern, his work must always have an imitative character.'

When he has finished arranging the arts in the order of excellence, but half of his heavy task is done. He has still to deal with the nature of Form and with the Grammar of Design. And then, when all that is described and done with, he gives himself to the pleasant duty of describing the artist in society—the artist and the statesman, the artist and the engineer, right down to the artist and the metaphysician.

---

## *CHANCELLOR NEWBOLT.*

The Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, has written his autobiography. It is true that in the Preface, and in the very first sentence of it, he protests against our calling the book an autobiography. *Years that are Past* is the title that he gives it (Wells Gardner; 12s. 6d. net). All the same it is an autobiography, or that word must be given a meaning unheard of. It is a modest autobiography. Canon Newbolt is in much fear lest the printer should run out of the letter I, and varies its use with expressions like 'the present writer.' It is modest to a fault. Canon Newbolt could easily have claimed more in the way of work done, and good work. There is one work especially which he has done, and done better than any other Canon in the Church. He has emphasized the value of preaching. He has spoken about it, and written about it, and he has himself persistently practised it. For this alone the Church of England owes him a debt of gratitude which may never be appreciated or paid.

Canon Newbolt's interest is in music and ritual. He had no theological training, none whatever. 'I received no professional preparation such as a year at a Theological College could give, and even the one short term which I had been allowed to look for at Cuddesdon had to be abandoned on account of a severe illness which threatened at one time to put off my Ordination.' And theology did not come to him by nature as the love of ritual did. He does not once discuss a theological question in this book, nor see it from afar. But he can write this about the special services in St. Paul's: 'There are also two other great acts of devotion in the year, as they may be called, Spohr's "Last Judgment," or Brahm's "Requiem," sung in Advent as a special act of devotion, and the wonderful Passion music of Bach in Holy Week, which in its deep religious setting and exquisite rendering is looked forward to by thousands, as a profound and solemn refreshment in that sacred season. Few who have heard it will ever forget the marvellous rendering of the treble solos by the whole boy-choir singing, as it were, with one voice, or the fierce rush of the dramatic choir narrative as, for instance, in the cry for Barabbas and in the terrible shout "Crucify Him." And most of all the heart is stirred by the solemn and profound hush for private prayer at the moment when the description of the Agony in Gethsemane is reached. It almost helps one to realise the mysterious words of the Apocalypse of St. John, "There was silence in heaven." This service has been kept up all through the War, and is eagerly looked for each year as Holy Week comes round.'

## *THE SIXTEENTH CENTURY.*

It is with particular pleasure that we receive a new historical work by Dr. Henry Osborn Taylor. His reputation is now well assured, and as well assured in Britain as in America. The new book carries on the history of Europe from the time when the previous book left it off. First there came *Ancient Ideals*, a Study of Intellectual and Spiritual Growth from Early Times to the Establishment of Christianity. This was followed by *The Mediæval Mind*, a History of the Development of Thought and Emotion in the Middle Ages. The new book is entitled *Thought and Expression in the Sixteenth Century* (Macmillan; 2 vols., $9 net).

There is the same recognition of principle, reserve of expression, and compass of scholarship in all Dr. Taylor's work. There is certainly no parade of scholarship: the footnotes are few and often obvious. But the scholarship is there, to the last item of value. The language is in no sense provincial; not even is the spelling peculiar to one country; the right word is found easily and the right sentence follows. Most important of all, the attention is never lost in blind alleys. That which is essential, whether in personality or in prophecy, is seen at once to be essential, making the history a great lesson-book for mankind. And in and through all there is the unseen but felt presence of the Most High.

Much of the present work is biographical. No doubt all history is biography. But in the sixteenth century, men were thrown up out of the mass more evidently than in less momentous times, and upon them—upon such men as Erasmus, Luther, Calvin—the less gifted men depended more than will ever again be possible in Europe. This fact demands a gift of swift characterization, which Dr. Taylor does not possess in any eminent degree. Yet it will be necessary to quote from his character sketches as the most accessible means of showing how his imagination goes to work. Let us take first a portion of what he says about Erasmus:

'The purposes, the opinions, the qualities of Erasmus reveal themselves in his works. These reflect his environment and his nature, making a very adequate self-expression of the man Erasmus; and the self-expression of a man is always true. Had Erasmus possessed the Titan nature of a Luther, convulsed with convictions as violent as they were trenchant, his self-expression would have appealed to us more pointedly than it does from out the compass of those huge ten folios of the Leyden edition. His innumerable writings did their work in their time, and still interest us historically. They spread the Erasmian personality before us. He who may bring himself to read them will note everywhere facility of presentation, broad, proportioning scholarship, not too exact, nor always profound; balanced common sense and clear intelligence which grasp the veritable point; interest in well-authenticated fact, linguistic, historical and rational, which is the scholar's truth; care for what is truly ethical, dependent on motive and interest, and not bound up in ceremony and observance; insistence on unhampered study, on the rights of scholarship, on freedom to reach the most rationally verified result; recognition also of mutually tolerating differences of sensible opinion, but no patience for wilful ignorance and stubbornness; a cherishing of piety and rational religion, but with no taste for dogma or metaphysics, and as little for the transports of religious rapture.'

A good contrast, but also only a part of the whole picture, is this on Latimer:

'Latimer could not have been one of the greatest of all English preachers, had he been more of a systematic or logical or scientific theologian. The Bible is free, unsystematic and spontaneous. Its living current of religious inspiration cannot be made to flow through one who has immured his soul in logical definition and metaphysical formulation. At all events, not in the sixteenth century, which was not a century of constructive theological metaphysics, like the fourth, but one when the advancing energies of life, with their renewed evangelical and Biblical inspiration, were beating on the potent conjoined scheme of dogma and ecclesiastical authority. Latimer was impassioned with his own acceptance and understanding of the Bible. Affected, of course, by the thoughts and controversies of his era, he nevertheless drew his convictions from the Scriptures as spontaneously as he drew their illustration from the world about him. His sermons reflected and absorbed the habits, the demands, the hardships, the very implements and incidents of English life, all presented in the homely imagery and vigorous Anglo-Saxon that carried straight from the preacher to his audience. Here was indeed an English Gospeller,

whose thoughts and phrases seemed to echo Wyclif: "right prelating is busy labouring, and not lording," might have been Wyclif's or Latimer's. The latter was not from Wittenberg or Zurich or Geneva, but something of a Lollard preacher and bishop of the English Church.'

## *A PEOPLE'S LIFE OF CHRIST.*

Forasmuch as, in our day, many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, it seems good to Professor Paterson-Smyth also to write *A People's Life of Christ* (Hodder & Stoughton; 10s. 6d. net). His qualifications are not more knowledge of the facts and their interpretation than many other men among us possess, but a singular sense of what will appeal to the multitude. It is claimed for him that he is the most popular religious writer of his time, and this Life of Christ is not in the least likely to diminish his popularity.

There is a style of writing on the New Testament which has come much into fashion recently. The fortunate possessor of it lets his fancy roam over the narratives, picking up here and there as it pleases, and plentifully embellishing what it picks up. Sometimes the fancy is so free that a new New Testament is the outcome. It is like the fascination which textual emendation has for some scholars. You can turn every word you come upon into 'Yerahmeel' if you please. Professor Paterson-Smyth has the gift, but he does not indulge it without measure.

'I can see'—this is after the words, 'Behold the Lamb of God which taketh away the sin of the world'—'I can see the two young fishermen starting down the path shyly, timidly, awkwardly, half hoping, half fearing that Jesus might speak to them. And Jesus, hearing the footsteps, turned round and beheld them following, as surely through all the ages He turns to timid disciples where He beholds them wishing to follow Him. Kindly, encouragingly He asks them, "What seek ye?" Perhaps He is testing them, making them ask their own hearts what they seek. He wants them to know. He does not mind ignorance, weakness, stupidity, anything, if only one can feel "I seek God. I seek service with Thee."

'The embarrassed young countrymen hardly know what to reply. "Master, where dwellest Thou?" Ah! Jesus knew what they wanted. "Come with Me," He said, and He took them to His poor little lodging, and they abode with Him that day. John remembers so clearly, looking back over half a century. "It was about the tenth hour" (four o'clock). How could he ever forget? Think what it meant in the light of afterdays to have been all that evening there alone with Jesus, sharing His simple hospitality, questioning Him, talking to Him easily and naturally, listening as He told them perhaps of His pain for men's troubles and sins, of His enthusiastic plans and hopes for this Kingdom of God. And, as His sympathy drew them out to talk shyly of their own aspirations, I feel sure that He said—it would be just like Him to say it—"One day I shall want you both to stand by Me and help." That is the sort of appeal that draws out the best in a man.

'Think of these two young men coming back that night under the starlight, their pulses stirring with wonder and enthusiasm, their hearts swelling with a great reverent affection for their new friend. "Aye, they would follow Him, follow Him to the death!" The whole world was changed for them that night. Earth was never the same again.'

## *HEGEL'S LOGIC.*

Mr. Francis Sedlák undertook some time ago to translate into English Hegel's *Wissenschaft der Logik*. But he could not arouse interest in it. Then the thought came to him that better than a word-for-word translation might be a free paraphrase of Hegel's meaning. But what did that involve? It involved doing over again for himself the work which Hegel had done. The thought and what it involved both came to him in the reading of this paragraph in Lord Haldane's *Pathway to Reality*: 'You cannot stand still by the side of any one personality, however great. You must try, however inadequately, to do the work over again for yourself, and thus, notwithstanding the debt which the world owes to Hegel, we have each of us in this generation to try, if we would comprehend the true meaning of his teaching, to think it all for ourselves, in the light he has given us, but still for ourselves. Otherwise we should not really make any progress.'

He saw that 'to cease to adhere to the literal context of the original, means to do the work over again; and in that case the original author must not be made responsible for a possible deviation

from his own meaning. So comes it that my primary intention of simply paraphrasing Hegel's Great Logic converted itself finally into the present work.'

This, then, is the first volume, not of a translation, but of an interpretation, of Hegel's Logic. And this much can be said of it at once, that it is readable. Was there ever a worse writer than Hegel? We know all about his difficulties, the necessity of creating a new language and all that. But he created half his difficulties along with his language, and he simply could not write. Mr. Sedlák can write.

Does he represent his author or does he misrepresent him? He has at any rate read him. He has also read round about him. He is quite familiar with the last word that has been spoken respecting him. We think he represents him. The title is *Pure Thought and the Riddle of the Universe* (Allen & Unwin; 18s. net).

## *DIVINE IMAGINING.*

Mr. Douglas Fawcett has written a supplement to his book 'The World as Imagination.' He calls it *Divine Imagining* (Macmillan; 15s. net). His purpose is to furnish a solution of the riddle of existence which shall be more acceptable than materialism, or idealism, or any other ism yet propounded. He tells us that he prefers the word 'Imagining' now to the word 'Imagination.' What the solution is we have already tried to make known. Now, however, we are able to test it by some of its results. He calls it '*Divine* Imagining'—well, what sort of Divinity does he offer? This is the answer: 'We will reserve the term "God" for the supreme society of sentients which constitutes the greatest conscious power of this world-system. There is one such power for every mature or maturing world-system. It is not a single experient, but a "coalesced existence," as Sir Edwin Arnold would have said. But in other respects it fills the place in the system of the finite or limited God argued for by John Stuart Mill, William James, F. C. S. Schiller, R. H. Dotterer, and others, and is thus the "invisible King" of H. G. Wells. If there are, as we believe, innumerable world-systems, there are also innumerable such Kings, but none so potent as to command all the conditions that compass Him about. The actual occurrences of life suggest or show that He is a struggler or striver who cannot mould everything after His desires. This planet, for instance, is a place of foulness and filthiness, of which no power, worthy of being called divine, can be the all-sufficient source and support. We have seen *why* it is so foul. In God we recognize a great agency which is helping, perhaps against many gods, to make it better. He is not all-powerful, not, perhaps, as regards even His own world-system, all-wise; just the highest expression of the conscious life which obtains within the system which is His body. And, like all sane sentient powers connected with a body, He is concerned for its excellence, as also for that of the subordinate sentients which are active in it. He is engaged, as Bernard Shaw suggests, "in a great struggle to produce something higher and better" within His province. And this province? It is that of the content-whole which we discussed as the Grand Imaginal: the primitively segregated whole which buds off from Divine Imagining: Blake's "disorganized immortal" passing into temporary conflicts that it may be the generating-place and nursery of sentients. As the Grand Sentient God might be called the Child of Divine Imagining: but we must not use metaphor in a spirit of compromise with vulgar faith. The resemblance between the evolution of God and the genesis of a human child is not a close one.'

In publishing a criticism of Bergson's philosophy, Professor Ralph Tyler Flewelling, of the University of Southern California, has taken the opportunity of publishing also an account of that philosophy with which his name is so honourably associated, Personal Realism. The volume has accordingly the title: *Bergson and Personal Realism* (Abingdon Press; $2 net).

Both parts of the book are well written. Personal Idealism, called by the late Professor Bowne, its founder, simply Personalism, is shown quite manifestly to have one advantage over the Philosophy of Change—the place it finds for and the emphasis it places upon *personality*. And just this is the sting of the criticism of Bergson. 'For it is readily seen that, apart from personality, freedom can possess no meaning.' A testing case is the doctrine of immortality. Bergson has no such doctrine. 'This will to some minds seem quite

unimportant, to others it will appear a grave defect in any system of philosophy. Our own feeling is that, aside from the demands of religious faith, there is a certain pragmatic demand which insists that philosophy shall at least not be inimical to the claims for personal immortality. Usually, that which is a universal demand of the human spirit will be found to reach root deeply into reality and life. This demand will increase if we assume that personality is necessary to all duration. If there be no personality in the creative "elan," we can have neither progress nor intelligibility in the universe, and it might be that the preservation of those personalities which are the feebler and lesser lights of itself would be the supreme demand in its experience of duration. If human personality has any light to throw upon the problem it is all in this direction. The supreme interests of our own duration cluster about other personalities which are bound to us by one tie or another. Certain it is that when these relations are broken we are filled with a sense of the futility and emptiness of life. The intensity of this feeling has been profoundly expressed in the poem of an Indian woman:

Lamp of my life, the lips of Death
Have blown thee out with their sudden breath;
Naught shall revive thy vanished spark . . .
Love, must I dwell in the living dark?

Tree of my life, Death's cruel foot
Hath crushed thee down to thy hidden root;
Naught shall restore thy glory fled . . .
Shall the blossom live when the soul is dead?

Life of my life, Death's bitter sword
Hath severed us like a broken word,
Rent us in twain who are but one . . .
Shall the flesh survive when the soul is gone?'

---

Under the title of *In Touch with God*, the Rev. Joseph Sunn has published a small book on Meditation, or Mental Prayer as he prefers to call it (Burns Oates & Washbourne; 1s. net). It gives both the theory and the practice.

---

Messrs. Burns Oates & Washbourne have published 'A Catholic's Criticism of the *Outline of History*.' The title is *Some Errors of H. G. Wells* (1s. net). The author is the Rev. Richard Downey, D.D. Mr. Wells should take time to read it before he issues the next edition of the Outline. But then perhaps he would not issue another edition.

---

Two useful volumes of *Readings in English Social History from Contemporary Literature* have been issued by the Cambridge University Press (4s. net each). The first volume begins in pre-Roman days—with Strabo and Diodorus Siculus—and ends in 1272; the second carries the story down to 1485. The editor is R. B. Morgan, M.Litt., Inspector of Schools to the Croydon Education Committee.

---

*The Gospel according to Thomas* (Daniel; 3s. net) is not an apocryphal book newly discovered. It is the Gospel according to Will Hayes. The Gospel narratives are given and the teaching of Jesus, but all supernaturalism is left out. Thus: 'And straightway coming up out of the water, he went into the wilderness to think of those things which he had heard and seen.' But to attribute such a gospel to Thomas is a curious misfit—to Thomas who first of all the disciples made the great supernatural affirmation, 'My Lord and my God'!

---

A book on *Patriotism* (Daniel; 6s. net) is a timely book. What else do we more urgently need to be instructed upon? And the time for instruction may pass. Mr. E. K. Fallowfield has the right way of it and can write forcibly. One thing, however, bothers him and us. Evidently he is anti-Christian. He is ready to give William Wilberforce credit for patriotism, in his efforts to abolish the slave-trade. But 'Wilberforce's activities were limited by his being a Christian first and then a man, that is, a man of the right kind—kind-hearted, sympathetic towards the suffering of others, liberal in mind, aware of his own short-comings and tolerant in respect of those of others. His claim to be considered a true patriot was spoiled by the possession of that hard, cruel disposition of the relentless, not to say ruthless, Christian who can brook no opposition; who demands that in religious matters all shall see eye to eye with him; and considers anyone, particularly if badly dressed, who has opinions of his own, equal to a criminal, and it only right that he should be treated as such.' It is clearly an obsession, and has to be discounted right through the book.

Mr. Joseph Conrad is an acceptable writer of essays. The Reviews and even the Daily Newspapers gladly publish them. A discerning public will as gladly receive them in the volume into which he has gathered six-and-twenty. Half are on 'Letters' and half on 'Life.' The title is *Notes on Life and Letters* (Dent; 9s. net).

The essays on Letters are a wonder for a man who for twenty years spent his life at sea, as seaman, mate, and master. They are no amateur's work. How did he find the books that fitted him for a critical estimate of Henry James, Alphonse Daudet, Anatole France, and Turgenev? But the essays on 'Life' come home to us most assuredly. Even when his subject is 'The Loss of the *Titanic*,' after all that we have read about that disaster, and in spite of the more recent and more awful sinking of the *Lusitania*, even then we read Mr. Conrad's story with strong feeling. What has become of his suggestion that great ships should carry cork-fenders? 'One of them (he is speaking now of the loss of the *Empress of Ireland*), hung judiciously over the side at the end of its lanyard by a man who knew what he was about, might perhaps have saved from destruction the ship and upwards of a thousand lives.'

---

Messrs. Herder of 68 Great Russell Street have issued an edition of Genesis in Hebrew and Vulgate Latin. *Liber Geneseos:* Textum Hebraicum Emendavit Latinum Vulgatum Addidit Godofredus Hoberg, Philosophiæ et Theologiae Doctor Professor P.O. in Universitate Friburgensi Br. (3s. 6d. net).

---

Three volumes in theology written by the Rev. Oscar L. Joseph, B.D., have reached us together. They follow one another in experience. First comes our knowledge of *The Faith and the Fellowship*. Then comes the duty of making the Faith known to others by our knowledge of the *Essentials of Evangelism*. And then comes the thought of the End or *The Coming Day*. The volumes are published in this country by Messrs. Hodder & Stoughton ($1.25 net each).

The volume on the Faith is introduced by Dr. S. Parker Cadman, who says: 'Mr. Joseph has enjoyed special advantages which are herein displayed. He hails from the foreign and non-Christian world, where he witnessed the problems and the victories of missionary effort. The great literary productions of Hindu and Buddhist faith and practice are contrasted with the operations of the teachings of the New Testament. Indeed, the book casts a welcome light on the study of comparative religion. The author's residence in the British Empire and in our own Republic has given him a conception of Christian obligation which to be felt aright must be experienced at first hand, and which arises from actual contact with the realms we propose to conquer for the Kingdom of our Master. This sense of obligation prevails throughout his book and lends weight to its conclusions.'

Let us test his belief and his power of expressing it by a quotation from that volume. The test is a keen one.

'So many-sided is the character of Christ that we can regard Him in several ways and honour Him for the opulence of His grace. But let us be careful that we do not confuse any partial aspects, however valuable, with that which is central and vitally supreme. A Christianity which holds up Christ as a Pattern, however symmetrical and complete in character; or which exalts Him as a martyr even though the noblest of them all; or which praises Him as a moralist of exceptionally high and exacting ethical standards; or which honours Him as a teacher with charm, wisdom, and authority—a Christianity which does only these things appeals to the world as a humanitarian system, the best of its kind; but it falls far short of being the religion of full and far-reaching redemption. It is lacking in the Divine afflatus which has given holy courage, irresistible energy, the swing of conquest, and the experience of achievement so characteristic of those who have accepted the Divine-human Christ of the entire New Testament testimony. The lesser message has always proved to be ineffectual. It has no word of cheer to the despondent, nor of peace to the disconsolate, nor of pardon to the distracted. The soul which has been lashed by sin and whose life has been scarred by evil passions and which is suffering from moral anæmia and a paralysed will surely needs something far more dynamic than wise counsels, gracious ideas, or beautiful sentiments. This necessary divine energy is obtained by men not at Bethlehem which tells of the Incarnation of Christ, nor at Capernaum which reminds us of His teaching, nor on Mt. Tabor which holds us in confusion as we witness the Transfiguration,

but at Calvary, where the bleeding heart of the Son of God can stay our wounds and heal our sorrows and strengthen our purposes of righteousness and enable us to translate them into deeds which breathe the spirit of liberty, equality and fraternity, raised to the highest power. This experience is not only that of the first century; it belongs to all the Christian centuries. If we take the time to listen we can hear a vast multitude whom no man can number, speaking in their several languages and dialects, rejoicing in the knowledge that they have been brought out of darkness into light by the merits of Christ's redemption.'

Then as a test of his scholarship and his attitude on the Second Coming, take this from the third volume: 'Jesus Christ is the Coming One, but we regard his coming as progressive and not to be confined to any single event. This is really the teaching of the Scriptures, when taken in all their bearings and connections. The Book of Revelation opens with the declaration, "Behold he cometh." The verb is in the "progressive present," which "denotes action in progress." The sentence may then be translated, "Behold, he is coming." The seer beheld "the holy city Jerusalem, coming down out of heaven from God." It was in process of descent and its career has not yet ended, and will not until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

---

Mr. Vachel Lindsay, the American poet, is also a prose writer. He has published books of verse and he has published books of prose, and an equal number of both. No; the new book makes the prose production one up. It is 'the review of a book that will appear in the autumn of the year 2018, and an extended description of Springfield, Illinois, in that year.' Its title is *The Golden Book of Springfield* (Macmillan).

It begins in this way: 'There is a woman who is florist of our town, Anne Morrison, a descendant of the Chapman family. She holds in special reverence John Chapman (Johnny Appleseed), who began his labors in a region a little north of Alexander Campbell's diocese, in the Ohio basin. He remains a tradition among the more northern group of those who worshipped Campbell, and among similar pioneers. He is especially honoured by that splendid sect, the Swedenborgians, for he was a preacher and teacher of the doctrines of Swedenborg. But he was even more notably a nurseryman. He was deserving of the laurels of Thoreau, three times and more, and by the test of life rather than writing, to him belongs nearly every worth-while crown of Whitman. He skirmished on the very edge of the frontier, but fought the wilderness, not the Indian. The aborigines thought him a great medicine man and holy man, because of his magical bag of seeds, for along their trails, wherever he tramped, there soon came up pennyroyal and all beneficent herbs. With the tenderness of St. Francis he wept over every wounded bird, and with the steadiness of a nation builder, he planted orchards of apples in the openings of the forest, fenced them in, and left them for the pioneers to find, long after. He wore for a shirt and sole article of clothing an old gunny-sack with holes cut for arms and legs, and winter or summer slept in the hollow tree on the pile of old leaves, and weathered it past seventy years, while the great Whitman lived in houses, and Thoreau was on Walden but a season or two. These men left behind them certain writings, but Johnny Appleseed left behind him apples, orchards heavy with fruit, beauty from the very black earth, and a tradition whose wonder shall yet ring through all the palaces of mankind. He was swift as the dear, and gentle as the fawn—and stern with himself, as the Red Indian. Like Christ and Socrates he wrote only in the soil. He was welcomed more like an angel than a man in the pioneer cabins, and if ever there was an American saint left uncanonized in 1920, it is John Chapman, Johnny Appleseed, and by 2018 he is canonized indeed, and has his niche in the Springfield Cathedral, according to Anne Morrison's revelation.'

The story of Johnny Appleseed is a true story. And in the book truth is the aim always, and historic truth; but not of the past as this, rather of the far future. But of course it is not for that yet to come generation that Mr. Lindsay writes: it is for us. What will his book do for us? It will give us pleasure at any rate: profit also if we will to profit by it.

---

Messrs. Pitman have under issue in fortnightly parts (2s. net) *The Encyclopædia and Dictionary of Education*, edited by Professor Foster Watson, M.A., D.Litt. Each part contains 64 pages in double column, so that the whole work in 31 parts will run to nearly 2000 pages. A large number of

authors are engaged upon the articles, over 800 as we reckon. The articles are generally short, the idea being to furnish a starting-point and stimulus rather than an exhaustive description of the subject. Being short they are very numerous. Some of them are no more than definitions, as—

> 'ALERTNESS [Italian, *all'erta* (on the watch)]. —Readiness to observe, to grasp facts, and to use them.'
>
> 'ALGOMETER (measure of pain).—An instrument used to test the sensitiveness of the skin to pain by means of the pressure of a blunt point.'

Photographic illustrations in plate paper are a prominent feature. They are mostly of modern educational buildings. There is an air-photo of Marischal College, Aberdeen.

---

In the Devotional Commentary, edited by the Rev. A. R. Buckland, M.A., and published by the Religious Tract Society, *The Gospel according to Mark* occupies four volumes. And that is good news. For the editor of St. Mark is the Rev. J. D. Jones, D.D., of Bournemouth. The fourth volume is of a fullness of thought and fitness of language rarely even attempted in a commentary. And then it is so experimental. It is the experience of J. D. Jones, yes, and of every one else who has tasted and seen how gracious the Lord is.

---

To your 'Texts for Students' add: (1) *The Second Epistle of Clement to the Corinthians*, by T. W. Crafer, D.D.; (2) *Babylonian Flood Stories*; and (3) *Babylonian Penitential Psalms*, both by Percy Handcock, M.A. (S.P.C.K.; 6d. net each).

---

The latest lectureship is the Pilkington. And the first Pilkington lecturer is the Rev. J. R. Darbyshire, Canon of Manchester. It is a lectureship in Christian evidence. So Canon Darbyshire chose for subject *The Christian Faith and Some Alternatives* (S.C.M.; 2s. 6d. net), the Alternatives being Christian Science, Theosophy, and Spiritualism. It is a fair-minded, sympathetic, short exposition of these three forms of belief, and yet amounts to exposure. For in each of them the element of insincerity is so pervading as to become imposture. But to what is their popularity due? To the facts of pain, sin, and death. And to these facts Canon Darbyshire addresses himself, saying really helpful things after all that has been said.

'Give my love to A. P. B., and tell him I'll fight the Germans with him when the time comes whatever—but expect to be beat. Their civilization is barbarism, their learning a sin against nature, and their religion rank atheism, but as machines they're gorgeous and colossal.'

That in a letter from Marburg in 1909. Leslie Johnston had gone to study there. So when the time came he was not taken by surprise. A scholar—Dean of Magdalen College, Oxford, at the time—he joined up at once, and on May 11, 1915, disappeared. He was known to have been hit: no more was known.

*A Memoir of Leslie Johnston* has been written by Edwyn Bevan, M.A., Hon. Fellow of New College, Oxford (S.C.M.; 7s. 6d. net). The impression made is of one who, without ever getting over doubt, gave himself with energy (he did everything energetically) to the bringing of men to Christ. Writing at one of the Student Christian conferences, he says: 'Also we had a most puzzling testimony from one Donald Fraser, one of the earlier Students of the Movement, about his own conversion, which gave to think, as such things always do. Quite certainly, as Neville said, we have never been converted in that sense of the word—the only question is whether we have in any other.' Few men have been able to get alongside the undergraduate as he did; and it cost him something. His aversion was the 'modern churchman.'

---

There is considerable interest for the non-Quaker in *Quaker Aspects of Truth*, by E. Vipont Brown, M.D. (Swarthmore Press; 5s. net). It is so frank; it is so human; it is so loyally Quaker. Where lies its strength? In the fruits of Quakerism to which it can modestly turn our attention. 'How does the Society of Friends stand this test? Has it produced men and women of sterling character and integrity? Good parents, good neighbours, good citizens, good patriots, in the best sense of the word? Have its members shown themselves ready and willing to sacrifice self-interest for the common weal? Have their lives borne witness to a full and practical recognition of the deep and wide obligations of a universal brotherhood?' That is strength indeed. Where lies its weakness? In a certain hesitation as to belief. At first the father of the Prodigal Son seems to be accepted as God enough. But then

come the facts of life. 'I well remember some twenty years ago witnessing the death of a man in good position in society who took his own life. At the time he was supposed to have been wealthy, but in reality he had got into financial difficulties; and, in order to extricate himself from them, he acted in a way that was far from honourable; and then, rather than face the consequences of what he had done, he committed suicide, leaving his wife and children to fight the battle of life alone. I shall never forget the terrible scene which followed. It is written indelibly on my memory, and I well remember that, as we talked the matter over afterwards, we anticipated the most disastrous consequences for the children. But as soon as the first shock of the terrible calamity was over, the mother set to work to make a living for her children. Though she had been brought up in the lap of luxury, and had scarcely known what it was to do a hard day's work, she started dressmaking, and took in lodgers, and by working day and night she succeeded in giving the children a good education. What she suffered it is impossible for us to realize, but by her sufferings she saved her children from degradation, and turned them out into the world useful and self-respecting citizens. I used to know them well, and was proud to know them. Here, then, we have an example of vicarious suffering — the innocent suffering for the guilty — the mother suffering for the father's sin. But not only was it vicarious suffering: it was obviously vicarious suffering which had in it no small measure of atoning efficacy. By the mother's sacrifice the children were saved from ruin and were made useful and self-respecting citizens. The harmony, jeopardised by sin, was in a large measure restored.'

# A Message from Malachi.

By the Reverend Duncan Cameron, B.D., Director of Religious Instruction, Moray House, Edinburgh.

'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'—Mal $3^{16.17}$.

The whole passage of the third chapter of Malachi in which these words occur is well known to the average reader of the Bible, but the interpretation that is usually given is not satisfactory. Principal Sir George Adam Smith in his great commentary on *The Book of the Twelve Prophets* takes this passage as referring to the 'doubters among the pious remnant of Israel.' They had come to say that it was vain to serve God. They were forgetful of the teaching of the prophets about the value of righteous suffering. Principal Smith says that Malachi's message 'is that the Lord remembers them, has their names written before Him, and when the day of His action comes, they shall be separated from the wicked, and spared.'

An explanation along the same line is given by Professor J. E. McFadyen of Glasgow in The Expository Times for February of this year. He says that Judaism in the post-exilic age had a note of intellectual challenge, and he takes the passage in Malachi as illustrating his contention that by the time of Malachi (5th cent. B.C.) scepticism was common. He says that the Book of Malachi unmistakably 'reveals an atmosphere of discussion and challenge even among the circle of the pious.' He goes on to say that the prophet assures them that 'God is writing their names in a book which will keep Him in mind, in the great day, of their fidelity.'

The key to the interpretation of this striking passage in the Book of Malachi lies in the meaning of the phrases 'they that feared the Lord,' 'a book of remembrance,' and 'when I make up my jewels.'

A strong case can be made out for the view that the phrase 'they that feared the Lord' refers to proselytes, to those who had not been born into the family of the Israelites but had accepted the faith of Israel. There are passages in the Old

Testament in which it is best to interpret the phrase as referring to Israelites, but in this passage in Malachi and in other parts of the Bible it is best interpreted as referring to proselytes. In some Latin inscriptions a proselyte is called *metuens*, 'one fearing.' Schürer says that the phrase 'those that fear the most High God' designates associations of Greeks in the first Christian centuries, who had taken their name and their monotheistic faith from the Jew, but still retained many of the elements of Greek life and religion. Poppæa Sabina, the wife of Nero, was attracted by Judaism, and is called by Josephus a 'God-fearer.' In this connexion it is worth noting that Cornelius is described in the Acts of the Apostles as 'a devout man, and one that feared God.'

If we take the phrase 'ye that fear the Lord' to mean 'proselytes,' then the words in Ps $115^{9-11}$ are a call to three classes in the community of Israel—the priests, the Israelites outside the priesthood, and the proselytes. The same three classes are mentioned in the words that follow: 'He will bless the house of Israel. He will bless the house of Aaron. He will bless them that fear the Lord.' We take it, then, that it is possible that the passage in Malachi refers to the proselytes, and not to the doubters among the pious remnant of Israel.

The second phrase that furnishes a key to the interpretation of the passage in Malachi is 'a book of remembrance.' 'A book of remembrance was written before him for them that feared the Lord.' The Hebrew word translated by 'before him' frequently means 'in the sanctuary.' Thus we read in the Book of Exodus how the Israelites were fed with manna in the wilderness, and Moses gave the order to put an 'omer of manna' in a pot, and to lay it up 'before the Lord.' Aaron, obeying the order, laid it up 'before the testimony' (chap. 16). So also Moses laid the rods 'before the Lord' in the tabernacle (Nu 17), and Samuel 'told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord' (1 S $10^{25}$).

It is likely that the book of remembrance referred to was a book that was laid up in the Temple. It is called a 'book of remembrance' Now the word translated 'remembrance' here is used in a passage in Nehemiah which throws some light on the message in Malachi. Nehemiah says to Sanballat and Tobiah, who were treating him with scorn: 'Ye have no portion, nor right, nor memorial in Jerusalem' (Neh $2^{20}$). The word translated 'memorial' or 'remembrance' refers to proofs of citizenship, and suggests records in which the names of Israelitish families were recorded.

As a matter of fact, we read of records of this kind. At the beginning of the story of his own life, Josephus says: 'I have set down the genealogy of my family as I have found it described in the public records.' We read in the Talmud about a tribunal of the Sanhedrim which judged regarding the purity of the descent of Priests and Levites. The members of this body are called in the Talmud 'examiners of the genealogies of Priests and Levites.' This tribunal met in the Temple, and we may infer that the genealogies were kept in the Temple. There was also a record of Israelitish families of pure descent outside the priesthood. It became necessary to have another register, the register of proselytes, those who had joined the community of Israel. Eusebius speaks of these records in the first book of his History, and says that Herod burned them. A Zadokite fragment was published recently by a well-known scholar. It dates from the time the Temple was in existence, and tells of the custom of registering the people in four groups—priests, Levites, Israelites, and 'ger,' the last class being proselytes.

'When I make up my jewels.' The Hebrew word translated 'my jewels' is used several times in the Bible, but it is only in this passage in Malachi that it is translated 'jewels.' It is usually translated 'peculiar treasure,' as in the words 'Ye shall be a peculiar treasure unto me above all people' (Ex 19). And in the margin of the Bible the translation in Malachi is 'special treasure.' We might translate the words in Malachi, 'And they shall be mine, saith the Lord of hosts, in that day when I take stock of my property.'

Interpreting the three phrases in this way, the meaning of the passage in Malachi is clear. It is not that the pious remnant of Israel have become doubters. The proselytes were being told that there was no hope for them. They were beginning to think that their faith in God was in vain. The wicked among those who were Israelites by birth were classed higher than those who were proselytes and sought to serve God. They that feared the Lord—the proselytes—spoke often together about this, and the prophet's message is that God heard and recognized their right to citizenship in Israel.

A book of remembrance was written and laid in the Temple. Their names were enrolled in a register, and on the day when Jehovah took stock of His property, He would regard them as His.

The prophet is not only encouraging the proselytes; he is also condemning the spirit which led men to think that no matter how a man sought to serve God, his service was vain if he was not an Israelite; and the Israelite would be safe even in his godlessness. Over against this the prophet teaches that God regards all who serve Him as a part of His property, His peculiar treasure. The true distinction to be drawn is not between the Israelite and the non-Israelite, but between the righteous and the wicked. The difference that really counts is 'between the righteous and the wicked, between him that serveth God and him that serveth Him not.'

# The Dynasties of Sumer and Akkad.

By S. Langdon, M.A., Professor of Assyriology in the University of Oxford.

Early Babylonian chronology is being slowly but surely established by means of cuneiform records. The subject excites peculiar interest, not only because it is the framework of the history of a great civilization, but because of its direct bearing upon the traditional chronology of the Old Testament. The Nippur collection in Philadelphia has furnished most of the material for the reconstruction of the legendary and authentic dynasties from the Flood to the period of the kings of Isin (2357–2132 B.C.). The most remarkable tablet was found by Dr. Poebel in 1913, and published as No. 2 of his *Historical and Grammatical Texts* (1914). This large tablet carried six columns of about forty lines each on both obverse and reverse. Only about one-quarter of the text is preserved. Written in the reign of the eleventh king of Isin, about the middle of the 23rd century, it preserved the historical reconstruction of the scholars of the great temple school at Nippur. From the Flood to the period of writing eleven different cities had been the seats of Sumerian or Semitic kings. Kish, in Akkad, near Babylon, had been the capitol four times; Erech, in Sumer, five times; Ur, in Sumer, three times; and the following cities were each the capitol of Sumer and Akkad, once in the long period of the conflict between Sumerian and Semite: Awan (or Awak), east of the Tigris; Ḫamazi, in the same region; Adab, in Sumer; Ma-er, an old Sumerian settlement on the middle Euphrates and later an Amorite capitol; Akšak, later called Opis, on the Tigris at the mouth of the river Adhem; Agade, near Sippar; Gutium (a land); and Isin, of unknown location, on the Euphrates north of Nippur. The names of these eleven cities have been restored by a remarkable discovery just published by Dr. Legrain, Curator of the Babylonian Collection in the University Museum, Philadelphia. He has found a fragment from the upper middle section of a six-column tablet duplicate of the Poebel tablet with many peculiarities of its own. A good photograph and translation have been given in the *Museum Journal*, December 1920, a copy of which reached me this day (January 18). The photograph is so excellent that one is able to control the translation and to make an estimate of the lost portions, so that Babylonian chronology can now be reconstructed with small margin of uncertainty back to a period considerably before 4000.

The Poebel tablet begins with two long legendary dynasties, the first at Kish, which was Semitic, and the second at Erech, which was Sumerian. The names of the kings are incomplete. The years of the reigns vary from 1200 to 100 years. These fabulous reigns belong to the era of legend, but they cannot be dismissed entirely from real history. The third post-diluvian kingdom was again Sumerian, and ruled at Ur. It contained only four kings, and the names of the last two, which were defective on the larger tablet, are restored by the new tablet. Then followed a dynasty at Awan of three kings. Their names are broken from both tablets. It is obvious that the next dynasty returned to Ur, since the only place left for the insertion of the second of the three kingdoms of Ur is at the end of column 1 on the Legrain tablet. It contained four kings who ruled 108

years, as we know from the totals on a dynastic list. The new tablet has the astounding statement that the kingdom was now obtained by Kish, where six kings ruled 3792 years. It had been supposed that the first kingdom of Ur, to which the chroniclers assigned four kings and the modest total of 171 years, belonged to authentic history. But here comes a later kingdom with six kings whose reigns average more than 600 years. The photograph shows that Legrain's reading is correct. The three kings of Awan reigned 356 years.

The new tablet places the kingdom of Ḫamazi after this long kingdom of Kish. It had but one king whose name ended in . . . *mi-iš*, and the Poebel tablet assigns only 7 years to his reign.[1] The period of authentic history has now been reached, and it is disturbing to find the fabulous figures 3792 years assigned to the preceding kingdom of Kish. There is obviously something wrong about the scribe's addition of the figures for the six kings of the second Kish dynasty. Amazing errors of this kind recur in chronological tablets, and it may well be that the sign for 3600 should be suppressed, leaving 192 years for this period. All available dynastic tablets for the reconstruction of the dynasty which succeeded Ḫamazi fail us at this point. Here I place the third dynasty of Kish, to which belonged the kings Mesilim, Urzaged, Lugaltarsi, and Enbi-Ašdar, reconstructed in my *History of Sumer* (in press) from the inscriptions. The next dynasty would be the second kingdom of Erech, to which belong Enšagkušanna, Lugalkigubnidudu, and Lugalkisalsi. Legrain's tablet at the end of Obverse II. and at the top of Obverse III. is to be restored by these two kingdoms. We now reach the kingdom of Adab on this tablet, which states that it consisted of only one king, Lugal-anni-mundu.[2] The tablet assigns 90 years to his reign. Here the chronicler's inaccuracy can be proven, for the inscriptions from Adab mention at least two more kings, Lugaldalu and Mebasi. The probability is that the scribe knew the length of the dynasty but not all of its kings, and assigned the whole period to one. Lugalannimundu is the only king of Adab yet found on Nippur tablets.

The new tablet contains the surprising entry of a dynasty at Ma-er, which followed on that of Adab. The statuette of an old Sumerian king of Ma-er named [. . .] Babbar was already known. The tablet has the name of the founder of this kingdom, *Dingir-gid* and his son [. . .]*gi*, and I estimate that the tablet could spare space for about four kings of Ma-er. They appear to have been Sumerians, and not until the age of Sargon of Agade do Semitic names appear at Ma-er. The tablet now continued with the kingdom of Akšak, re-named Opis in Cassite times. The names and the terms of the six kings of Akšak are known from the important dynastic tablet published by Scheil, which begins here. Legrain's tablet agrees with the Scheil tablet in assigning 99 years to the period. Both tablets make the fourth Kish dynasty the successor of the Akšak kingdom. Scheil's tablet has an incredible entry about a woman wine merchant, Azag-Bau, who is said to have made secure the foundation of Kish, and to have reigned 100 years! But the Legrain tablet, with more probability, has it that Puzur-Sin, the son of Azag-Bau, was the first king, and ruled 25 years. The Scheil tablet makes Puzur-Sin the second ruler, and also assigns 25 years to him. To Ur-Ilbaba, the next king, the Scheil tablet assigns 6 years, and the new chronicle apparently 80! where it breaks away. The 100 years assigned to the queen Azag-Bau are not entirely mythical. An omen text says that 'she ruled the land,' and she is placed by later chronologists among the famous rulers of early times. It is certain that a very long period must be assigned to her either as a real ruler or as queen-regent. From the new tablet it is to be inferred that she was queen-regent, and that the 100 years assigned to her must partially drop out of our chronology. Scheil's tablet, including her as a ruler, gives eight kings for the fourth Kish dynasty, and 586 years as the total, whereas the total of the terms actually given is only 192, and that includes the doubtful 100 of Azag-Bau. The Legrain tablet makes up for lost figures by increasing 6 to 80 (?) for Ur-Ilbaba, but it then breaks away, and we are abandoned to conjecture. I suggest that 192 years be regarded as the actual duration of this period, that Azag-Bau was queen-regent for her son and grandson, and that she

[1] This statement depends upon whether my conjecture for the last sign of Poebel, No. 2, Rev. II., is correct. I propose to read *šag Ḫa-ma-zi* in that passage. The whole passage would then read: 'Altogether one king, he ruled seven years. Once in Ḫamazi.'

[2] On two duplicate inscriptions the name is written *Lugal-an-ni-mu-un-du*, Poebel, *B.E.* vi.[2] No. 130, Obv. 2, and *Lugal-an-na-mu-un-dū*, *P.B.S.* v. 75, col. i. 3.

actually ruled for a short time at the beginning of the kingdom.

We now come to the most important contribution concerning the problem of early chronology. Nabonidus, the last king of Babylon, repeatedly states that Narām-Sin was the son of Sargon, and reigned 3200 years before 553 B.C., or 3753 B.C. All the kingdoms which we have been reviewing preceded the kingdom of Agade, founded by Sargon, who began to reign nearly a century before Narām-Sin. Sargon would then be placed about 3850 B.C., and it would be possible to retrace actual history by dead reckoning back to 6000 B.C. Nabonidus has been generally discredited alike by archæology, epigraphy, and contemporaneous records. Bricks of Sargon and Narām-Sin are found at Adab and Nippur, almost immediately below the pavements of Ur-Engur (2474). The measurements of the Legrain tablet prove that there is just enough space between the end of Reverse III., where the Gutium kingdom (successor of the kingdom of Agade) ends, and the fragmentary lines of Reverse IV. (dynasty of Isin), to place the lost fifth kingdom of Erech and the four kings of the last kingdom of Ur. It is wholly impossible to account for a break of 1000 years between Gutium and Isin at the end of Reverse III. and the top of Reverse IV., where the Isin dynasty begins. The size of this tablet is fixed not only by comparison with the Poebel tablet, but by those breaks which can be filled in from reliable sources. Nabonidus is definitely discredited and charged with an error of 1000 years.

After the fourth kingdom of Kish, followed the third kingdom of Erech, with one king, Lugalzaggisi, who falls in the break at the top of Reverse I. on the Legrain tablet. We now learn that the famous Sargon of Agade was originally a cup-bearer of Ur-Ilbaba, who reigned 79 years before Sargon at Kish. The probability is that Ur-Ilbaba had been deified, and that Sargon served in this cult at Kish in his youth. The office of cup-bearer was purely a religious one, wherefore we are bound to infer that Sargon served in a cult, and not as a servant of the living king. The sources enable us to fill up the entire break between the end of Obverse IV. and Reverse I., thus permitting an almost exact reconstruction of the size of the tablet, a fact which has been of greatest value in the discussion of the Nabonidus dates. With the Reverse of the new tablet we now learn that Rimush was the son of Sargon, and succeeded his father to the throne. Sargon is credited with the long reign of 55 years. Rimush reigned 15 years. The tablet then gives as the third king, Maništesu, and then [. . . *Ri-]mu-uš*, which Legrain restores, 'son of Rimush.' This restoration is confirmed by a new join to the Legrain tablet. Now there is a long inscription of a king of Agade, in which he endowed the temple of the sun-god at Sippar,[1] and in which he is described as the son of Sargon. This inscription, however, is almost certainly to be assigned to Manishtusu, for it records the conquest of Anshan and Shiriḫum in terms identical with an inscription of Manishtusu at Nippur.[2] I suggest that the scribe of the cruciform monument meant grandson of Sargon when he described Manishtusu as 'son' of Sargon. In the same way Narām-Sin, who was really the great-grandson of Sargon, became in tradition the son of Sargon. According to Legrain's new join, which he has been good enough to send me (April 6), Manishtusu reigned 7 years, and his son Narām-Sin 56 years. Legrain's new join seems to omit Imi, and spells the name of Igigi as I-ki-[ki] (?). The Scheil tablet assigns 197 years to the empire of Agade, which was succeeded by the short fourth kingdom of Erech, five kings and 26 years in all. These belong, in the break at the top of Legrain's tablet Reverse II., where the text continues with the kingdom of Agade. From this text and the inscriptions the names of ten of the twenty-one kings of the Gutium period can be restored. The period of 125 years ended with *Tiriḳān*, and was followed by the fifth kingdom of Erech, whose founder was Utuḫegal. This kingdom is now the only unknown factor in our knowledge of the dynastic lists before Ur-Engur, whose date is fairly certain (2474). Since the four kings of Ur are to be placed at the end of the break on Legrain Reverse III. and the top of Reverse IV. there is space for about three names here. I assign 50 years to the last kingdom of Erech and the period between the dynasty of Gutium and Ur-Engur.

It will be seen that the chronology before 2474 is now placed on a foundation approaching certainty. The degree of uncertainty is not great, although the date of departure (2474) for the reconstruction is still disputed, some wishing to reduce the figure

[1] See King, 'The Cruciform Monument of Manishtusu, *Revue d'Assyriologie*.

[2] Poebel, *P.B.S.* iv. 205.

by more than a century. Accepting 2474 as the date of the founding of the last empire of Ur, I have reconstructed the outline of ancient history in the table appended to this paper. Operating with most conservative figures, we are bound to begin authentic history in Mesopotamia as early as 5000 B.C., when the Semite was already in the land. The period of earlier Sumerian migration and occupation is left to conjecture.

Kish (first kingdom), semi-mythical, about 21 kings.
Erech (first kingdom), semi-mythical, about 11 kings.
Ur (first kingdom), 4316–4145 (171).
Awan, 4145–4045 (100)? Dynastic tablet, 356!
Ur (second kingdom), 4045–3937 (108).
Kish (second kingdom, 6 kings), 3937–3745 (192!). (Dynastic tablet, 3792 years for this kingdom).
Ḫamazi, 3745–3738 (7).
Kish (third kingdom), 3738–3588 (150). *Mesilim*, etc.
Erech (second kingdom), 3588–3358 (130).
Adab, 3358–3268 (90).
Ma-er, 3268–3188 (80).
Akšak, 3188–3089 (99). *Ur-Ninā.*
Kish (fourth kingdom), 3089–2897 (192). *Entemena*, etc.
Erech (third kingdom), 2897–2872 (25).
Agade, 2872–2675 (197).
Erech (fourth kingdom), 2675–2649 (26).
Gutium, 2649–2524 (125).
Erech (fifth kingdom), 2524–2474 (50).
Ur (third kingdom), 2474–2357 (117).
Isin, 2357–2132 (225).
First Babylonian Dynasty, 2225–1926 (299).

# In the Study.

## Virginibus Puerisque.

### A Heart Satisfied.

'One . . . whose heart the Lord opened.'—Ac 16[14].

One can never look into the eyes of a little Indian girl and not feel that there is a wonderful something behind them. It is a hungry look—a look that says, 'I want love, and I want to know.'

A missionary in India tells of a little village girl who came to her after an open-air meeting and said that she was a Christian. She was taken to live at the mission station and there she was given the name of Star. She and the lady missionary became great friends. Love came as a charm to Star. It opened her eyes so that she could see God; it opened her lips too, and she could not keep from telling her friend all that was in her heart.

Almost a year after the open-air meeting at which Star confessed herself a Christian, they were together at a camp-meeting in a tent. The air was stifling, and when it was over they wandered out together to get cooled. Hand in hand they walked about over the great sandy plain on which their tents were pitched. The wonder of the night with all its solemn grandeur broke in upon the mind of the Indian girl like the sense of a great Presence. When at last they lay down on the sand and had been quite silent for some time Star spoke.

'Amma,' she said softly, 'this reminds me of the night I first spoke with God.' It was with the little Indian girl as with Abraham when God spoke to him as a man speaketh to his friend.

Then Star went on to tell how when she used to look at her hands and feet she kept asking herself, 'Who made me? Was it Siva the great God of India?' She asked her father too; he did not seem to know, and tried to put her off. At last she decided on a plan by which she was sure she could find out. She had a very trying temper, and was so overbearing that other children could not be induced to play with her. To go round all the gods she knew, and find out which of them could change her disposition would, she felt sure, lead her in time to the god who had made her.

So she prayed to Siva. 'O heavenly Siva, hear me! Change my disposition that other children may love me and wish to play with me.' No change came. And in despair she went away into the jungle and laid her head on the ground and cried for help to come. And still she wondered who made her. 'Who am I?' 'Why was I made?' she asked every one who would listen, and her people began to think her strange. She was a sensitive child and made up her mind she would never ask questions again, but she thought all the more.

The answer came in an unlooked-for, yet old-fashioned way. It makes one think of how the *boldness* of Peter and John made the learned members of the Sanhedrin take knowledge of them 'that they had been with Jesus.'

Star had gone for water to a well on the outskirts of the town. Near the well she noticed a crowd. She forgot about her work and went to look and listen. 'There were three white people,' she told the missionary afterwards, 'and a talking noise, and a singing noise, and a box which made a noise.' It was of course just an open-air meeting, and the singing was being helped by some half-dozen Indian converts.

She moved away, but a madman came and tried to disturb the meeting. 'See the white man beat the madman,' shouted the crowd—and she went back to listen. But the white man simply put his arm on the madman's shoulder, and drew him gently out of the crowd while an Indian brother continued speaking. Again she turned to go. And then a sentence reached her ears. 'There is a living God. There is a living God: He turned me, a lion, into a lamb.'

Here was the true answer to her questions. She did not want sleep that night. She wanted to lie awake and talk to the living God. Next morning a feeling of new happiness came to her. She danced as she walked. She found her way to the Christian camp, and sat on the floor of the tent with the other children, and learned a chorus which was easily understood and which she never forgot. 'My heart was like a little room,' she said to the missionary. 'It could not hold much then. Only I understood you said that the true God heard us when we prayed, and very dearly loved us all.'

Enough for her, she had seen a man who had been changed through being in the company of Jesus Christ. And that little Indian girl became a great helper to the missionary in her work. She used to go round and visit the women with her. Sometimes she even spoke to them. Let me repeat to you one of her little sermons.

'Sister, we have come to bring good news to you. There is a living God who loves you. He has always loved you. He sent us here to tell you so. Take it! His love is all for you. Oh, sister, this news was beautiful to me, and the joy of joys.'

### Our Home.

'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.'—Is $1^3$.

Isaiah just meant that some people have less sense than dumb beasts. A cow knows exactly where its byre is, and a donkey will find the stable his master has provided for him, but there are men and women so stupid that they never think of coming home to God.

There are many stories of how a dog may find its way home from some far-off place to which it has been sent. Pussy does the same; wherever she is, the old home calls her.

The other day I read a delightful tale about a little mouse. If it is not quite true in every little detail, the spirit of it is the same as that which unites human children with the humbler children of nature. Let me tell you my story. A farm wagon was lumbering along a road in America. Three boys and their dog were romping about in the body of the wagon. There were sacks and barrels on the floor of it, and what with the dog barking and jumping about, and a good-natured farm-hand as driver, they were having great fun. 'Here's a mouse!' called one of the boys as he lifted a sack. 'Turn him out and let Cæsar have him,' cried another. The boy could easily have reached into the barrel himself, but he thought it would be better fun to let the dog have a hunt. He tipped the keg over, and the mouse tumbled to the floor. Cæsar leaped for it, but the mouse instantly slipped beneath another barrel. A boy lifted the barrel and the mouse darted into a crack in the floor of the wagon and so fell to the ground.

The boys and their dog leaped from the wagon in chase, but the mouse dodged them, ran beneath a fallen tree, and just as the dog was within reach scrambled into an old hollow stump where two little field-mice lived. The dog whined, and one boy stood debating with himself what to do, but the others called him to come on. So he whistled to the dog and ran after the wagon, leaving the mouse in safety.

The boys all decided that the little beast had got away 'fair,' and one prophesied that he would be back at the farm to eat his thanksgiving dinner. 'It's only about a mile,' he said; 'trust him to find his way.'

Inside the tree-stump were two little beating hearts. The entrance of the frightened little

blue-grey mouse, the shouting of the boys and the whining of the dog made the field-mice fear that their shelter was to be torn away and themselves caught and killed; but in less than a minute our mouse was quite calm as if he were accustomed to such narrow escapes.

The field-mice were puzzled with their visitor, but they treated him in a friendly way, and invited him to share their store of nuts and corn. Of course a mouse from a farmhouse knew how to chisel the soft heart out of the grains of corn; he had often done that, and he had now and then eaten nuts which the boys had brought home, but he could not eat the bits of bark and the grass which the field-mice seemed to like.

After a little while he wearied. He missed many things that were at the farm, even the big, grey cat. He remembered how he used to tease her; and it was great fun to creep to the mouth of a hole and pretend to be going out, and make her wait and wait and sometimes jump and miss.

This was really a very dull place to live in, he decided. He made up his mind that he would go back to the farmhouse that very night as soon as it was dark; and he set out then. Crossing a mill-stream on the top of a sluice, he kept close by a paling, running sometimes on the bars, and hiding at the foot of a post when anything frightened him. Farther along, an owl made a swoop at him and missed. Then he found a burrow running deep into the ground and took a rest in the mouth of it. A good thing he did, for he saw a ferret on the prowl. That drove him headlong into the burrow and down to the very bottom of it. The ferret started to dig him out, but found that the burrow was deeper than he thought and at last went away. The mouse did not come out at all that night, and all next day he lay in the burrow with nothing to eat. At night he began his journeyings again, hunted at every step by some enemy.

It was many a day before a thin, hungry, tired, frightened mouse crept in at a cellar window and made his way to a nest behind the cellar stairs of the farmhouse. What tales he had to tell to the brothers and sisters and aunts and cousins who crowded round him to hear. They had all thought the cat had got him that day when he climbed into the keg among the sacks and was carried away in the farm wagon.

So you see that the call of home has a universal way of making even dumb creatures home-sick.

Boys and girls, you have come from God. In this world one meets with many kind people; you make friends that are very dear to you, but at times you hear another voice that keeps calling to you. Without warning, that voice comes again and again; it speaks of God being your home. There was a great poet who expressed what many people feel, although they cannot get words to express their feelings. His name was Wordsworth. In his most beautiful poem he gives a key to unlock the real meaning of the Prophet's words. We come from God who is our home, and we forget it—

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home:
> . . . . . .

When God calls to you to come to Him, it does not mean that you leave this world. You can be at home with Him at your work or at play. He wishes your youth to be happy; but never let it be such that at night you would be ashamed to say, 'Father, I come home to you.'

---

## The Christian Year.

### Fourth Sunday after Trinity.

### The Waiting Earth.

'Waiting for the manifestation of the sons of God.'—Ro 8[19].

Paul has been regarded as a pessimist, and if optimism means the belief that this world as it stands is the best of all possible worlds, then it is difficult to clear him of the charge. He found the world deeply marked with failure and imperfection; but he never dreamed that it need remain so, or that it could ultimately remain so. The whole universe, he says, is groaning and travailing in pain. It is full of suffering and it is a slave to decay—'subject to vanity.' That word, echoing the haunting refrain of Ecclesiastes, the classic of pessimism, accurately calls up those suggestions of tiresome futility which the world of nature with its ceaseless round of change and decay brought to the mind of Paul as of many other observers, especially in the East. Man, too, is part of nature, and shares its heritage of pain and thwarted en-

deavour. 'They were born; they were wretched; they died.' So in an Eastern tale the Wise Man sums up the course of human history. So far the outlook of Paul agrees with the Oriental pessimism.

But for him that is not the whole story. Beside the groaning and travailing there is in the world an 'eager expectation.' The whole universe, with head outstretched and intense gaze, is waiting for something very glorious which shall finally deliver it from slavery to futility and give a meaning to all its pangs. It is a sorry world, but an expectant world, subject to vanity, but saved in hope; travailing now, but destined to glory. It is a world, above all, with a real history; and that is what Oriental pessimism never allows. But the conception of a universe in which there is real movement and real development is very congenial to the modern mind. Indeed, we feel ourselves here very much at one with Paul in his view of the world. We, like him, dare not deny the miserable facts of pain and failure, in nature and in man as part of nature; but we would fain believe that the change and flux have a tendency, and that tendency an upward one. That the upward tendency is automatic and inevitable we are perhaps less sure than our fathers. Perhaps we feel, like Paul, that the universe—or at least this earth—is waiting for something. And perhaps, too, Paul was right in thinking that the key to its destiny was in the hand of man.

For us, even more definitely than for him, man is part of nature. In man the energy of the material world, the instinct of animal life, rises—precariously and incompletely, but really—into the sphere of consciousness and of will. In him the apparently blind impulse towards greater perfection working, as we believe, in the universe, attains a measure of freedom and self-direction. In him also instinct, become rational, can turn back upon the material world out of which he has partly emerged and actually control its changes, aid its advance, intercept its decay. Directly upon his body, indirectly upon other parts of the physical universe, the thought of man, and the action which is the outcome of his thought, works beneficently or destructively according to his choice. For the most part his action upon the world seems blundering and of doubtful value. The immense control of matter that man has gained—our so-called 'progress'—is of very uncertain benefit to the universe conceived as a system aiming at perfection in every part after its kind. But if man himself could be different; if his own life were altered by the attainment of right relations with God and with his fellow-man, his rôle in the world in which he lives might be a more beneficent one than we can well imagine. The artist uses the material world as means to the expression of that love of beauty which is one aspect of the love of God, and thereby transfigures the material—delivers it, as Paul might say, from the bondage of decay into the liberty of glory. If we could all become artists over the whole of life, using our whole environment to express the highest spiritual relations within our reach, is it not possible that the influence of humanity upon the world might change its whole aspect? Paul at least thought that in some way the universe was waiting for man to attain right relations in the spiritual sphere—'waiting for the revealing of the sons of God.'

A recent poem addresses 'Everyman' in language which beautifully suggests a thought akin to Paul's:[1]

All things search until they find
God through the gateway of thy mind.

Highest star and humblest clod
Turn home through thee to God.

When thou rejoicest in the rose
Blissful from earth to heaven she goes;

Upon thy bosom summer seas
Escape from their captivities;

Within thy sleep the sightless eyes
Of night revisage Paradise;

In thy soft awe yon mountain high
To his creator draweth nigh;

This lonely tarn, reflecting thee,
Returneth to eternity;

And thus in thee the circuit vast
Is rounded and complete at last,

And at last, through thee revealed
To God, what time and space concealed.[2]

[1] Quoted from the poem 'To Everyman,' by Edith Anne Stewart, published in the *Nation*, November 1918.

[2] C. R. Dodd, *The Meaning of Paul for To-Day*.

FIFTH SUNDAY AFTER TRINITY.

## Commercial Life.

'The love of money is a root of all kinds of evil.'—1 Ti $6^{10}$ (R.V.).

We are told to love each other, to desire each the other's good as though it were his own, to let sympathy, magnanimity, generosity, control our thought and conduct. Then we go out into the scramble of our commercial life. Just how can the ideal of service be naturalized in so alien a land as this industrial system of competing individuals, corporations, economic groups, and greedy nations, all struggling for profit? Let it be frankly said that the problem is fundamentally social; that no man alone can satisfactorily solve it in his own life until society as a whole makes economic relationships more decent than they are. In the meantime, however, some obvious duties are enjoined upon the individual by Christian principles.

1. For one thing, let a man take both his investments and his personal work away from any business that in its main intention is not useful to the community! That business and service ever should conflict is the more pathetic, because the basic idea of all good business is to serve the people. A fair bargain is far better than charity, for charity involves one man in want served by a superior, while a fair bargain involves two men on an equality, the exchange of whose goods is a mutual benefit. So Ruskin, summing up the functions of the five great intellectual professions which have existed in every civilized country, says: 'The Soldier's profession is to defend it; the Pastor's to teach it; the Physician's to keep it in health; the Lawyer's to enforce justice in it; the Merchant's to provide for it.' Service is the primary intention of commerce. And the tragedy of our economic conflict lies here: the very purpose of business is perverted when service which should be first is put last, or is lost sight of altogether. In war we have seen how indispensable to the common weal are farm and shop and factory, railroad and steamship line; in war we appealed for industrial help not alone to avarice but to loyalty, not alone to greed but to patriotism. Has that appeal no standing ground in time of peace? What traitors are in the army, what hypocrites are in the ministry, what shysters are in the law, what quacks are in medicine—perversions and caricatures of their profession's main intention—so are men in business who have lost sight of their function as loyal servants of the common weal in providing for the needs of men. The first duty of a Christian, therefore, is to desert, with his money and his labour, any parasitic, useless business, any traffic that seeks something for nothing, or that makes profit from demoralizing men. A Christian must at least be conscious that he is in a business upon whose presence in some form the happy maintenance of human society depends.

2. Again, a Christian must never in any business be a consenting party to the sacrifice of manhood and womanhood for profit. When Ruskin had exalted the five professions, with the merchant as the climax of them all, he turned to define their obligation to society: 'The duty of all these men is, on due occasion, to die for it. "On due occasion" namely: the Soldier, rather than leave his post in battle; the Physician, rather than leave his post in plague; the Pastor, rather than teach falsehood; the Lawyer, rather than countenance injustice; the Merchant — what is *his* "due occasion" of death? It is the main question for the Merchant.' That question is not difficult for a Christian to answer. The merchant should die rather than willingly make profit that involves the degradation of manhood and womanhood.

Lord Shaftesbury, the great Christian philanthropist, and his allies worked fourteen years to secure a Ten-hour Bill in England. How widely was he helped by Christian business men, who knew as well as he did that in Lancashire alone, for example, 35,000 children, from five to thirteen years of age, were working fourteen and fifteen hours a day in the factories to pile up profits for them? Let Lord Shaftesbury's diary answer: 'Prepared as I am, I am oftentimes distressed and puzzled by the strange contrasts I find; support from infidels and non-professors; opposition or coldness from religionists or declaimers.' 'I find that evangelical religionists are not those on whom I can rely. The factory, and every question for what is called "humanity," receive as much support from the men of the world as from church men, who say they will have nothing to do with it.' 'Last night pushed the Bill through the committee; a feeble and discreditable opposition! "Sinners" were with me; "saints" were against me—strange contradiction in human nature.' 'The clergy here

(Manchester) as usual are cowed by capital and power. I find none who cry aloud and spare not; but so it is everywhere.' Such records are the disgrace of the Church. No money can be so spent in charity as to atone for such a satanic spirit in its making. A disciple of Jesus must be free from such willing consent to take profit out of human degradation. This does not mean that he must throw away securities in every business whose policies he disapproves; it does mean that, however his private fortune may be affected, he must by every means in his power fight those policies and that he must always be on the side of any movement which promises more decent living to men and women. To put profits before personality is the swiftest and completest way of denying everything that Jesus ever said. Let a man be a pagan and say so, if he so chooses; but let him not call himself a follower of Jesus, while he forgets the spirit of Jesus: 'It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.'[1]

---

SIXTH SUNDAY AFTER TRINITY.

### The Sovereignty of Love.

'Leave there thy gift before the altar.'—Mt $5^{24}$.

The greatest of the appeals of Jesus was for love, love of the Father and of man, the Father's child; the love of the mind as well as the heart, of all the soul, and all the strength. That, said Jesus, is Religion; that is what it means; nothing less. On these two commands hang all the law and all the prophets: whatever has been enacted in Mosaism, or announced by the Seers of God, will be found there; and by obedience to these commands man and men find all-blessedness here and hereafter.

They are commands: but can love be commanded? Is it not spontaneous; does it not rise into being like water from a full fountain? Can we control it? Do we not 'fall' in love, and rest when we reach the object loved, just as a stone set free falls to the earth? But the law repeated by Jesus meets us with an imperative 'Thou *shalt*'; it is not we *may*, but we *must*; and therefore we may conclude that though it looks impossible, it is not. And experience, as set forth in history as well as in many a novel, assures us it is done. Men and women do control their emotions, love where they do not like because they feel they ought; mothers and fathers for prodigal children, brothers towards unworthy brothers and sisters, and in thousands of other cases.

Aristotle said, 'You cannot love God, for He is unknowable'; but Jesus, the authority in the religious sphere, has revealed God, made Him knowable, accessible and companionable; and given us the express image of His mysterious and unfathomable personality in Himself, so that we may welcome the great commandments, first in the light of the revelation Jesus has given us in Himself of what the keeping of them means, and secondly, with the assurance that the righteous Father who gives us this law will not only incline our hearts to keep it, but sustain us with His strength and inspire us by His Spirit, so that we may do it with glad and thankful devotion.

1. The burden of the teaching of Jesus was the duty of love; and in His Sermon on the Mount He sets it forth in its wide range and most exacting demands as the sure way to brotherhood. He utters His message with authority, and sets out the verdicts of His contemporaries against His own, as one who claims the higher right to speak; and all through the one governing principle is love. Anger is a violation of brotherhood, and therefore it must go. Social purity is an obligation of brotherhood, and it must be secured in the innermost of the heart. Retaliation is alien to fraternity, and can have no place within its boundaries. In the ideal brotherhood it is not enough to abstain from murder, you must also banish hate; it can have no place in the plan of Christ, for hatred is the root and cause of murder. In like manner not only is anger under the ban of Jesus, but the contempt of man for man, despisal of a brother, must be quenched or displaced by love. 'Love your enemies,' is our Master's law, for the reign of God is not completely established till all men love one another with pure hearts fervently. Worship itself will be an offence to God and not an acceptable sacrifice from the heart that fails to seek reconciliation with a brother who is hurt or thinks that he is; 'leave there thy gift before the altar,—do not lift it; but leave it, and go and be reconciled to thy brother, and then come and offer thy gift.' The practice of brotherhood is a paramount obligation.

2. Now the charm of that strange and high

[1] H. E. Fosdick, *The Meaning of Service.*

teaching is that it was illustrated and enforced in the wonderfully loving life of our Master. He taught no principle He did not work, and gave no counsel He did not Himself follow. His love was as universal as it was strong, as impartial as it was pure, and as original as it was magnetic. He loved good people, Lazarus, and Mary and Martha, as well as his mother and brothers and sisters; but He said expressly that it was His mission to seek out and save the lost, and that therefore He did not call the righteous to see Him and talk with Him, but the sinners; and we know they heard Him gladly and were in the habit of crowding round Him that they might listen to His speech.

Mr. Claude Montefiore, a most able and candid Jewish writer, says: 'I should be far from attempting to deny that one of the original elements in the Gospel is that the summons was not to wait till they met you in the sheltered and orderly path, but to go forth and seek out and redeem the sinner and the fallen, the passion to heal and bring back to God the wretched and the outcast, —all this I do not find in Rabbinism—that form of love seems lacking.' But it was the chief form in Jesus. Everybody saw that, however they interpreted it. To some it was an offence; He made too much of bad men. He behaved as if He did not know that they were sinners; but to others it was glad tidings of great joy. They were saying, 'Nobody cares for us; nobody wants us unless they can make something out of us.' Nobody saw them. They did not count. They were not even ciphers; but Jesus, in whose bosom pity reigned, went from His own circle into theirs; left His mother and His home, that He might enter their homes; loved them; loved them even unto death, actually died for them the death of the Cross. 'Greater love hath no man than this, that he lay down his life for his friends'; but 'God commendeth his love toward us, in that, whilst we were yet sinners, Christ died for us.' He did not wait for our love, but poured out His own for our redemption.

3. That is our Master's teaching, and that is His example. In Him and in His counsels the ideal brotherly life is realized. Now Jesus built His Church to carry on the same task; to continue the same counsels, and to repeat His example. That is certain, and the aim therefore of His disciples must be to form a society in which the lost shall be sought out and saved; the called and chosen shall be gathered, instructed, and equipped for service; the repentant shall know their pardon and shall rejoice in their reconciliation to God; the distressed and afflicted shall be comforted, and all the members shall love God supremely, be humble and sincere in spirit, meek and lowly in heart; eager for righteousness, patient under persecution, and filled with all the fulness of God. In a surprising measure that ideal was realized in the Churches of the first years of the Christian Gospel. The Christians really did love one another. Their passion for saving others was at a white heat. They went everywhere preaching the word, and were ready to suffer all things for the sake of Christ and men. In nothing were they terrified by their enemies. Some of them went far in repeating the sufferings of Christ for His body's sake, which is the Church. They despaired of no one. Like Angelo they saw the angel in the stone, and worked on till they brought it out. Paul catalogues their result in a memorable picture from the slums of Corinth, of thieves and drunkards, idolaters and profiteers, all washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God. They attained to a degree of sainthood that compelled the admiration of the Romans. 'What women these Christians are!' said one; 'How these Christians love one another!' said another; and it can be claimed without question that the moral and spiritual achievements of the Christian Churches of the first century created a new epoch in the life of mankind.

4. It is our joy to be in that Brotherhood succession. On us is cast the responsibility of practising the teaching and following the example of our Master. In that way and along His lines we must love God and our neighbours. Nothing less will meet His claims; nothing less will heal our diseased world, remove its woes, lead it in right paths, get rid of drunkenness and the money lust, and make wars to cease to the ends of the earth. It is love that saves—love in God and in men. All our relations rest upon and are governed by love, in the family, in the church, in industry, and in society. We owe it to one another everywhere; but first of all in the societies in which Jesus, the great lover of mankind, dwells.

(1) Purity is an individual obligation essential to the virility of the man; but it is also an obligation of brotherhood for society and urgently necessary for its strength and efficiency.

(2) We owe absolute veracity to one another: 'Lie not one to another,' says Paul; for the man who fails in truthfulness not only injures himself, but he also inflicts a wrong on the society to which he belongs.

(3) The censorious must have no place amongst us; and if a man be overtaken in a fault, 'ye who are spiritual,' Paul tells us, must restore such a one in the spirit of meekness, considering your own weakness and insecurity.

(4) Retaliation is entirely forbidden. Vengeance is not for us. It is utterly alien to the temper of our Master. We must be more willing to suffer wrong than to inflict it. Better sacrifice our own feelings than hurt the feelings of others.

(5) Above all cherish the spirit of forgiveness. There is no moral quality on which the Master laid more emphasis than on that. Our prayer for personal forgiveness is tied up with our obligation to forgive others. That is the only petition in the Lord's Prayer that receives any reinforcement. Forgiveness is of the very essence of the brotherly life. Jesus gave a parable of striking suggestiveness to strengthen His appeal, He described it as a distinguishing mark of the Church He builds, and He gives special directions for overcoming an obstinate difficulty occurring in the way of its exercise.[1]

---

### Seventh Sunday after Trinity.

#### Human Needs.

'But my God shall supply all your need according to his riches in glory by Christ Jesus.'—Ph $4^{19}$.

1. The needs of human nature may be studied either in the average man, who is the easier object-lesson for us, or in the best man, who feels them more acutely, and may be supposed to know more of their meaning. But either way will bring us to nearly the same result; for even genius, in religion as elsewhere, cannot do more than see clearly what common men see more or less obscurely. Taking then the average man as our most convenient guide—for popular religion has always been much of a muchness in all countries—the first thing we notice is his want of practical self-confidence. He is not generally wanting in some sort of religious feeling good or bad, for comparatively few succeed in getting entirely rid of it; but he shrinks from a direct approach to the divine, and tries to shelter himself behind somebody he supposes to be on better terms with heaven than he is himself. His cry is always, Speak thou with us, and we will hear: but let not God speak with us, lest we die. What he wants is a prophet, to speak for God to him—not necessarily or even chiefly to foretell the future, though he is glad of this too—but to tell him with authority the meaning of the present in its relation to unseen powers, or in the higher religions, in its relation to a living God. Such authority he may suppose given by outside credentials; but he is not unlikely to see more and more clearly that the moral or intrinsic authority of a holy life is more fundamental and less easily discredited by scandals and intellectual doubts. In short, he needs a man who can light up the obscure leadings of his conscience by telling him more exactly what he ought to do, or rather what he ought to be; for if the lower religions largely deal in works of law, the higher point with increasing urgency to character as the only thing in man which can have any moral value.

2. Again, the average man is never quite at ease with himself. He may obscure his conscience by excess, or harden himself against it, or deaden it by simple neglect; or he may try to reason himself out of it, and even boast that he does not know what it means; but neither the practical nor the intellectual method of getting rid of it is quite successful. However he may banish the dread spectre of remorse from common life, he never knows when or with what awful power it may return. So he usually keeps on terms with religion; and even where men do not, the women do. Yet here again he shrinks from direct relations with the divine, and seeks the mediation of those who seem more worthy than himself to speak with heaven. Strange and varied rites of sacrifice bear witness in all ages to the terrible power over him of this consciousness of sin, and to his inability to overcome it for himself. We scarcely hear of 'the efficacy of repentance,' except from the Deists; and modern science has thrown a lurid light on the indelible consequences of our evil doings. Sacrificing priests are found in most religions, and have crept into some which, like Christianity, originally had none. Yet the priests are only men a little better or may be a little worse than the worshippers, and their ceremonies are sometimes immoral, often irrational, always arbitrary in having

[1] J. Clifford, *The Gospel of World Brotherhood according to Jesus*, p. 141 ff.

no true relation to sin. Even if the sacrifices be supposed to remove the guilt of particular sins, the need of repeating them is proof enough that they cannot touch the roots of sin. The man he needs to speak for him to God is, if it be possible, a priest of a better sort, not constituted by custom or by positive law, but by personal character, for no common sinner can be supposed to do effectually what these conventional sacrifices only do in a limited and superficial way.

3. These two needs are conspicuous in history, and most religions have aimed at the ideals corresponding to them. A third, which is no less real, though less prominent in past ages, seems likely to be more and more distinctly recognized in the future. The average man is not quite unconscious of his deep estrangement from his fellow-men. He may get on with his neighbours, and even with his kinsmen at the ends of the earth; though we hear of class divisions and family quarrels, and have ample experience that the closest of all ties has no charm that cannot be broken by bitter hatred. Still less are nations united. The very links of commerce, religion, and general intercourse that bring them together are turned into occasions for quarrels. The civilized world has not quite outgrown the old heathen feeling that the stranger is an enemy, and that coloured people at any rate are made to be plundered by their betters.

But this is not the power of the future. Though the nations hate each other more actively than they did half a century ago, there is more unity among them, and more consciousness of unity. Commerce is international, so is thought, and so is civilization generally; so that civilized people all over the world are growing more like each other in manners, in administration, and in ways of thinking. The forces of the future make for unity, and are seen to make for unity. The value of the individual, which is our great inheritance from the nineteenth century, gave new value to the nations in which he is grouped.

We are all agreed, except the pessimists, that some uplifting force is working in the world. Whether we call it divine or not, no others will dispute the action of such a force in geological and in historic times; and no Theist will feel it safe to place limits on the possibilities of its future working. Nor will any ideal fairly indicated by the deepest needs of human nature seem impossible to those who measure the ages of the future by the ages of the past; and even less will those dismiss it as a dream who believe in the life after death which is postulated by every human thought and every human feeling which is not entirely bestial.[1]

[1] H. M. Gwatkin, *The Knowledge of God.*

# The Hebrew Prophet and the Christian Preacher.

By the Reverend Alfred E. Garvie, M.A., D.D., Principal of New College, London.

There are Christian preachers who know so well the Bible and the soul of man that they are never at a loss for a subject or a text on which to preach. In their study and meditation the Bible and the soul of man so respond to one another, deep answering unto deep, that they can always find a message from the one for the other. But this is not the happy lot of all preachers, and there are some who are glad of suggestion and direction in regard to the best method of carrying on their work with profit to their hearers and without strain to themselves. As a result of my own personal experience in recent years, I should like to call the attention of such of my brethren as may feel this need to what seems to me an inexhaustible source of material for the pulpit. Doubtless this has often been done before, but a fresh treatment of an old subject may sometimes serve to revive a lacking interest.

1. I have been led during the war, and even since the peace, to turn more to the Hebrew prophets than I ever did during my previous ministry. While trying to keep myself, as far as I could, abreast of what modern scholarship had to tell about the Old Testament, I must confess that my dominant, and sometimes almost exclusive, interest was in the New, especially the Gospels, the Person and Work of Jesus Christ our Lord.

That interest has not in any way declined, but the interest in the Old Testament has increased for three reasons. (i.) During the war and even since the peace the duty of the Christian Church towards the nation has gained a fresh emphasis. I have always been interested in, and an advocate of, social reform; and my preaching has, I fear, been sometimes a scandal to the hearers, who want 'no politics in the pulpit.' But the position of the nation and of other nations during the war was so tragic and perilous, and still is so ominous, that even in the interests of the Kingdom of God itself apart from the motives of patriotism, which a Christian minister should feel no less than any other citizen, it seemed a duty to deal with national affairs from the standpoint of religion and morals. Now the Hebrew prophets addressed themselves to the nation, the judgment they threatened or the mercy they promised was for the nation. Individualism and universalism do emerge in Jeremiah and Ezekiel; but the note that is usually struck is a nationalism, which is both moral and religious, and not less real or intense because thus restrained. Their utterances have thus a special fitness for the times in which we live. (ii.) Not only do times of security, prosperity, and progress in a nation lay less constraint on the preacher to deal with national affairs, but such conditions offer less likeness to the circumstances amid which the Hebrew prophets delivered their message. It was in periods of danger, disturbance, distress, and even despair, that the prophets stepped forth to interpret the course of human events as the purpose of divine providence in judgment or mercy. While the resemblance of conditions during the war might be closer than since the peace, yet even at home and still more abroad the position remains very unstable and even precarious; and thus a striking correspondence between the circumstances of the Hebrew prophet and the Christian preacher to-day still remains. (iii.) While the prophets addressed themselves to their own people and age, and should probably have been surprised to learn how permanent and universal their influence was to become, yet as they spoke in time and place for the eternal and infinite God, their warnings or their encouragements express moral and religious principles which are valid for all peoples and all ages. Because they spoke to a nation in circumstances similar to our own, the principles they enunciated have meaning and worth for us.

2. An objection may readily be made which needs to be answered at once. It may be said: Why go to the Old Testament at all? Is not the Christian ideal presented in the New Testament, and for that and that alone the Christian Church should witness? This objection may be met by several considerations. (i.) The Christian ideal should not be isolated from its historical background in the Old Testament. In nature and history alike no stage of an evolution should be cut off from the previous stages, as by knowing them we can best understand it. Jesus did not so separate Himself; He came not to destroy the law and the prophets but to fulfil, and that means not merely to supersede, or to correct imperfection, but to continue in the new all that in the old is consistent with it, and even complementary to it. It was the mistake of the pacifists, it seems to me, that they so isolated Jesus and His teaching. There was a revelation of God to the Hebrew nation which in morals and religion alike was the preparation, and the necessary preparation, for Him. We do not apprehend the Christian ideal fully unless we take account of its antecedents in law and prophecy. (ii.) Paul in his vigorous polemic opposed Law and Gospel; we must not so oppose the Old and the New Testament; there are resemblances as well as differences, there is continuity as well as change. Christian religion and morals have certainly suffered in the past from an indiscriminate use of the Old Testament. During the war even the Old Testament was used to justify a temper which was not at all Christian. The practices recorded in the Book of Judges are not precedents for the Christian Church; no circumstances could give the Imprecatory Psalms a legitimate place in Christian worship. But the prophets do not represent the lower popular religion and morals. They are the agents of the progressive revelation which ends in Christ. They have their imperfections and limitations from the Christian standpoint; and nevertheless their affinities with the Christian ideal are often very striking. If we know how to trace the line of advance in the teaching of the Old Testament, we shall be able to distinguish the utterances that belong to the temporary and local conditions from those which anticipate the voice of the Son speaking in the name of the Father. It is indeed

surprising how far the prophets are in advance of their contemporaries, and how far they reach forward to clasp hands with Jesus and His disciples. They utter truths about God and goodness that can never be superseded, but will ever come as an authentic revelation from God to men. (iii.) For the reasons given in the preceding section, the utterances of the prophets have a special interest and authority for us to-day. They do interpret the course of human history as the purpose of the divine providence, but they do not, as some preachers seemed to assume, represent that purpose as exclusively, or even dominantly, judgment, for they speak by preference of mercy. They are messengers of life as well as heralds of doom. In this respect they can serve to correct a prevailing tendency. If there was some excuse for preachers during the war declaring with vehemence that God doeth terrible things in His righteousness, there is no justification for their now forgetting that judgment is His strange work, but in mercy is His delight. There was not a little Pharisaism in the way in which Germany alone was regarded as the sinner among the nations, and the Allies as the unspotted champions of the cause of God. The policy of this nation since the armistice gives meaning for us to the warnings of the prophets against national self-righteousness; and the woeful condition of the greater part of the world bids us turn to-day to the assurances given by the prophets to a penitent and believing people of the loving-kindness and tender mercy of God.

3. Enough, it is to be hoped, has been said to prove that the Christian preacher to-day may find many a word in season in the utterances of the Hebrew prophets. Before giving some illustrations to confirm the thesis, a word or two may be said about the way in which the prophets may be used. (i.) It is necessary that in a brief introduction the historical position of the prophet should be described in so far as may be needful to make his utterance both interesting and intelligible; but care should be taken not to make the introduction so long as to distract attention from the truth which his saying expresses. So few and so brief are the opportunities of the Christian preacher to deliver to his hearers the message of faith or duty with which he is charged, that his interest as a scholar should not be allowed to misguide him into a disproportionate treatment of the circumstances of the prophet. Exposition of the Bible, important and valuable as that is, must be made subordinate to preaching the gospel, that is, delivering that witness about moral and spiritual reality of God and goodness, which can be the power and wisdom of God unto salvation. Not the intellectual curiosity of the preacher, but the practical necessity of his hearers should be the measure of his treatment of the history needing to be known that prophecy may be understood. (ii.) It is necessary also that the prophetic utterance be interpreted historically, that the preacher should not impose his meaning on the words, and leave his hearers under the impression that he is giving the meaning of the prophet. The short cut here is the longest way round. The preacher will find most meaning for himself and his hearers, if he will try to find out as exhaustively as he can just what the prophet meant. Preachers can get not only their texts, but even the contents of their sermons, out of the Bible. What a Hosea or a Jeremiah meant is much more valuable morally and spiritually than what men of less genius can make them mean. If preaching be, as Phillips Brooks rightly describes it, truth through personality, the prophet's personality no less than the preacher's should be so reproduced as to become the appropriate and effective medium of the truth. It seems to me that psychological insight can here add a great deal to scholarly knowledge. The experience of the prophet has to be relived if the teaching of the prophet is to be made living. Men have a keener interest in personality than in truth, the concrete reality than the abstract conception; and a doctrine will appeal to them when presented as an experience, and a duty when it is embodied in a character. The failure of a great deal of preaching is that it is thought divorced from life. (iii.) Most necessary, however, is it that the sermon shall not be only a historical or a psychological study. It is truth for to-day that the Christian preacher is concerned with. When he has laid hold of the truth in the prophet's utterance, he must apply it fully and freely to the needs of his own hearers. So long as he makes clear the distinction of the historical exposition and the practical application, he need not be overscrupulous to confine himself rigidly within the bounds of the prophet's horizon. He need not ignore the fact that Christ has come, and has made all things new. He can look at the

prophetic principles in the light of the Christian ideal. The promise he can interpret through the fulfilment. The circumstances of his own time, and not of the prophet's, must determine in what way he shall apply the truth, although his knowledge of the latter may often help him to an understanding of the former, and *vice versa*. If he must try to relive the prophet's age, he must still more be thoroughly alive to his own age. Most of all, he must be able on the wings of the prophet's inspiration, or of the aspirations of his own soul, to soar above both the prophet's and his own age into those heavenly places where Christ sits at the right hand of God, that it may be nothing else and less than the word of the Lord which he brings to his own generation, as the prophet did to his.

4. In offering a few illustrations of how the Christian preacher may use the Hebrew prophet, I shall not attempt to fulfil either the first or the second of the three requirements just mentioned, but shall assume that all my readers are sufficiently students of the Bible to do both for themselves, and shall confine myself to a few suggestions in regard to the third requirement only. (i.) The words of Am $3^2$, 'You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities,' teach *the penalty of privilege*. The greater the opportunity the greater the obligation and responsibility, and consequently the greater must be the judgment if the opportunity is neglected, the obligation denied, the responsibility disregarded. Great Britain holds a position among the nations to-day such as no other nation holds; many are proud, and make a boast of that position, as did Israel of the divine election. Many are the ways in which this warning can be applied to it. (ii.) The declaration of Hos $2^{16}$, 'And it shall come to pass at that day, saith the Lord, that thou shalt call me Ishi, and shalt no more call me Baali,' illustrates the fact that *religious progress depends on a new conception of God*. Until the people thought of God as his own grievous experience had taught the prophet to think, there could not be the religious revival and consequent moral reformation which was needed. We cannot supersede or transcend the conception of God as Father given by Jesus Christ as Son; but the Christian Church may need, as it often has, to rise above an imperfect apprehension of that revelation to a more adequate. That seems to me to be a very urgent need of the present time. Among many people, and even Christian ministers, the period of the war was marked by a theological reaction. God was thought of as Judge rather than as Father, and a corresponding attitude was assumed as the duty of men. What is needed to-day is the full recovery of the Christian conception of God, anticipated as that has been by Hosea. Tenderness, gentleness, forbearance, and forgiveness are the urgent moral needs among men in a world which has not recovered, is all too slowly recovering, from the calamity through which it has passed. Such a doctrine as Hosea's, rooted in such an experience as his, is the message for the hour. We shall not recover the Christian conception of God till we return to the Christian attitude to our fellow-men. (iii.) The oft-quoted and oft-misunderstood saying of Mic $6^8$:

> He hath shewed thee, O man, what is good;
> And what doth the Lord require of thee,
> But to do justly, and to love mercy,
> And to walk humbly with thy God?

does not substitute morality for religion as seems often to be assumed, but shows rather that outward conduct depends on inward character, and inward character on personal communion with God. A man will do justly only as he loves mercy, and he will love mercy only as he walks humbly with his God. The demand to-day is for *social reconstruction*, the doing justly. Here is the summons to the Christian preacher to show that there must be *moral reformation*, the motives of all men and all classes must be changed from selfishness to unselfishness; and this change can only be brought about by *religious revival*, a return of the nation to God. (iv.) Whether the oracle in Is $19^{23\text{-}25}$ belongs to the prophet of Jerusalem, or must be assigned to a later age, it is assuredly a remarkable anticipation of the aspirations of the best minds of to-day for the League of Nations. Freedom of intercourse, friendly alliance, cessation of war are all represented as resting on a common faith, because of which past enmities can no longer divide. What a rebuke of failure and summons to endeavour for a divided Christendom the prophet's vision is! Does it not lay a special obligation on the Christian preacher, not only to be an enthusiastic advocate of the League of Nations, but also to urge the necessary plea that

only a Christian universalism can inspire an enduring and effective internationalism which shall make an end of war? (v.) What is most needed to-day in religion, morals, and all other higher interests of mankind is a courageous progress. So changed is the world, that a return to the old routine is impossible. What a rebuke to a timid conservatism which clings to the past, and fears the changes the future may bring, is Jeremiah's doctrine of the new covenant ($31^{33-34}$). Sacred as was the old covenant of Sinai, the prophet frankly recognizes its insufficiency for his own age, and freely anticipates another kind of covenant more suited to its needs. As Jesus confirms the prophet's anticipation, his view of the relation of God to man has permanent value; it is inward, individual, universal, and redemptive. Each of these features has significance for the conditions of our own time. (vi.) An assurance of hope and a summons to duty for the Church comes in Ezekiel's vision of the dry bones ($37^{3-5}$). The mood of despondency regarding the spiritual condition of the nation and even the Church is rebuked both by the call to carry on the work of preaching, and the assurance that God has the spiritual resources for a religious revival such as is so much needed. As in the past, religious revival has followed on the proclamation freshly of a forgotten or neglected truth, the question arises, What is it that the Church must prophesy? The times at least suggest that it is the Kingdom of God as a world-wide reconstruction of human society according to the Christian ideal of human brotherhood in Christ.

5. These are only a few of the illustrations I might draw from the much larger number of prophetic utterances which I have found helpful as preacher, and which hearers in many congregations have assured me that they have found helpful. As in Ezekiel's vision he was bidden prophesy, that is, go on with his work as preacher, in order that the dry bones might live by the breath of the Lord, so must the Church to-day not despair of preaching as a means of grace; but must seek to make its preaching prophecy, that is, inspired and inspiring utterance. I am convinced that the Church is suffering loss to-day from the literary essay, the oratorical display, the philosophical disquisition, or the poetic idyll in the pulpit. What is wanted is simple, straight, strong speech about the realities of God and man, grace and sin, duty and destiny by men who are real themselves, and so can make these realities real to their hearers. As the Spirit of God has not been withdrawn from the Church, the Christian preacher may dare to hope, and even believe, that he too can be inspired as was the Hebrew prophet, so that his preaching shall be inspiring, making the dry bones in the Church and the world live. And this inspiration may come to him as he studies honestly that he may use courageously the utterances of the Hebrew prophets.

# Contributions and Comments.

## A Human Original for 'Satan.'

A COMPARISON of the incidents in Ezr 5 with the vision in Zec 3 suggests that the former may have been the historical background of, and provided the vocabulary for, the latter. They were admittedly contemporaneous. Tattenai would thus figure as the original of the character Satan, Darius as the Angel of the Lord ('a sort of Grand Vizier among the angels'), the interferences of Ezr $5^{3,6}$ as functions of the Adversary; and the words 'Be ye far from thence' ($6^{6}$)—so unexpected a reproof—as the earthly counterpart to the heavenly words 'The Lord rebuke thee, O Satan.' Already it is recognized that the plucking of the brand out of the fire refers to the release of the exiles, and that the 'filthy garments' typify the unrestored ruins: so, for instance, Dr. Sir G. A. Smith, who, however does not, so far as I know, suggest that Zechariah's thankfulness for relief from Tattenai's powerful interference may have induced the attitude of receptivity for this particular vision.

Further, these incidents, together with this prophetic narrative, occur at the very beginning of the post-exilic period. Hence all the other O.T. references to Satan (Ps $109^{6}$, Job $1^{6}$ etc., 1 Ch $21^{1}$—contrast the pre-exilic 2 S $24^{1}$) are subsequent to, and therefore almost certainly influenced by,

Zec 3. Moreover, there does not appear to be any Babylonian precedent for Satan as the *advocatus diaboli*, of which Zechariah might have been subconscious. Hence Tattenai may probably be awarded this unenviable distinction. He shares, however, with the Satan of the O.T., straightforwardness in opposition to the hero, and subservience to the Great King.

C. Wesley Hutchinson.

*South Shields.*

## 'When he had tasted' (Matt. xxvii. 34).

I suppose that we may take for granted that the 'wine (R.V.) mingled with gall' of the above passage is identical with the 'wine mingled with myrrh' of Mk $15^{23}$, and understand by it a stupefying drink given in mercy to a criminal to deaden the pain of crucifixion. We are told that a society of charitable ladies in Jerusalem provided this merciful draught. Both the evangelists who tell the incident state that Jesus declined the potion and chose to die with senses unclouded by a narcotic. But St. Matthew says that He first tasted it and then declined to drink. I have never seen any explanation of His tasting the wine. Among the commentaries accessible to me, I find no light cast upon the matter. One of them says: 'Having tasted it and ascertained its object, He would not drink.' There could be no doubt as to its object, since it was usually given on such occasions. Another says: 'He tastes and then declines, apparently because [the wine was] unpalatable.' Another says very ineptly: 'It would be very nasty to drink. He refused it.' We can quite well understand the refusal to drink for the reason already named, but is it not highly probable that the tasting was a gracious acknowledgment of the kindly purpose of those who prepared and presented the draught?

John Willcock.

*Lerwick.*

## A New Poet.

Under the title of *God's Trial*,[1] the Principal of the Moravian Theological College at Manchester has published an elegiac poem which, as is the custom of elegies, raises all the problems of Theodicy, and which at the height of its argument affords us, though briefly, a vision of the Christian solution. But the burden of the poem is one of grief more even than of faith—of an old, constant, unfading, unforgotten sorrow. Childhood and youth, and the beauty of this world as the mind unfolds; courtship and love and marriage, and the wonder of childbirth, and the heartbreaking loss of a little child; and then a graver bereavement still; separation, loneliness, the blackness of darkness within and without—then things are unrolled before us in a pageant of unforced heart-piercing words. The measure recalls Scott, with a difference; or the *In Memoriam* stanza, with a more marked difference; and there are remoter suggestions of the paces of Coventry Patmore's muse in his *Angel in the House*. Throughout there is wonderful freshness. Everywhere one recognizes the power that belongs to a deep personal experience of the old bitterness of the human lot—as old, the author himself reminds us, as the Book of Job or as the tale of Prometheus.

We recognize also a wonderful, perhaps a dangerous, facility. One has the impression of listening to a marvellously brilliant impromptu. No lines, or exceedingly few, seem fashioned for the rhyme's sake; but the rhyming is careless and the accentuation not infrequently is forced. Nevertheless the miraculous gift of poetry has been bestowed on Mr. Mumford. If he will devote the needful labours to polishing and perfecting his rough-hewn measures, he can assure himself a place—lower, or higher, but in any case an honourable and permanent place—in the galaxy of the English poets.

While forms and freshness are the outstanding virtues of poetry, a Christian reader is not less concerned with the substance of Mr. Mumford's message. Sorrow such as his makes every cherished belief totter, if only for a season. It overclouds or even eclipses God's sunshine. As Mr. Mumford conceives his poem, the dead arraigns God Himself, and brings Him to trial upon a charge of injustice. And the only satisfying answer is found in George Eliot's postulate: 'Humanity needs a suffering God'; to which Christian faith adds what George Eliot, alas! could not—We *have* such a God; He has verily stooped to share the burdens of struggle, temptation, and sorrow. This Christian Theodicy, repeated for us, if somewhat faintly, in Mr. Mumford's verses, rests upon the orthodox or Catholic doctrine of Christ's

[1] *God's Trial: A Poem.* By A. H. Mumford. (London: Erskine Macdonald Ltd. N.D.)

person. Were Jesus Christ no more than the best of mankind, this great comfort would be lost to our suffering race. Whether we can continue to employ the traditional doctrinal expressions of Christology or must seek for others, we dare not part with our sheet anchor.

So far, then, Mr. Mumford is strikingly and positively Christian; nor would one be so hide-bound as to chide the poet for the startling utterances of his grief. And yet it seems that Christianity has additional thoughts to offer in connexion with the dark problem of sorrow. It would hardly be enough to acquit God of injustice. It is even less satisfactory if the imagined trial seems to end, one might say, in the great Accused being 'dismissed with a caution.'

Mr. Mumford compares the sorrows with the joys of life, and strikes a doubtful balance. But sorrow is not mere loss. A human friendship or affection that never passed through darkness would be poorer than one sanctified by grief. And fellowship with God in the sunshine alone—were such a thing possible—would mean less by far than the mingled lot, of sweetness and uttermost bitterness, which our God appoints for us. The 'worship of sorrow' is part of the Christian message, though assuredly not the whole. 'Blessed are they that mourn; they shall be comforted.'

Correspondingly, the keynote of a Christian life must sound out higher and louder than any strain of pathos just made bearable by faith. We glory in tribulation. The love of God is shed abroad in our hearts by the Holy Ghost. God commends His love in that, when we were sinners, Christ died for us. He has indeed put a new song into our mouth; and we will praise our God as long as we have any being.

Lastly, there is a gospel in the very thought of submission to God's will. Endlessly quoted as they are, the great words of Dante can never be sufficiently laid to heart; nor are they restricted to any exceptional and imaginary destiny, but apply to all friends of God from the Son of God downwards—'In His will is our peace.' Much Christian faith suffers pain from self-inflicted wounds; and much Christian life is comparatively flaccid and ineffectual, because grief refuses to forgive God for long-past sorrows. Even Mr. Mumford's poem makes too little recognition of God's authority. We must learn still further of Him who prayed, 'O my Father, if this cup may not pass from me, except I drink it, thy will be done.'

As it rests with Mr. Mumford to give us more perfect English poems, so also we will look to him for fuller and more helpful utterances of thankful trust in God, our Saviour. And yet we are already deep in his debt for the beautiful gift with which he has now enriched our literature, and for what the book sets before us of the glories of God in Christ.

ROBERT MACKINTOSH.

*Manchester.*

## Colossians iii. 14.

CONJECTURAL Emendations in the N.T. are rightly regarded with suspicion. But when an early version, as the *Old Latin*, or, better still, a minor Greek Uncial, or a good cursive MS. gives a better sense than the usual text, the case is altered. For ὅ ἐστιν σύνδεσμος τῆς τελειότητος here, D*FG have ὅ ἐστιν σύνδεσμος τῆς ἑνότητος—not (A.V., R.V.) 'which is the bond of perfectness,' but 'which is a bond of the Unity,' the oneness of the Universal Church. St. Paul is describing love. It is above all other virtues ($3^{12.13}$). In $3^{15}$ he refers to our being called 'in one body.'

Then we notice that in uncial writing the change is an easy one. Omit the initial Τ and read Ν for ΛΙ (ΛΕΙ) and ἑνότητος appears.

Those who pray and work and hope for re-union may value this suggestion. It has the support of the great Richard Bentley.

GEORGE FARMER.

*Walmer.*

## The Army of Christ.

I HAVE often thought that there is a remarkable parallel, along with an equally remarkable contrast, between the commission of Christ to the Seventy[1] before sending them to the 'Lost sheep of the House of Israel' (Mt 10, Lk 10), and the directions given by the Moses of Deuteronomy (ch. 20) as to what the Jews should do in war. Probably the same idea has occurred to scores of others; but I cannot find a trace of it in the commentators accessible to me.

Let us take a few of the more striking points of similarity. First, before going to war, the Jewish

[1] I incline to think *seventy-two* is right: six for each tribe. Seventy-two is a factor of the Apocalyptic 144,000.

officers are to allow the feeble and faint-hearted, and others with a less invidious excuse, to go home. Now, it is noteworthy that in Luke, just before the discourse is given, we are told of two men who offered to go with Christ. One was obviously 'faint-hearted': our Lord tells him of the hardships of his warfare, and (though the Evangelist does not say so directly) he plainly goes back. The second has what seems to us a plausible reason for postponing his enlistment: Christ, with a certain severity, refuses his services.

Again, in Deuteronomy, when a city is about to be besieged, peace is to be offered to it: if it makes answer of peace, its inhabitants are to be subjected to the 'mas' or corveé, but are not to be otherwise ill-treated. If, on the other hand, it prefers war, then, when Yahweh has delivered it up, it is, if within the Land of Promise, to be put to the 'herem'; if outside those limits, to be admitted to the same sort of mercy as the Greeks gave to Troy. Now, in Luke, we find Christ bidding the Seventy offer peace to the cities they assail on *their* campaigns; if the peace is accepted, well; if not, the city is to be symbolically handed over to God. True, it is not for *them* to execute the judgment; that is reserved for God alone at the Great Day; but it will be worse for those cities then than for Sodom or Gomorrah.

But we observe, further, that this severe sentence is reserved for those cities only which belong to *Israel*, and over which, therefore, Christ had the same claim as Israel had over the Land of Promise. The disciples are forbidden to go to the towns of the Samaritans or of the Gentiles. Nay, looking back over a few verses, we find a very significant incident related. A village had denied lodging to Christ, and the two sons of Zebedee urged that it should be punished with fire from heaven. But our Lord turned and rebuked them. Now this was a Samaritan city: the terrible future 'herem,' therefore, appropriate to the Jewish cities, was out of place here.

It seems to me, then, hardly to be doubted that Christ's commission to the Seventy was given in military language, and contains an adaptation to *His* warfare of the Mosaic war-regulations as given in Deuteronomy. Whether His disciples quite understood its figurative phraseology may be doubted. There appears to be a certain harshness in it, as reported, which conflicts with the gentleness of Jesus as seen elsewhere. This, of course, is a difficult question, the solution of which depends on the solution of the whole Synoptic problem. But, even as the narrative stands, we can see a vast correction of the old Law. The new warriors are to use peaceful weapons; they bring the Kingdom nigh not with violence but with persuasion. Even if contumeliously repelled, they are not to apply the spiritual 'herem' themselves, but, by a symbolic and solemn act, to leave the final decision to an infallible tribunal. From the 'conquered' cities they are to take no spoil: though the soldier is worthy of his hire, they come unprovided with shoes, scrip, or brass, and accept no gifts but such as are willingly offered.

May we not imagine that this discourse made a special impression on the mind of Paul?

E. E. KELLETT.

*Cambridge.*

## ἐπιούσιον (Luke xi. 3, Matt. vi. 11).

THERE can be little doubt that this peculiar epithet in the petition for '(daily) bread' is, not to say a coinage of St. Luke's, an apparently legitimate contraction of the full expression in the prodigal son's request, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας (15[12]). The counterpart of this, in the Lord's Prayer, may then be filled in as follows: τὸν ἄρτον ἡμῶν τὸν ἐπιβάλλοντα τῆς οὐσίας δίδου ἡμῖν τὸ καθ' ἡμέραν (or σήμερον). This view would explain the τὸ καθ' ἡμέραν as simply emphasizing the contrast, already implied in τὸν ἄρτον, to the immediacy of full and maybe final settlement upon a son of his inheritance or share (μέρος τῆς οὐσίας), but if the phrase was intended as a safeguard or protest against the spirit of discontent or impatient avarice, it may have gradually displaced the simpler and more direct σήμερον (cp. the thisness of such passages as Mt 6[34], Lk 23[43], and the emphatic phrase in Ac 20[26], ἐν τῇ σήμερον ἡμέρᾳ, as well as the frequent הַיּוֹם הַזֶּה in the M.T.). We may now render the petition thus: Our loaf that falleth to us of substance, give us this day.

D. T. JAMES.

*Wrexham.*

## The Disciple whom Jesus loved.

THANK you for publishing the contribution of B. Grey Griffith in the current number of

THE EXPOSITORY TIMES, under the title of 'The Disciple whom Jesus loved.' I have long felt the difficulty of accepting the Fourth Gospel as the work of a Galilean fisherman. Could Mr. Griffith go a little further with his exploration in this direction to see if there are any further indications that the Fourth Gospel was written by Lazarus?

But on the other side; he says: 'This disciple is known to the high priest . . . this cannot apply to John the Apostle. Why should he have this acquaintance which Peter had not?' Has Mr. Griffith considered the indications that the family of Zebedee was much better off than the family of Peter? I disagree that 'they belong to the same social class.' We are told that Zebedee not only had his sons to assist him in fishing, but also 'hired servants,' which seems to indicate a higher social position than the other fisherman-disciples. Moreover, the request of Zebedee's wife concerning her two sons is just what we might have expected from a loving mother who moved in a higher social sphere than did the families of the other disciples. There may be other indications that Zebedee's family was of a superior social standing to Peter's. Grant this, then why should not an important Galilean family have acquaintance with the high priest at Jerusalem?

I think Mr. Griffith should go on, this may prove to be one of the most important discoveries of the day, and go far in solving the authorship of the Fourth Gospel. H. MUDIE DRAPER.

*Leicester.*

# Entre Nous.

## 'THE CHILDREN'S GREAT TEXTS.'

MESSRS. T. & T. Clark have now issued the last three volumes of *The Children's Great Texts of the Bible*. The last volume of all contains an Index of Subjects for the whole work. It runs from page 305 to page 319, and has been prepared with care. It will serve the preacher who prefers a topic to a text, or who, taking a text, is in search of an illustration or an idea.

The reception given to the Children's Great Texts is a very great gratification. Their originality, for they are entirely original, has been recognized, their lightness of touch also, the Biblical breadth of their teaching, and the aptness of their illustrations. These characteristics have all been noted by the reviewers and in private correspondence. In the near future the Children's sermon is likely to be an important factor in the recovery of the day when it will again be said, 'I was glad when they said unto me, Let us go into the house of the Lord.' But it has to be a children's sermon. If the children do not themselves listen to it, no pleasure on the part of their parents will make up for that. For if we do not win the children to a love of churchgoing we shall fail.

The price of the Children's Great Texts originally fixed has been found to be too low, the cost of printing and publishing having risen considerably. But the publishers still offer the set of six volumes at the original price of 45s. net, and will do so up to June 30. Thereafter it will be 54s. net, and may have to be raised still higher.

## SOME TOPICS.

**Official.**

'How many a sermon have we listened to on the familiar story of Jacob or Esau, and noted the clumsy efforts of the preacher to reconcile the favouritism of Jehovah for the crafty patriarch with ordinary standards of fairplay and rectitude. The best in this kind is the reported comment of a Highland minister in Arran. He had laboured through the story, endeavouring to draw the proper lessons from it, but plainly ill at ease about the divine sanction extended to such gross deception; and at last he was moved to say, ingeniously transferring his own dissatisfaction to those whom he was addressing: "You may think that this is a very strange way for the Lord to act in, but you must remember, my friends, that the Almighty may do many things in his *offeecial* capacity which he would not do as a private individual."'[1]

[1] A. Seth Pringle-Pattison, *The Duty of Candour in Religious Teaching*, p. 29.

**Democracy and War.**

The photographs in Professor Ernest Scott's *Men and Thought in Modern History* (Macmillan; 12s. 6d. net) give the book an appearance of 'popularity.' But in no bad sense is it popular. Mr. Scott is Professor of History in the University of Melbourne, and a scholar. What he has done is to write the history of ideas in our time, associating each great idea with an outstanding exponent of it. Thus he has the advantage that biography brings, our interest in one another. His sketch of his 'men' is in every case clear and forceful. At the end he gives a few hints on literature, and then adds a page or two of pertinent quotation. Thus. At the end of 'Lincoln and Democracy' he quotes Sir John Harrington, John Stuart Mill, Walt Whitman, David Hume, W. R. Inge, and others. We give the quotation from Dean Inge. At the end of 'Tolstoy and Pacifism' he quotes Woodrow Wilson, W. R. Inge, Lady Bessborough, H. G. Wells, Theodore Roosevelt, and ends with George Santayana. We give the quotation from Santayana.

'It is the deepest tragedy of modern history that every civilised nation seems compelled to choose one of two forms of government, both so bad that it is not easy to see which is the worse. On the one side is the Prussian system — efficient, economical and honest, which ends in putting the civilian under the heel of the soldier, with his brutal, blundering diplomacy and methods of frightfulness. . . . On the other side is a squalid anarchy of democracy—wasteful, inefficient and generally corrupt, with a government which quails before every agitation and pays blackmail to every conspiracy, and in which sooner or later those who pay taxes are systematically pillaged by those who impose them, until the economical structure of the state is destroyed.'

'There are panegyrists of war who say that without a periodical bleeding a race decays and loses its manhood. Experience is directly opposed to this shameless assertion. It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leave the puny, deformed and unmanly to breed the next generation. Internecine war, foreign and civil, brought about the greatest set-back which the Life of Reason has ever suffered; it exterminated the Greek and Italian aristocracies. Instead of being descended from heroes, modern nations are descended from slaves; and it is not their bodies only that show it. . . . To call war the soil of courage and virtue is like calling debauchery the soil of love.'

## NEW POETRY.

**George Barlow.**

In an introductory note to this volume of *Selected Poems* by George Barlow (Glaisher; 7s. 6d. net) we are told why and on what principles the selection has been made. 'This selection of George Barlow's poems has been made under a clause in his will, and its first appeal will naturally be to those who knew him personally. Probably each of these will regret various omissions or inclusions, but the compiler has made it his business to work with the sole intention of giving what was artistically best in the very large amount of verse which George Barlow wrote and published. The only exception to this rule has been the inclusion —for the sake of association or in deference to the wish of his literary executor or his own recorded preference—of two or three of the longer poems.'

A considerable number are sonnets, and the sonnets are the best. There may not be a Blanco White among them, but there are one or two which might be included in the next great collection of English sonnets. As striking as anything in the book is the elegy on Charles Kingsley. We shall quote, however—

### The Dead Child.

But yesterday she played with childish things,
With toys and painted fruit.
To-day she may be speeding on bright wings
Beyond the stars! We ask. The stars are mute.

But yesterday her doll was all in all;
She laughed and was content.
To-day she will not answer, if we call:
She dropped no toys to show the road she went.

But yesterday she smiled and ranged with art
Her playthings on the bed.
To-day and yesterday are leagues apart!
She will not smile to-day, for she is dead.

**Charles Allan.**

The Rev. Charles Allan, M.A., does not properly belong here, as America would say, for he is no poet nor pretends to be. But in his volume of Sermons entitled *The New World* (Greenock: M'Kelvie; 6s. net) there is a poem quoted which we mean to quote after him, and the poem will be at home in this place. As for the sermons, they are quite new. Their manner is quite new and their matter—for the War has come between them and all the sermons ever preached before. They touch things made urgent by the War—such things as the life beyond.

'I have been ranging these last days through the literature of this subject, reading whatever I could find on the difficulties of belief in the hereafter, and the exercise has not in the least depressed me. It has left me simply "prancing" with faith. For there is not an argument that really touches the essential point, not one. Not the argument from the relation of mental activities to physical structure. For everything that can be said about that is equally compatible with the theory that the brain does not create the mind but is only the instrument on which for a time the mind is playing. Not the argument from appearances which for most men is the greatest difficulty. It looks so like an end. But "things are not what they seem." To the uninstructed, modern theories of the nature of matter sound more impossible than the most grotesque of fairy tales. To reduce this seeming gross and palpable substance to "something of the tenuity of thought itself"; to tell me that what I call solid is made so by incredible velocity of movement! that seems to mock my common sense. Yet the fact is even so. Modern science has marched to all its victories with this strange device emblazoned on its banners: "By faith we *dis*believe the evidence of our senses." To judge by the testimony of the senses is to negative every important advance that science has made. Of physical science no less than of spiritual is it true that a man must walk, not by sight, but by insight. It is by correction of sense impressions, by intelligence, that we win all our knowledge.'

It is at the end of this sermon that the poem comes. It is signed D. D. B., 'a friend of my own whose son gave his young life for the world's saving in Flanders' field.' It is offered

To any Father.

Say not the boy is dead, but rather say
He's but a little farther on the way,
Impatient sooner to behold the view—
At the next turning you may see it too.
Say he's a child again, early to bed,
On night's soft pillow fain to lay his head.
Say he is off to track the mountain stream,
And linger by the side in boyish dream.
Say by immortal waters now at rest,
He clasps a thousand memories to his breast.
Say to his wondering quests wise angels, smiling,
Tell the true story of the world's beguiling.
Say on heroic task his soul is thrilling,
Where noble dream hath noble deeds fulfilling.
Say that he feasts with comrades tried and true,
But in his heart the banquet waits for you.
Say in the Presence, at a gentle word
He shows the wound-marks to his wounded Lord.
*Say never he is dead, but rather say,*
*He's but a little farther on the way.*

---

**Bertram Lloyd.**

An Anthology of Humanitarian Poetry has been made by Mr. Bertram Lloyd, who gives it the title of *The Great Kinship* (Allen & Unwin; 8s. 6d. net). Mr. Lloyd's paradise on earth is the fellowship of birds and beasts, and that is the Paradise he looks forward to in heaven. Think then of his disgust when he finds 'one thirteenth-century Christian mystic, the poetess Mechthild of Magdeburg, going so far as to exclude animals and birds from her Earthly Paradise, on the ground that God has reserved it for mankind alone, so that he may dwell there undisturbed. A strange sort of Paradise, truly!' His introduction is delightful reading, and as religious as delightful—for what is there on earth that gives itself more readily to good reading than the love of all living things, both great and small?

> For the dear God who loveth us,
> He made and loveth all.

His notes, too, are full of the information which only a long-lived lover of animals can possess. The quotations are wholly poetical. We shall quote one of them. The author is V. H. Friedlaender.

To a Blue Tit.

Day after day you who are free as air
  (And how much freer, then, than I!)
Venture your birthright, dare
  That heavenly liberty, to fly
And feed upon my hand: I marvel why.

No other bird of your bright company
  Commits a folly so divine!
Their chatter bids you be
  Wary of guile—of some design
That you alone are conscious is not mine.

And even I, with less to lose than you,
  I, wingless prisoner of the dust,
Would shun risks you renew
  Each morning, not because you must,
But in a sweet wild miracle of trust.

Bird, as you call me to the window-ledge
With flashes and blue flutterings,
It seems the grey world's edge;
And, with the thrill your light touch brings,
I am your kin and know the lift of wings!

---

A.E.

The literature most likely to live is coming from Ireland, the poetical literature without doubt. And of the poets of Ireland the securest of immortality, if a contemporary can ever judge, is Mr. George Russell, the man who writes as A.E.

The book before us is in prose. It is the second edition of *Imaginations and Reveries* (Maunsel & Roberts; 10s. 6d. net), a volume of prose essays. This edition contains four new essays, and we have placed it here because one of them ends with a poem which we mean to quote.

The new essays are all concerned with the Irish question. A.E. has the state of Ireland at heart as truly as any Irishman that ever gave his life for his country. And he pleads in this book for a settlement. He pleads for it, and he states the terms of it. For if he is a poet, he is also a most forcible writer on practical politics.

In the essay entitled, 'The New Nation,' A.E. reminds loyalist and nationalist that they are both Irishmen, and must co-operate to build the nation that is to be. He entreats the loyalist to regard the nationalist as of the same race as himself, and the nationalist the loyalist. 'There is scarce an Ulsterman, whether he regards his ancestors as settlers or not, who is not allied through marriage by his forbears to the ancient race. There is in his veins the blood of the people who existed before Patrick, and he can look backward through time to the legends of the Red Branch, the Fianna, and the gods as the legends of his people. It would be as difficult to find even on the Western Coast a family which has not lost in the same way its Celtic purity of race. The character of all is fed from many streams which have mingled in them and have given them a new distinctiveness. And then he turns to their sacrifices. Did Irishmen fall in 'the astonishing enterprise of Easter Week'? Irishmen fell also in the Great War. He can commemorate both.

Their dream had left me numb and cold,
But yet my spirit rose in pride,
Refashioning in burnished gold
The images of those who died,
Or were shut in the penal cell.
Here's to you, Pearse, your dream not mine,
But yet the thought, for this you fell,
Has turned life's water into wine.

*You who have died on Eastern hills*
*Or fields of France as undismayed,*
*Who lit with interlinkèd wills*
*The long heroic barricade,*
*You, too, in all the dreams you had,*
*Thought of some thing for Ireland done.*
*Was it not so, Oh, shining lad,*
*What lured you, Alan Anderson?*

I listened to high talk from you,
Thomas McDonagh, and it seemed
The words were idle, but they grew
To nobleness by death redeemed.
Life cannot utter words more great
Than life may meet by sacrifice,
High words were equalled by high fate,
You paid the price. You paid the price.

*You who have fought on fields afar,*
*That other Ireland did you wrong*
*Who said you shadowed Ireland's star,*
*Nor gave you laurel wreath nor song.*
*You proved by death as true as they,*
*In mightier conflicts played your part,*
*Equal your sacrifice may weigh,*
*Dear Kettle, of the generous heart.*

The hope lives on age after age,
Earth with its beauty might be won
For labour as a heritage,
For this has Ireland lost a son.
This hope unto a flame to fan
Men have put life by with a smile,
Here's to you, Connolly, my man,
Who cast the last torch on the pile.

*You too, had Ireland in your care,*
*Who watched o'er pits of blood and mire,*
*From iron roots leap up in air*
*Wild forests, magical, of fire;*
*Yet while the Nuts of Death were shed*
*Your memory would ever stray*
*To your own isle. Oh, gallant dead—*
*This wreath, Will Redmond, on your clay.*

Here's to you, men I never met,
Yet hope to meet behind the veil,
Thronged on some starry parapet,
That looks down upon Innisfail,
And sees the confluence of dreams
That clashed together in our night,
One river, born from many streams,
Roll in one blaze of blinding light.

---

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

THE first number of *The Journal of the Palestine Oriental Society* has been published and has reached this country. It has reached this country, but it has been some time on the way, for its date is October 1920. There were difficulties in the transport we need not doubt. Certainly there were difficulties in the production.

The Journal is the organ of the Palestine Oriental Society. The Palestine Oriental Society was called into existence in January 1920, on the invitation of Dr. Albert T. Clay, Professor of Assyriology in Yale University, and at the time Annual Professor of the American School of Archæological Research in Palestine. Among those who attended the preliminary meeting and formed the Society were Père Lagrange, who became President, Professor Clay and Professor Garstang, who became Vice-Presidents, the Rev. Herbert Danby, Senior Kennicott Hebrew Scholar in Oxford, who became Treasurer, and Dr. Nahum Slousch, Professor of New Hebrew Literature in the Sorbonne, who became Secretary. The first number of the Journal, which was printed at the Nile Mission Press in Cairo, contains the proceedings of the first regular meeting. Its most valuable article is a translation and interpretation of the 84th Psalm by Dr. John P. PETERS.

Dr. PETERS begins: 'Working on the Psalms over thirty years, I have been more and more impressed with the amount of local colour in them, and the failure of scribes and commentators to note this from lack of personal familiarity with Palestine. My attention was first called to this in connexion with Ps. 89. Verse 13 reads:

> "North and south, Thou hast created them:
> Tabor and Hermon rejoice in Thy name."

'To any one who has travelled in northern Galilee, and had Tabor and Hermon as his landmarks of south and north, this breathes the atmosphere of that country. None could have written it but a Galilæan. So far as I know, however, no commentator has noticed this. Professor Briggs in his commentary in the "International Critical Commentary" series (ii. 257) says: "Tabor and Hermon, the chief mountain peaks of the Holy Land, Tabor commanding the great plain of Esdraelon, and Hermon, the giant of Lebanon, commanding the greater part of the entire land, representatives therefore of the mountains." This is to miss the local force of the allusion entirely. It led Briggs to a false dating of this part of the Psalm, and a false reference of it. He says (233): "The Psalm indicates a period of peace and quietness in which the public worship of Yahweh in the Temple was enjoyed by Israel, and this not until the troubled times of the Restoration were

over, some time subsequent to Nehemiah, when peace and prosperity were enjoyed under the Persian rule of Artaxerxes II. (458–404 B.C.)." Equally vivid are the local allusions in several of the Psalms of the collection entitled "Of the Sons of Korah" (42–49), such as the mention of the land of Jordan and the roaring of its fountain beneath Hermon by Tel Kadi (42); and the river on which the Temple stood (46). A study of the Korah Psalms on the ground forced me to the conclusion that they could only be ascribed to psalmists of the temple of Dan, which I set forth in an article in the Briggs memorial volume.'

---

Then Dr. PETERS passes to the 84th Psalm. He has made a discovery. He has discovered the translation and the meaning of vv.[6-8], verses hitherto untranslatable and unintelligible. We are familiar with the Authorized Version. Dr. PETERS quotes the American Revised Version:

'Blessed is the man whose strength is in thee;
In whose heart are the highways *to Zion.*
Passing through the valley of weeping
They make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength;
Every one of them appeareth before God in Zion.'

---

What did Professor Briggs make of that? He omitted the first half of the sixth verse and took certain liberties with the text of the rest, and then read:

'The highways are in the minds of those who pass on in the vale of weeping.
He maketh it a place of springs; yea, the early rain clotheth it with blessings.
They go on from battlement to battlement in order to appear before God, Yahweh in Zion, Yahweh the God of Hosts.'

---

What does Dr. PETERS make of it? First of all he translates the Hebrew (with one slight change of text) literally:

'Happy the man whose strength is in Thee.
Causeways in the midst of them they have passed over. In the valley of weeping the fountain that they make. Also the pool the leader encircleth.
They go from rampart to rampart. Is seen the God of gods in Zion.'

---

Then he interprets: 'The first clause is a liturgical phrase to be chanted or sung. The remaining phrases are rubrical and describe or prescribe accurately the course of a procession from the western hill, overlooking the Temple area, across the causeway or bridge between the two hills, connecting them, down the lower Tyropoeon valley, past the so-called fountain of Siloam, made by carrying the waters of the Gihon spring into the Tyropoeon valley.'

---

'Then the leader, bending to the right, must swing around the pool of Siloam in a circle, which brings the procession to the southernmost end of the hill of Ophel, and its first scarp. Up this hill they go, from scarp to scarp, where once its various ramparts stood, until the procession reaches the southern gate of the Temple, and appears to God in Zion. The road exactly as here designated exists to-day, and I have traced it step by step, following the directions of this Psalm; and it exists to-day following in its details the rubrics of this Psalm (except only that it does not reach the south gate of the Temple, since there is none) because it is the route ordained by the topography, now as then.'

---

Returning now to the beginning of the Psalm, he asks us to keep the topography in view. 'The ceremony commenced on the western hill, about where the great Jewish synagogues now stand, where the valley separating the two hills is at its narrowest and the western hill rises sharply, so that one looks down thence into the Haram-esh-

Shereef, the old Temple area, across the Tyropoeon. Here was sung the first stanza, as the first sacrifice was offered :—

"How beloved Thine abode, Lord of Hosts!
I have longed, yea, fainted for the courts of the Lord,
With heart and body I raise the joy cry to the God of my life.
The very birds have found a home,
And the swallow a nest where she put her young,
Thine altars, Lord of Hosts,
My king and my God.
(Refrain) Happy they that inhabit Thine house,
That always sing Thy praise!" Selah.'

---

'It is a vivid and beautiful picture of what one sees even to-day as one looks down from that high point into the Temple court beneath and across the valley. Then the procession starts with rhythmic clapping of hands and stamping of staves, as all chant or intone "Happy he whose strength is in Thee," precisely as one may see religious processions marching in Jerusalem to-day, iterating and reiterating some short phrase or phrases, the sound now almost dying away, now swelling into a shout, as new voices join in, or something arouses new zeal or energy. The procession crosses the bridge or causeway connecting the two hills, probably at Robinson's arch just below the Haram area, the natural point for a causeway or bridge, because here the valley is at its narrowest, and then follows the road to the right down the valley just below the walls of David's City, into and through the valley of weeping, and past the fountain which has been made or is being made there. There the leader is to bend to the right, as the road does now, and fetch a circuit about the Pool of Siloam.'

---

Many volumes of theological essays have been published in recent years, by many different Churches and Parties. It was reasonable and right that the Roman Catholic Church also should have its volume. The editor is Father CUTHBERT, O.S.F.C. The title is *God and the Supernatural: A Catholic Statement of the Christian Faith* (Longmans; 15s. net).

---

The central doctrine of theology is the Atonement. It is so in all the Churches. There was a short period in the Church of England when through the influence of Westcott it was eclipsed by the doctrine of the Incarnation. But even the powerful influence of Westcott has not been able to keep the Atonement out of its place. For the Roman Church it is as central as for any, and it is of even greater significance than for most, for it includes the doctrine of the Incarnation.

---

Turn to the article on the Atonement then. The editor is himself the author of it. 'The doctrine of the Atonement,' says Father CUTHBERT, 'in Catholic theology is the doctrine of our Lord's actual coming amongst us.' Yes, that is the breadth of it. In intensity it means that 'there can be no redemption from sin, and consequently no attainment to the supernatural life, except through Christ and by the grace of His redemptive work; no sin can be forgiven except it be forgiven in and through Him; no divine grace can come to us except as the fruit of Christ's atoning life and death. Christ is our salvation: not merely in the relative sense in which we speak of ordinary men being the salvation of their erring brothers, but in the absolute sense of one who is the very principle and source of our redemption, and apart from whom there can in truth be no salvation.'

---

'Further, the Church teaches that Christ wrought our redemption by taking the world's sin upon Himself and in His own Person suffering the consequences of sin, making Himself a sacrifice, and in His self-sacrifice reconciling our human nature with God. Our redemption is won at the cost of our Lord's own self-sacrifice for us. By His suffering and death we are saved.'

That is the doctrine of the Roman Church. Father CUTHBERT first states and then defends it. We have perhaps a feeling that he cannot help himself. Right or wrong, there the doctrine is. The Church says so, and he must make the best of it. We may feel that, but we soon get over the feeling. This man has made the doctrine of the Church his own. If he defends, he defends that which he thoroughly believes in.

---

He opens at once on the moral objection. We know it well. If a man has sinned it is immoral to allow any one else to suffer for his sin. What is his answer? 'In Catholic teaching,' he says, 'Christ's atonement in no way relieves any man from the full moral responsibility for his own sinful acts nor from the necessity of making good, as far as he can, the evil he has done. The Divine Atonement is indeed a necessary pre-condition for the sinner's restoration to holiness of life and union with God: if Christ had not atoned for us, none could be saved. His atonement, moreover, has merited for us that divine grace which alone enables us to do our part in the work of our redemption. In taking the burden of our sin upon Himself He did in fact redeem us; our redemption is wrought in His suffering and death. And yet, none of us can be saved except we repent and have at least the will to make such reparation as we can for the sin committed. The moral responsibility for our own act, and consequently our duty to make reparation for the ill we have done, remains intact: and our co-operation with Christ in His atonement is as necessary to our salvation as is His redeeming work for us.'

---

But this leads us directly into the one amazing misapprehension in the article. Notice the statement: 'our co-operation with Christ in His atonement is as necessary to our salvation as is His redeeming work for us.' We agree. We all agree. But how do we co-operate? Father CUTHBERT does not deliberately tell us. But as he proceeds we discover that it is by repentance and a better life. There is not one word in the whole article about that mighty means of our co-operation which is called Faith.

---

It is true, the word occurs. It occurs two or three times in the phrase 'faith and obedience to the divine will.' But that is not Faith. And it is not by accident that it does not occur oftener. Clearly Father CUTHBERT is afraid of it. For when he quotes that central passage on the power and place of faith in the doctrine of the Atonement: 'Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me,' he stops short when he has quoted the first part of it.

---

More than that, he blames the Protestant Church for playing into the hands of the moral objector. 'In fact,' he says, 'it was just this insistence of Catholic doctrine upon our moral responsibility for our own sinful acts and their consequences, within the divine scheme of redemption, which was at the root of the difference between the Catholic Church and the Protestant reformers. Luther's scheme of the Divine Atonement had no place for that active co-operation with Christ in our redemption, wherein Catholic teaching preserves intact in the fullest measure man's self-responsibility.'

---

Now the amazing thing about that statement is that it comes, not from an ignorant and prejudiced writer, but from one of the ablest and fairest-minded of Roman Catholic theologians. One who visited Rome recently and saw men and women still slowly climbing the Scala Santa on their knees, remarked that for those at least Luther had lived in vain. Clearly he has lived in vain for more than those. It may even be worse than in vain. For he seems to have driven learned theologians into such a dread of his doctrine as has blinded them to the place of Faith in the whole range of the New Testatment.

---

Our greatest danger to-day is without doubt

acquiescence in a narrow theology. It is a danger of acquiescence. For it comes from within the Church, not from without. The Rev. James Black, beginning his ministry in St. George's United Free Church in Edinburgh, expressed it well. He spoke of 'the foes within the Church who would wreck the Church of Christ by a narrow and tied and limited evangel, so narrow that the average healthy young man could not get both feet on it.'

---

Both feet! Yes, that is necessary. The Gospel we preach is not the Christian Gospel unless young and old, healthy and unhealthy, can get both feet on it. Having read the report of Mr. Black's sermon in the newspaper, we turned to a volume which had just come in—a volume of sermons, the volume of a powerful preacher, George Herbert AITKEN, late Rector of Lambeth—and it seemed as if it had been put into our hands for illustration.

---

There is a Memoir of Mr. Aitken, written by Canon V. F. STORR and others who knew him. Two things are asserted in it. One that the Rector of Lambeth had such a grip of the great truths of the Gospel—the Divinity of our Lord, His Atonement for our sins, His Resurrection from the dead—that he based all his preaching upon them; the other that he preached Christ as the Redeemer of all the world and all the things that are in it. And the Sermons which follow the Memoir prove that that assertion is true.

---

First, then, our evangel is too narrow if it denies or ignores the supernatural facts on which Christianity is founded. That was not Mr. AITKEN'S evangel. He believed in the Deity of our Lord; he believed in His Atonement for sin; he believed in His Resurrection from the dead. Take one paragraph from the second sermon. The text is, 'He saved others; himself he cannot save' (Mt $27^{42}$): 'Think for a moment what that means. They had so forgotten what God is like that, when they met the Son of God face to face, they had no eyes by which to see Him. They had so forgotten the truth of God's nature that, when they spoke it with their lips, they spoke it only in bitterest mockery. They had so ceased to know what sin means, and righteousness, that they could stand by while the awful struggle was fought out: God's love agonizing for man's salvation—that struggle at which the sun was veiled and the earth shuddered, that struggle the story of which has transformed the world; and yet all they could find to say was, "If Thou art the Son of God, come down from the cross; save Thyself, deny Thine own nature, and we will believe."'

---

But our Gospel is too narrow if we do not take an interest in our fellow-men and in all that concerns them. Of Mr. Aitken, Canon STORR says: 'Few men can have studied *The Times* as he did. He did this that he might keep abreast with everything that was going on, whether in the labour world, or in home politics, or abroad, or in ecclesiastical circles. Religion for him was something which should colour and inspire all life. He would barely recognize the antithesis of sacred and secular. He used often to quote George Herbert's words:

"A servant with this clause
Makes drudgery divine."

No task, no human interest, no activity which was not morally wrong could lie outside the scope of Christianity. Aitken wished to see the whole range of life Christianized.'

---

Turn to the Sermons. 'It is not only ambulance work we are sent to do, but everything that helps and raises and dignifies human life everywhere, all that constructive work, which helps character and dispels ignorance and increases the sense of brotherhood, every clearer conception gained of the ideal of manhood and of womanhood, is a victory won for the Kingdom of Love, whatever price we pay for it. And notice, as we do this in memory of Christ, not only do we raise our personality to its height, but we are making all the suffering of the world eager, as God meant it to be,

to feed the flame of love. "The whole creation groaneth and travaileth together in pain until now." But "Suppose for a moment" (I am quoting Professor Nettleship) "that all living beings felt permanently and universally to each other as they do now occasionally to those whom they love best. It would follow that all the pain in the world would be swallowed up in the joy of doing good." And as we realize how broad is this Gospel of the Redemption, we know that within the terms of the great commission stand all those who, because God has sent them, have worked in whatever way was open to them for the welfare of mankind.

"Thronging through the cloud-rift, whose are they, the faces
Faint-revealed yet sure-divined, the famous ones of old?
. . . . . .
Each of them heard clang God's 'Come!' and each was coming;
Soldiers all to forward-face, not sneaks to lag behind!"
. . . . . .

Side by side we see them, the men of the past, and the men and women who in that same spirit of self-surrender are doing God's work, each in his appointed place, now in this present day.

"Then the cloud-rift broadens, spanning earth that's under,
Wide our world displays its worth, man's strife and strife's success,
All the good and beauty, wonder crowning wonder,
Till my heart and soul applaud perfection, nothing less."'

---

Canon B. H. STREETER, who has edited much valuable literature, never edited anything more intellectually or spiritually moving than that which he calls *The Sadhu* (Macmillan; 8s. 6d. net).

---

*The Sadhu*, according to its sub-title, is 'A Study in Mysticism and Practical Religion.' It is an account of the life and faith of Sundar Singh, that Indian saint who made so sudden and so serious an impression upon his fellow-Christians in this country when he visited it in 1920. In the understanding of Sadhu Sundar Singh's Christian teaching, and in the writing of this book, Canon STREETER has been assisted by Mr. A. J. APPASAMY, a native of India, who has studied theology in America, and is now a Fellow of Hartford Theological Seminary. It is enough to say at once that the book is of utmost value for the Christian teacher, so many and so Eastern are the illustrations it contains, and of the deepest interest to all men, so real and so refreshing is the personality it portrays—it is enough to say that and to pass to what is central in it and in the Sadhu's doctrine.

---

The central fact of the Sadhu's teaching, and so of this book, is the experience he has had and still has of visions. Now it is very easy—as Canon STREETER says, and 'as the history of Theosophy and Spiritualism, ancient and modern, shows—for people of a certain temperament consciously or accidentally to acquire the art of slipping into a trance-state and then seeing Visions full of curious information on the nature of the Universe, spheres of existence, the life to come. But the form of such Visions, at any rate in the main, comes from the thoughts and experiences, the tastes and the studies of a man's waking life; the content, that is its intellectual and spiritual quality, will depend on the quality of his own mind. A mind untrained in accurate thought, undisciplined by the moral effort to realise in practical life a stern and noble ideal, will be reflected in visions commonplace, melodramatic or bizarre, their form suggested by its favourite literature or meditation. If the visionary takes these seriously as evidence of a special personal gift of supernatural knowledge, and further if he, or she, has a little circle of admirers whose subtle flattery will encourage still more and more elaborate flights of fancy, then before he knows it he will be well on the way of a rake's progress of intoxicated vanity—soon to be the founder or the hierophant of some esoteric cult.'

Canon STREETER is therefore suspicious of dreams and visions. And not for that reason only. 'Modern medical Psychology has proved' that the dream life is the expression of thoughts and emotions which have penetrated into the subconscious regions of the mind. Some dreams may be the expression of thoughts and emotions connected with the higher interests of the conscious self, which have penetrated deep into the subconscious. But dreams often tell a different tale. In our waking hours the tiger and the ape are more or less held in check by conscience, training, social convention. But dreams are the holiday-time for the egoist, the sensualist or the craven that lives in most of us. The mechanism of dream symbolism enables these hidden passions, while finding expression for themselves, to disguise their true nature from conscious recognition. And this disguise is habitually effected with an ingenuity and a cunning which no one who has not studied long and carefully the recent researches of Psychology would regard as credible. So long as we regard dreams as merely dreams this does not matter. Indeed it is probable that dreams are often a kind of safety valve of the greatest value, enabling the personality to rid itself in harmless fantasies of passion which, without such outlet, would too insistently demand expression in word or act in waking life. But if we regard them as channels of revelation the case is altered.'

---

And so the significance is that, in the case of Sadhu Sundar Singh, Canon STREETER, against all his experience, teaching, and temperament, does regard the vision as a channel of revelation. Four features characterize the Sadhu's Visions and give them reality.

---

First, 'the Sadhu does not in Ecstasy either travel from place to place himself, visiting Hell in person, for instance, nor does he see a series of vividly dramatic pictures of which the interpretation is either obvious at once or is given by an angel interpreter. One might say, indeed, that he has only a single Vision—the Third Heaven—a Vision evidently including within itself an inexhaustible variety yet always essentially the same. The information and ideas which are communicated to him in Ecstasy are not presented as separate visions but rather as verbal communications from different spirits whom he meets on different occasions within the circuit, so to speak, of the one great constant Vision.'

---

'Secondly, the Sadhu is far more concerned than are the Apocalyptic writers to affirm and reaffirm the ineffable character of his experience—the words are words but they are neither heard nor spoken, the sights are seen and yet not as if with eyes. "There is no language which will express the things which I see and hear in the spiritual world; I am like a dumb man who can taste and enjoy the sweets that are given him, but cannot express or explain it to others." He is not only aware, but is urgent to insist, that the sights and words he reports are but a shadowy reflexion of the reality—in other words, that they are essentially symbolic.'

---

'Thirdly, Ecstasy to him is not, he says, a dream state—by which he means a state in which haphazard disconnected scenes and events pass meaninglessly by—but a waking state, a state of concentrated capacity of thought, of clearer and more continuous thought than he is capable of in ordinary life. The fact that in Ecstasy he can be so unconscious of external things as not to feel, for instance, the sting of hornets, confirms this statement. From sleep one can be easily awakened; but his Ecstasy is evidently, in its psychological aspect, a state of what is called "temporary dissociation," and it is one characterised by intense concentration of thought and emotion.'

---

With this experience Canon STREETER compares the experience of Wordsworth. The reference is to the 'Lines on Tintern Abbey,' lines which are well known, but 'not equally, perhaps, well understood, in which he speaks of an appar-

ently frequent and highly valued experience of his own in language every word of which might have been used by the Sadhu to describe his Ecstasy:

> . . . another gift,
> Of aspect more sublime; that blessed mood,
> In which the burden of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world,
> Is lightened: that serene and blessed mood,
> In which the affections gently lead us on,
> Until, the breath of this corporeal frame
> And even the motion of our human blood
> Almost suspended, we are laid asleep
> In body, and become a living soul:
> While with an eye made quiet by the power
> Of harmony, and the deep power of joy,
> We see into the life of things.'

---

The fourth and most significant feature of the Sadhu's experience is that his 'concentration of thought and emotion is consummated in Visions in which in the centre of the picture there is always Christ. Always as a dominant impression is the consciousness of being with Christ and of receiving from Him enhancement of insight, vitality and power. Not only are thought and feeling intense, but all along the whole being is focussed on the concept of the Living and Eternal Christ.'

---

Whereupon, when he has discussed the question of *form* as against *content*, Canon STREETER concludes: 'The Visions are of value, not because they are visions, but because they are the Sadhu's visions; and that, not merely because the Sadhu has an intuitive genius for things religious and is a man of prayer, but because in thought, word, and deed he has lived a consistent life which has developed in him a personality completely unified; and, lastly, not even because of this alone, but because they are the visions of the Sadhu in deep conscious communion with his Lord.' 'The Sadhu has led a life of thought and prayer and of willing suffering for Christ's sake, which has remoulded him to the very depths of heart and soul; in him subconscious and conscious alike have become completely consecrated to the Master; in him the tiger and the ape are all but subjugated; yet more important, even in ecstatic trance, mind and soul are still directed wholly upon Christ, so that with him the mechanism of thought and of expression is Christ-controlled in Ecstasy as it is in normal life.'

# The Prologue to the Fourth Gospel.

By the Reverend Cecil Cryer, M.A., sometime Theological Lecturer at St. David's College, Lampeter.

It is proposed to show that the Prologue to the Fourth Gospel embodies a poem or hymn of a Hebraic type on the Logos, written by the author of the Gospel and prefixed by him as an introduction to the narrative proper. It will be seen that vv.$^{1-5. 9-14. 16-18}$ fall into a series of *tristiches* ($\alpha$) and *distiches* ($\beta$), while vv.$^{6-8}$ and v.$^{15}$ are in prose narrative. It will be argued also that vv.$^{6-8}$ and v.$^{12d}$ were added by the author when incorporating the poem into the Gospel, while v.$^{13c}$ and v.$^{15}$ are marginal glosses which have been absorbed into the text. In order to bring its structure into clear relief, the poem is set out as a connected whole, while the additions are placed underneath, those from the author's hand being enclosed in square, and those from other sources in curved, brackets.

1. *Structure of* vv.$^{1-18}$.

a. 1. The Logos was in the beginning,
And the Logos was with God,
And the Logos was God.

*α.* 2, 3. He was with God in the beginning,
Through Him all things came into being,
And apart from Him no thing came into being.

*β.* 4. That which has come into being was, in Him, life,[1]
And the life was the light of men.

*β.* 5. And the light shines in the darkness,
But the darkness mastered it not.[2]

*α.* 9. It was the true light
—Which enlightens every man—
Coming into the world.

*α.* 10. He was in the world,
And the world came into being through Him,
But the world knew Him not.

*β.* 11. He came to what was His,
But His own people received Him not.

*α.* 12. But as many as received Him,
To them He gave the right,
To become children of God:[3]

*α.* 13. Who, not from human blood,
Nor from the will of the flesh,[4]
But from God, have been born.

*β.* 14. (1) And the Logos became flesh,
And tabernacled among us.

*α.* 14. (2) And we beheld His glory,
A glory as of the only begotten from the Father,
Full of grace and truth.[5]

*α.* 16. For from His fulness,
All we have received,
Even grace after grace.

*β.* 17. For the Law was given through Moses,
Grace and Truth came through Jesus Christ.[6]

*α.* 18. No one has ever seen God.
The only begotten divine One, who is in the bosom of the Father,
He has made Him plain.

This hymn is characterized throughout by continuity of structure and of thought. Its style is terse and declaratory. It sets forth, without comment or qualification, a series of statements which are organically linked together. Moreover, the sequence of tristiches and distiches observes a certain symmetry of arrangement. Their order is as follows: *α. α. β. β.* : *α. α. β.* : *α. α. β.* : *α. α. β.* : *α.*

Of the *distiches*, vv.[4. 14(1)] are in simple parallelism: vv.[5. 11. 17] are in antithetical parallelism.

Of the *tristiches*, (*a*) vv.[1. 9. 12. 14(2). 16] exhibit a simple parallelism.

(*b*) In vv.[2. 3. 10. 13], the *third* member of each is in antithetical parallelism with the *first* and *second* members, which are in simple parallelism with each other.

(*c*) In v.[18], the *first* member is in antithetical parallelism with the *second* and *third*, which are in simple parallelism with each other.

vv.[6-8] and v.[15] clearly interrupt the direct development of thought in this hymn. v.[9] speaks of τὸ φῶς τὸ ἀληθινόν and thus harks back to v.[5], καὶ τὸ φῶς ἐν τ. σκοτίᾳ φαίνει, just as in v.[16] ἐκ τ. πληρώματος harks back to v.[14] πλήρης χάριτος κ. ἀληθείας. Hence, so far as the Prologue is concerned, vv.[6-8] and v.[15] are of the nature of parentheses. This fact *of itself* is not conclusive against the presence of these verses in the original draft of the hymn, though it raises doubt of their having so been. But when to this fact we add the further one that these verses are pure prose standing in the midst of a hymn which shows its Hebraic character in being written in stanzas of distiches or

[1] See Inge, art. 'Logos,' Hastings' *E.R.E.* viii. p. 136, col. 2.

[2] [vv.[6-8]. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light.]

[3] [v.[12d]. *Even* to them that believe on His name.]

[4] (v.[13c]. Nor from the will of man.)

[5] (v.[15]. John beareth witness of Him, and cried, saying—this was he that said—He that cometh after me is become before me: for He was before me.)

[6] Nestle (*Text. Crit. N.T.* p. 285) says that, according to early testimony, v.[17] once ran: 'The Law was given by Moses, but its truth came by Jesus.' This would give a terser and more evenly balanced distich. Nestle refers to Zahn, *Forsch.* i. 121, 248.

tristiches, each stanza exhibiting a more or less complete *parallelism* within itself, but no consistent system of beats or stresses, then the essential difference between vv.[6-8] and v.[15] and the hymn itself becomes clear. They are not only parenthetic but prosaic, and they cannot be given a parallelistic character save by a *tour de force*.

2. *The Nature of the Additions.*

(*a*) vv.[6-8]. The following evidence shows the close kinship of these verses with the Gospel.

v.[6]. ἀπεσταλμένος, cf. $3^{28}$ $9^{7}$: παρὰ θεοῦ, cf. $9^{16.\ 33}$: ὄνομα αὐτῷ Ἰωάνης. For this Hebraism, cf. $3^{1}$ $18^{10}$.

v.[7]. For εἰς used purposively with ἔρχεσθαι, as here, cf. $9^{39}$ $18^{37}$: ἵνα . . . ἵνα. For this double use of ἵνα, in which the second clause gives a more particular meaning to the purpose expressed in the first, cf. $15^{16}$ $17^{21.\ 23}$ $20^{31}$ (ἵνα . . . καὶ ἵνα): μαρτυρεῖν περί occurs 18 times in Jn. (and once in v.[15]).

v.[8]. οὐκ ἦν . .. . ἀλλ' ἵνα. For this broken sequence, wherein the protasis is suppressed or to be supplied from an earlier sentence, cf. $9^{3}$ $13^{18}$ $14^{31}$.

The author introduces vv.[6-8] in order to set the Baptist in correct perspective as the fore-runner who, prior to the external manifestation of the Logos, announced His immediate advent and sought to rouse belief in Him. This statement of the Baptist's relation to the Logos is fully worked out in $1^{19-36}$ $3^{26-30}$ $5^{33-36}$.

(*b*) v.[12d]. τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. This clause states the condition on which the new sonship is bestowed. But, (1) αὐτοῖς has already been defined by ὅσοι δὲ ἔλαβον αὐτόν. (2) The clause makes the passage cumbrous, over-weighted, and out of accord with the prevailing conciseness of the style. (3) By its exclusion, τέκνα θεοῦ γενέσθαι connects itself smoothly and directly with οἱ οὐκ ἐξ αἱμάτων κ.τ.λ., which define the nature of the new sonship. (See next note.) This clause is then, probably, an amplificatory insertion by the author. For πιστεύειν εἰς τ. ὄνομα, cf. $2^{23}$ $3^{18}$.

(*c*) v.[13c]. οὐδὲ ἐκ θελήματος ἀνδρός. This clause really adds nothing to the ideas involved in ἐξ αἱμάτων and ἐκ θελ. σαρκός, since αἵματα = the physical constituents of life, and θελ. σαρκός = the will or impulse which originates life. And if it be reasonable to hold that the author uses σάρξ in the *same* sense in this verse and in the succeeding one (v.[14]), then ἐκ θελ. σαρκός is virtually one in meaning with ἐκ θελ. ἀνδρός. Moreover, the fact that, except for ἀνδρός, the clause is verbally identical with the preceding one suggests that it is an explanation of or alternative for it. It is a fanciful exegesis which discerns a *scala perfectionis* in this verse, *e.g.* nature, instinct, reason, God. θελ. ἀνδρός cannot be held to mark a stage in advance of θελ. σαρκός, because (1) the word θέλημα, which means the act of a rational will, is predicated of both, and (2) the true distinction lies not between σάρξ and ἀνήρ, but between σάρξ and πνεῦμα, cf. Jn $3^{6}$ $6^{63}$ and Ro $8^{3-9}$.

ἐκ θελ. σαρκός amounts practically to an intensification of ἐξ αἱμάτων, and ἐκ θελ. ἀνδρός is an explanation of the former. The tristich contrasts simply natural birth with spiritual birth—as in Jn $3^{6}$.

Now, an early Latin reading (b. Cod. Veron.), *qui . . . natus est* (οἳ . . . ἐγγενήθησαν) refers the whole context to the Incarnation. On this reading, Nestle (*Text. Crit. N.T.*, p. 285) says: '. . . but this reading did not originate in Latin soil, for Justin presupposes it and Irenæus constantly applies the passage to the Incarnation, while the Valentinians who had the usual text were accused by Tertullian of falsification. And it is not proved that the two last-mentioned used anything but a Greek bible.'[1] Zahn, indeed, argues[2] that *qui . . . natus est* represents the original text and refers the whole verse to the Incarnation, and, more particularly, to the Virgin Birth. He remarks that the connexion of v.[13] with v.[12] is very hard. (See previous note on v.[12d].) 'For, *not the definition of the faith in the name of Christ*, which forms the close of v.[12], but *the definition of the quality of being a child of God* is what is determined by v.[13].' (Italics ours.) This strengthens our contention that τοῖς πιστ. εἰς τ. ὄνομα αὐτοῦ is an explanatory addition which disturbs the connexion of vv.[12. 13]. We conclude that οὐδὲ . . . ἀνδρός is a later insertion which may owe its origin to dogmatic questions about the Person of Christ, founded on a Greek text which, like Cod. Veron., had a singular verb.

(*d*) v.[15]. It may be observed that (1) the verse violently interrupts the thought-sequence of vv.[14. 16]: (2) the *Perfect* κέκραγεν occurs only here. Jn. uses the *Aorist*, cf. $7^{28.\ 37}$ $12^{44}$.

[1] Cf. Sanday, *Gospels in Second Century*, p. 334.

[2] In Orr, *Virgin Birth*, pp. 271–272.

(3) The parenthesis, οὗτος ἦν ὁ εἰπών [ℵ[a]B*C*] looks like a faulty reminiscence of οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον in v.[30], and has been corrected to οὗτος ἦν ὃν εἶπον by ℵ[cb]AB[3]DL, etc., in order to bring it into line with v.[30]. If the phrase were due to our author, we should expect ἐστιν rather than ἦν, which makes the passage read like a reminiscent note on the part of an annotator. (4) The Gospel affords no parallel for such a redundancy as λέγων—οὗτος ἦν ὁ εἰπών. (5) The quotation, and that at so short a distance, of the proclamation in the main narrative (v.[30]) is highly improbable on the part of the author himself, and the phenomenon has no parallel in his writings. Moreover, it looks as if the quotation were made from memory, as v.[15] has ὁ ὀπίσω μου ἐρχόμενος, whereas v.[30] has ὀπίσω μου ἔρχεται ἀνήρ. This verse must, then, be regarded as a marginal gloss.

3. *Relation of the Poem to the Gospel.*

The Gospel forms a commentary on the conceptions stated concisely in the poem, and a series of words—of special and significant content—forms a literary coinage equally current in poem and Gospel alike, *e.g.* ζωή, φῶς, ἀλήθεια, δόξα, κόσμος, σκοτία, σάρξ, γινώσκειν, γεννᾶσθαι. There are, in addition, numerous other literary affinities, which stamp both alike with a common authorship.

Our conclusion from this examination of the text is that vv.[1-5. 9-14] (omitting v.[12d] and v.[13c]) [16-18] form a philosophical poem on the Logos. This poem is an organic unity. Its literary form is moulded by its high theme, which is befittingly presented in terse, clear-cut language. Apart from its close literary affinity with the Gospel, it may be observed that besides the term λόγος (vv.[1. 14]), there are several unique words and phrases, *e.g.* σκηνοῦν, πλήρωμα, the combination of χάρις and ἀλήθεια, μονογενὴς θεός, εἶναι εἰς τὸν κόλπον and ἐξηγεῖσθαι, which, though containing essentially Johannine ideas, are not found in the Gospel, and suggest that the poem was written independently of and some time prior to the Gospel. The employment of these terms was doubtless dictated by the special subject-matter of the poem—hence it is not surprising that they do not recur. Having, then, this material already before him, the author utilized it as a preface which should engage the interest of philosophical readers. In thus adapting it, he inserted the historical notice of the Baptist in vv.[6-8], in order to show the Baptist's exact relation to the Logos—a relation which he is at pains to fix precisely in the narrative. He added also the explanatory note in v.[12d].

v.[13c] and v.[15]—both doubtless marginal glosses originally—owe their place in the text to a process of secondary editing which the Prologue, no less than the Gospel, has undergone: vv.[17. 18] also seem to have experienced some change and expansion, for they do not exhibit the same symmetry and conciseness as marks the bulk of the poem. The N.T. contains one example of the incorporation of a Christological hymn into a new context in 1 Tim. 4[16], which has certain affinities with the Prologue, *e.g.* ἐφανερώθη ἐν σαρκί, ἐπιστεύθη ἐν κόσμῳ, and the reference to δόξα. Examples of the way in which an author adapts already existing materials of his own to a new context are provided by the 'We' sections in Acts (see Hawkins, *Horae Synopticae*, 182–189) and the letters to the Seven Churches in the Apocalypse (see Charles, I.C.C., *Revelation*, i. 43–44).

# Literature.

## *DEMOCRACY.*

Although Great Britain is the most democratic country in the world, the word democracy is not at home there. In America it is altogether at home, and that in spite of the difficulty that one of the two great political parties is called the Democratic Party. Since the War, book after book has been published in America to prove that it was a war on behalf of democracy and that the victory was a victory for democracy. That may be so. There is nowhere at present a desire to dispute it. But it was neither the War nor the victory that suggested to Viscount Bryce the task of writing an account of *Modern Democracies* (Macmillan; 2 vols. 8vo, pp. xxv, 567; x, 757; 50s. net). He had conceived the idea and had travelled in Switzerland and other parts of Europe,

in the United States and Canada, in Spanish America, in Australia and in New Zealand in search of materials, and had completed these journeys before the War began.

What is Democracy? 'The term Democracy,' says Viscount Bryce, 'has in recent years been loosely used to denote sometimes a state of society, sometimes a state of mind, sometimes a quality in manners. It has become encrusted with all sorts of associations attractive or repulsive, ethical or poetical, or even religious. But Democracy really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes. It shows different features in different countries, because the characters and habits of peoples are different; and these features are part of the history of each particular country. But it also shows some features which are everywhere similar, because due to the fact that supreme power rests with the voting multitude.' And then he says: 'It is of the Form of Government as a Form of Government — that is to say, of the features which democracies have in common—that this book treats, describing the phenomena as they appear in their daily working to an observer who is living in the midst of them and watching them, as one standing in a great factory sees the play and hears the clang of the machinery all around him.'

The book, then, is a description of Democracy, its forms, its spirit, its working, and its future prospects in the great democratic countries of the world, that is to say, the countries which have no king to rule directly over them—France, Switzerland, Canada, the United States, Australia, New Zealand. But that description, although it is the body of the book, is not all the book. It is preceded by 'Considerations applicable to democratic government in general,' including chapters on Liberty, Equality, Education, Religion, Party, Local Self-government, Traditions, the People, Public Opinion; and it is followed by a long section of conclusions and observations.

The last section is likely to be read first. It is of most immediate interest. And so great is Lord Bryce's reputation as a trustworthy historian that busy politicians may take his investigations for granted and pass at once to his recommendations. But in doing so they will miss more than they think. For never is Lord Bryce satisfied to set down facts; his own mind is occupied with them all the time, and every sentence has a judgment in it. To show that that is so, and how thoroughly it is so, we shall quote the perfectly simple account of the position held by the French Senate.

'Devotees of the doctrine of absolute popular sovereignty through universal suffrage still demand the abolition of the Senate. It incurs some unpopularity by stifling, or cutting down, Bills which the Chamber lightly passes at the bidding of some section of opinion, and so comes to be denounced as reactionary. But it excites no very general hostility, and is indeed valued by most thoughtful men. It had once the honour of saving the Republic. When in 1888 General Boulanger and his partisans were trying to force a general election of the Chamber likely to result in giving him the support he needed for his grasp at power, the refusal which it became known would proceed from the Senate to any request for a dissolution checkmated the scheme. This service gave the Upper Chamber a claim, not yet forgotten, to the support of good Republicans. Appearances indicate that it will hold its ground; and this appears to be the hope of the most reflective minds in nearly every party. Gambetta, who had rather reluctantly accepted it in 1875, said some years later that a bicameral system was a 'principle constitutif de tout gouvernement parlementaire, et encore, malgré les errements antérieurs, principe constitutif de tout gouvernement démocratique.' Stable in its composition and habits, it forms a counterpoise to the haste and volatility of the more popular Chamber. Its half-century of life has not entirely fulfilled the hopes of those who created it, for the faults of what the French call Parliamentarism have been only mitigated and not restrained. Of the intellectual lights that adorned its earlier years none are left now burning, and those who have replaced them seem less brilliant. There are some who think it might have shown more courage in resisting the rash action of the Chamber, and made itself more representative of the sober and cautious elements in the nation. But the astute statesmen who lead the Senate may be credited with knowing their own business. They prefer the power of frequently securing delay and obtaining compromises to the risks which a bolder attitude of opposition would involve. A stage is provided from which a man kept out of the popular Chamber

by his temperament, or advancing years, or aversion to the methods by which constituencies are captured and held, may address his fellow-citizens, establish a reputation, and serve the people not only by improving the quality of legislation but by discussing large issues with less risk of ruining his prospects than might deter a deputy from trying to stem the tide of temporary passion. Thus most even of persons opposed in theory to a bicameral scheme, as well as all of those who would like the Senate to show more boldness, are agreed in holding that it has justified its existence. Things would have been worse without it.'

What is the outlook for Democracy? Its only danger lies with the backward races. In the Southern States of the North American Union the extinction of negro slavery was followed by what Viscount Bryce calls the over hasty grant of full political as well as private civil rights to the emancipated slaves. 'The suffrage has been gradually withdrawn from the large majority of the coloured people of the South, but a minority are still permitted to vote, and much controversy has arisen as to their moral claim and their fitness.' But that is not all the difficulty. 'It is said, with truth, that knowledge and experience as well as intelligence are needed to fit a people for free self-government. But a still graver defect than the want of experience is the want of the desire for self-government in the mass of the nation. When a people allow an old-established government, like that of the Tsars or the Manchus, to be overthrown, it is because they resent its oppressions or despise its incompetence. But this does not mean that they wish to govern themselves. As a rule, that which the mass of any people desires is not to govern itself but to be well governed. So when free institutions are forced on a people who have not spontaneously called for them, they come as something not only unfamiliar but artificial. They do not naturally and promptly engage popular interest and sympathy, but are regarded with an indifference which lets them fall into the hands of those who seek to use the machinery of government for their own purposes. It is as if one should set a child to drive a motor car. Wherever self-government has worked well, it is because men have fought for it and valued it as a thing they had won for themselves, feeling it to be the true remedy for misgovernment.'

## *BUTE.*

Twenty years have come and gone since the death of *John Patrick, Third Marquess of Bute, K.T.*, and now a Memoir has been written by the Right Rev. Sir David Hunter Blair, Bt., O.S.B. (John Murray; 18s. net). The Memoir is written in faultless taste and faultless style. How sensitive the author is to the purity of language we see on occasion of the quotation of a letter from Sir William Huggins. 'No scientist,' said Sir William, 'could discuss a scientific matter with him without being struck by the clear-sighted way in which he saw into the heart of the matter, and the fairness and patience with which he would weigh and consider it from various points of view'—whereupon there occurs this footnote: 'The eminent astronomer was, of course, himself a man of science rather than a man of letters, and as such must be pardoned the use of the uncouth word "scientist," which disfigures his otherwise eloquent tribute to his friend.'

The taste, we say, is as faultless as the style. After twenty years some biographers would have told tales. There is not a word in this book that could not have been published the day after Lord Bute died. Anglicans may resent the letter in which Mgr. Capel describes Liddon: 'He kept shifting his ground, and slipped away like an eel from every point I raised. To me his mind seems as confused as Pusey's, which is saying much.' Presbyterians may wish that the word 'fanatical' had not been used of Lord Overtoun, especially as he alone of all the Scottish nobles offered generous support to the Marquess of Bute in his 'fantastic' scheme of rebuilding St. Andrews Cathedral. But these are trifles, and bring out the magnanimity of the book as a whole.

The event in Lord Bute's life was his entrance into the Church of Rome. That step was believed at the time to have been taken under the influence of Mgr. Capel. The biographer shows that the current belief was mistaken. No outside influence was necessary. Lord Bute's bent was strongly antiquarian. The things that appealed to him belonged to the past. His religion was not personal. Much as he enjoyed the worship of God, it was the externals of that worship that furnished the enjoyment, not the sinner's sense of pardon, not the mystic's fellowship of the Spirit. He found that which was of most interest to him,

even as a lad, in the Catholic churches of the Continent, and then inevitably in the Roman Church at home. Says his biographer: 'The marvellous roll of her saints, the story of their lives, the record of their miracles, would stir the imagination and kindle the enthusiasm of one who loved to remember, as we have seen, that the blood of pilgrims flowed in his veins, and found one of his greatest joys in visiting the shrines, following in the footsteps, venerating the remains, and verifying the acts of the saints of God in many lands, even in the remotest corners of Christendom.' Neither theology nor morality laid any claims upon him. The infallibility dogma puzzled him and he simply accepted it. Asked his impressions of the city of Rome, he answered: 'Rome is neither so good nor so bad as the extreme people would make it out. It was very edifying, and there was a great deal of piety—more conspicuous, perhaps, among the foreigners than the Romans, but of course that was to be expected, as the former came on purpose. The sanctuaries of Rome are very precious, especially the Holy Reliques and the graves of the Martyrs, and I love them very much.'

Lord Bute had the antiquarian's mind and the antiquarian's memory. In appearance (especially in his robes as Mayor of Cardiff) strikingly like Lord Acton, he was like him also in the number and orderliness of the facts which he held in his memory. But, unlike Acton, he did much writing in his lifetime—so much as to be amazing even in these days of productiveness, when it is remembered that he had vast estates to administer and administered them, that he restored many ancient buildings and gave incessant personal attention to their restoration, that he was Mayor of Cardiff and Rector of St. Andrews University, and in both offices spent time and thought beyond anything that could reasonably have been expected of him, and that he was acting editor as well as proprietor for many years of *The Scottish Review*.

His greatest literary work was the translation into English of the Roman Breviary. It seems to have been well done, but failed to find a place for itself. Who but liturgic scholars wanted the Breviary in English? 'In a certain number of Anglican communities, especially in the United States, it was brought into use as the regular office-book.' But after being adopted it had sometimes, it seems, to be set aside. 'A tale (possibly *ben trovato*) in this connection was told of a certain nun, a blonde of very homely appearance, whose intonation in choir of the antiphon, "I am black but comely," provoked such unseemly giggles in the community, that the Superior promptly ordered the English Breviary to be discarded, and the Latin one adopted in its place.'

Towards the end of life Lord Bute occupied himself in psychical research. 'A friend ventured to ask him, not very long before his death, if he grudged the many hours he had devoted to these recondite investigations. He replied emphatically in the negative, adding after a pause: "I cannot conceive any Christian, or, indeed, any believer in life after death, *not* being painfully and deeply interested in such questions. For my own part, I have never doubted that there is permitted at times a real communication between the dead and the living, but I am bound to say that I have never personally had any first-hand evidence of such communication which I could call absolutely convincing."'

---

## *HUMAN NATURE.*

Professor J. B. Baillie of Aberdeen University has written a most interesting book and called it *Studies in Human Nature* (Bell; 15s. net). For sheer interest—interest of style as well as of subject—nothing that he has written before can touch it. His subjects are: Anthropomorphism and Truth, the Realistic Character of Knowledge, Certain Non-logical Factors in the Process of Knowledge, The Nature of Memory-Knowledge, The Function of Emotion in the Consciousness of the Real, The Significance of Philosophical Scepticism, The Place of Philosophy in Human Nature, Science and the Humanities, Laughter and Tears: the Sense of Incongruity. Some of them seem metaphysical enough, but they are all treated humanly. And never to our knowledge has Professor Baillie let his own inner life become known as in this book. Thus on our knowledge of God: 'Man's relation to God must be established in terms of feeling, will, and knowledge, in terms of beauty, love, and truth together, through all the channels of his mental life in short, and not by any one of them alone. Hence it is that men approach God through feeling, through practical action, and through cognitive processes alternately, or by arbitrarily selecting one as their primary channel;

they never suppose that one by itself is enough for the fulfilment they seek through conscious communion with such a Being. Hence, too, the current use of "faith," either in addition to, or in distinction from, knowledge, as the principle of union with the Divine Being. And hence indirectly the failure of all attempts to interpret God's Being in terms of mere knowledge.'

A striking chapter deals with 'The Function of Emotion.' It is refreshing to hear a Professor in the University of Aberdeen say: 'There are those who regard emotion as a frame of mind which should be distrusted, or controlled, or even suppressed altogether. Emotion, it is held, gives a misleading direction to the individual's life, turning him away from the "truth about" the real or the "true nature" of the real. These views rest on a prejudice on the one hand, and on an incorrect conception of the operation of emotion on the other. The prejudice is that of intellectualism. It is maintained that man's nature is at its best, is fully human, when he brings into play his reasoning powers. Emotion being non-rational is held to be irrational, or to lead to paths which are irrational. The explicitly intelligent or intelligible is considered the highest, and emotion but a hindrance to the attainment of the intelligible. Even when emotion is admitted to a place in the economy of human nature, it is looked on as a lower level of human nature, only permissible in default of the guidance of thought, to be transcended or transmuted if and when the level of thought is attained. This intellectualistic prejudice is fostered and encouraged by the whole trend of academic culture, and is probably traceable in the long run to the influence of Greek ideals of human life on Western scholastic institutions. Schools and universities are exclusively concerned with the development of intellectual interest in and control over the real world. For them knowledge and only knowledge is power, meaning by knowledge the intellectual articulation of the real. Such a prejudice runs directly counter to the history and the essential conditions of man's life.'

## *THE LABOUR CLAUSES.*

An enlightening and in our judgment extremely useful book has been written by Mr. Archibald Chisholm, M.A., and called *Labour's Magna Charta* (Longmans; 8s. 6d. net). It is 'a Critical Study of the Labour Clauses of the Peace Treaty and of the Draft Conventions and Recommendations of the Washington International Labour Conference.'

There is no attempt made to 'write up' the subject: Mr. Chisholm's style is almost prosaic in its sincerity. But only a few pages are required to give the reader a sense of being in the hands of one who has mastered his subject. Few even of those who are the leaders of the people in thought and impulse have taken the trouble to study these labour clauses; few of the multitude have even read them. Yet there they stand in Mr. Chisholm's interpretation as what he rightly calls them, the Magna Charta of the working man.

To read the book is to realize the magnitude, the complexity, and the far-reaching significance of the questions which came up for solution before the Peace Conference. Mr. Chisholm is certainly no panegyrist. He calls himself and is a critic. Yet he cannot prevent us from recognizing the greatness of the men through whom these decisions came to birth and entered on their career of blessing. Certainly they are not altogether consistent. In his very first chapter Mr. Chisholm deals with the Reservations that were accepted. There was reservation in respect of the Freedom of the Seas, a reservation to which Germany by the mouth of Count Hertling strongly objected: 'It would be of very great importance to the freedom of navigation in future if strongly fortified naval bases on the international trade routes, such as England maintains at Gibraltar, Aden, Hong-Kong, and in the Falkland Islands, and many other places, could be given up.' There was reservation in respect of the operation of the Monroe Doctrine: 'The American representatives were perfectly definite in their insistence that the Monroe doctrine could not be given up, and in the Peace Treaty we find it stated that nothing therein contained is "to affect the validity of international engagements, such as Treaties of Arbitration or regional understandings like the Monroe doctrine." Yet the Monroe doctrine, as Señor Corronza, the titular President of Mexico, pointed out recently, makes the United States "practically controller of foreign policy over Mexico, Brazil and many other parts."' There were reservations in favour of France. 'In the interests of France it was felt that the Austrians must not be allowed to coalesce with their brethren, and so the principle of self-determination was not

applied in their case. While the principle was applied in the case of Finland, Esthonia, Latavia, and Georgia, which were delivered from the Slav power through self-determination, Alsace-Lorraine was given to France without a test. Japan, again, desired to have the terms of a former treaty ratified, and Shantung was placed under Japan without any application of the principle of self-determination; what really happened was that something like a Monroe doctrine was instituted among the nations of the East, Japan leading the Orient, even as America claimed a similar power over the territories adjoining.'

But in spite of all these reservations the Treaty is the Magna Charta, not of Labour only, but of the freedom of the whole world. Study it, study it through this book.

## *THE SOMAL.*

In character, said Richard Burton, the Somal is 'childish and docile, cunning and deficient in judgment, kind and fickle, good-humoured and irascible, warm-hearted and infamous for cruelty and treachery.' And that judgment with all its contradictoriness is true. Major H. Rayne, M.B.E., M.C., has lived for a good many years as a District Commissioner in British Somaliland, and he knows. We know now too. For never was a more revealing book written, with less effort in the writing, than *Sun, Sand and Somals* (Witherby; 12s. 6d. net).

One's first and last surprise is how a civilized and educated citizen of the British Empire, not a missionary, can ever be found to dwell among these fickle and filthy savages. The only light on *that* problem which Major Rayne allows us is this: 'It is hard to explain what a pleasant sensation of exaltation even the most modest of men may feel when seated on a daïs behind a desk, with an inspector of police—who bows every time he is looked at—on his left; an interpreter on his right, who would lick his boots for a rise of pay; a clerk who stands up, and says "Sir" as if he meant it, every time he is spoken to; and a real live savage in front of him who has come to ask for pay, and who is an inferior to whom one can grant favours.'

They are not all fickle—perhaps not all filthy, for they do, the women at any rate, sometimes bathe in the open sea. There is a delightful, quite romantic, story told in one chapter of a Somal, named Mahomed, who became Major Rayne's servant, and by his courage and resource saved his life once from a raging elephant, and then followed him into the Great War and probably saved his life more than once there. 'I have just pictured him as I found him, and, although he is black and I am white, I am proud to call him "friend."'

But there is always the other side—the other side of Islam everywhere: 'In some cases men will spend their day praying, and then rise from their knees to smash in a poor woman's skull—a woman who is within a month of giving birth to a child, and because she refuses to hand over the skin of water she has carried three miles on her back that her small children may drink.'

## *MODERN PHILOSOPHY.*

A refreshingly outspoken and effective history of *Modern Philosophy* has been written by Guido de Ruggiero, and it has been as effectively translated into English by A. Howard Hannay, B.A., and R. G. Collingwood, M.A., F.S.A., Fellow and Lecturer of Pembroke College, Oxford (Allen & Unwin; 16s. net).

De Ruggiero has made up his mind about philosophy and the philosophers, and he expresses it. Of W. K. Clifford, whose 'Lectures and Essays' were edited by Sir Leslie Stephen and Sir Frederick Pollock, he says: 'And finally, with the irresponsibility of a child, fingering precious things of whose value it has no idea, Clifford comes along, and, impressed with the hypothetical character of scientific laws, demands, in order that morality may be raised to the rank of a science, that its laws should be hypothetically formulated: If you desire this, do that. And all this with a kind of puerile air of saying something new, oblivious or ignorant of the fact that one of the greatest achievements of thought at the end of the eighteenth century consisted just in the discovery that morality is not a hypothetical imperative.'

Nor is he much more merciful towards William James: 'Lastly, his book on *Pragmatism* marks the complete decline of his mental faculties, the final impotence of his thought. Here the pragmatist method is represented as a method of avoiding metaphysical discussions, or, better, of solving every problem by caprice. Is the world one or many? It is one if we look at it in one way, many if we look at it in another. Let us say,

then, that it is at the same time one and many, and let us live in peace. Must we decide between theism and materialism? The past does not tell us anything in favour of either the one or the other. Let us look within us. The world of materialism closes in tragedy and gloom: that of theism legitimizes our sublimest hopes. Is this latter in our interest? If so, let us accept it. This is magnificent reasoning; and the whole book is strewn with similar gems of logic. Truth is reduced to an economic fact, a form of wealth, a "property" of our ideas; thought has an exchange value like that of a bank-note which "passes" so long as nobody rejects it; and so on through a series of ineptitudes that bring disgrace on the name of philosophy.'

De Ruggiero's own philosophy is Absolute Idealism. He is a disciple of Croce, and in close agreement with Gentile. Thought is everything. There is nothing external to it or existing beside it. What seems external or additional is simply its own creation. 'The world of thought is actuality, concreteness, search and achievement, aspiration and attainment; this new conception of the world as the world of our struggle and labour must supplant the old conception of the world as a natural whole which is simply the creation of our imagination, arising from the accumulation of our past experiences and the expectation of new experiences.'

## *ARTHUR COLERIDGE.*

*Arthur Coleridge: Reminiscences*, edited by J. A. Fuller-Maitland, with additions by the late F. Warre Cornish, Vice-Provost of Eton, Sir W. Ryland Adkins, M.P., and L. Spencer Holland (Constable; 10s. 6d. net). Thus the memory of an accomplished and much loved man has been preserved to posterity. We know him by his book on Eton—*Eton in the Forties*, and by his contribution to *Tennyson and his Friends*. But he was better than his writings. For one thing he was a singer—fit to take the tenor part with Jenny Lind in great pieces and on great occasions. His daily work was in the Law. He was a Clerk of Assize. His recreation was telling stories. He had that gift, quite unreproducible on paper, in full measure, laughing at his own anecdotes till everybody laughed with him. And they were always wholesome, for he was a man who made an open profession of religion and worshipped God. This is how one of his friends tells over again one of his stories: 'I recall how, one evening, when something came up about the characteristics of rural clerks and sextons, his eye gleamed and he said: "Ah, that is like the Derbyshire man who saw the Judge of Assize when he went to church in state and was much impressed. The following Sunday, it being summer, the Judge strolled out into the country and entered a village church. Morning service had just begun. In his place stood the clerk, who recognized the Judge. How was he to show his respect and knowledge during morning prayer? The *Te Deum* was reached, and he saw his chance. Luckily it was his turn to repeat the versicle, 'We believe that thou shalt come to be our judge,' and suiting the action to the words, he turned to Mr. Justice X and bowed profoundly as he sounded the words 'our judge.' The King's representative was not to be ignored in the National Church."'

Arthur Coleridge was a relative of Samuel Taylor Coleridge, and in the book there are recollections of the poet. There are recollections of others who belonged to that same so famous Ottery St. Mary in Devonshire, Thackeray's Clavering St. Mary. The vicar of Feniton, a village near Ottery, is one: 'He had served in the Peninsular War, and his sermons, headed now and again by some sixteen verses as a text, were the cause of his suspension by the Bishop of Exeter, but his return after three years was a triumph, for he was wonderfully popular with the parishioners. He owned twelve walking-sticks, which he called after the Apostles and used on consecutive days of the week; but his most memorable achievement was a discourse upon Jonah, whose voyage he mapped out with wild infelicity. "Away went the whale, and away went Jonah, down the Persian Gulf, through the Straits of Babel Mandeb, etc.," in fact in any streams, ocean or gulf, that loomed for the moment largest in the preacher's imagination.'

## *THE RELIGIONS OF MANKIND.*

An introduction to the Study of Religion in one volume has been needed. Professor G. F. Moore's book holds the field for the advanced student, but something shorter and simpler was required. The book has, we think, been written by Edmund Davison Soper, Professor of the History of Religion in Northwestern University. The title is

*The Religions of Mankind* (Abingdon Press; 8vo, pp. 344).

There are many tests of a man's ability to write an introduction to the Study of Religion in the world. The first is his knowledge of the facts. And that is another way of saying his knowledge of the literature. For the facts are beyond the power of any man to gather for himself. Who could write on Buddhism alone—Buddhism, which is at least five different religions, and was once six, according to the countries in which it is or has been professed? So far as we can see, Professor Soper confines himself to literature accessible in English. There is no loss in that. All that is really momentous has been translated. The only criticism that is relevant is that he has a natural drawing to American books. This is his list for Greece and Rome:

'GREECE: J. H. Breasted, *Ancient Times* (New York, 1916), Part III, The Greeks. Arthur Fairbanks, *Greek Religion* (New York, 1910). A compact but complete survey. L. R. Farnell, *The Higher Aspects of Greek Religion* (New York, 1912). An illuminating interpretation by one of the leading authorities. George Foot Moore, *History of Religions* (New York, 1913), Vol. I, Chaps. XVII–XX.'

'ROME: J. H. Breasted, *Ancient Times*, Parts IV and V, dealing with Rome and the Roman empire. J. B. Carter, *The Religion of Numa* (New York, 1906). A short but helpful survey of the ancient religion. Franz Cumont, *The Oriental Religions in Roman Paganism* (Chicago, 1911). The best account of the influence of the East. W. Warde Fowler, *The Religious Experience of the Roman People* (London, 1911). The most extended survey in English of the religion to the time of Augustus. George Foot Moore, *History of Religions*, Vol. I, Chaps. XXI, XXII.'

Moore must be accepted always, but Farnell for Greece and Warde Fowler for Rome are the only authorities that are necessary.

Professor Soper does not allow the literature to master him: he uses it well. He rarely quotes verbatim, and never gives another man's style the chance of making patchwork of his own. The book is written throughout in a flowing, captivating English language unspoilt by mannerisms.

But another question is his faith. What attitude does he hold to the fact of religion? What attitude to God? For nothing has proved less productive than the attitude of the outsider. Whatever else you can stand back from and describe truly, you can do no good in religious writing if you are not yourself religious. Professor Soper meets this test also. Try him in Christianity. He even accepts the Resurrection of Jesus from the dead. 'To the utter amazement of his disciples, who had not recovered from the paralyzing effect of their grief and disappointment, Jesus appeared to them so unmistakably that they were convinced that death had not been able to hold its victim and that Jesus was alive. Their new enthusiasm, the founding of the Christian Church on the assurance of the presence of the living Christ, the adoption of the first day of the week as a memorial of the day when Jesus reappeared alive—all these historic facts bear witness to the genuineness of the disciples' testimony that the same Jesus who had journeyed with them, who had died and had been laid away in the tomb, was raised from the dead, their living Master forevermore. They immediately went out to preach "the gospel of the resurrection," and with that the history of the Christian Church was begun.'

There follow sections of excellent wisdom on 'Development of Life and Teaching,' 'The Church and its Expansion,' and 'The Ground of its Appeal.'

---

A third edition has been issued of *A Handbook to Old Testament Hebrew*, by Dr. Samuel G. Green. It is edited by Dr. A. Lukyn Williams (R.T.S.; 18s. net).

---

However little sympathy we may have with the modern methods of filling up that which is lacking in the Bible narrative, it is impossible for us to withhold admiration from so entrancing a story as Mr. George A. Parkinson tells in *David the Chief Scout* (R.T.S.; 3s. 6d. net). It is told in the language of romance, of juvenile romance, the 'thee' and the 'thou,' the 'even so' and 'aha' of that form of literature, well to the front; and that gives it the greater fascination, we do not doubt. But better than that, it is told with a good knowledge of the time and circumstances, and a real insight into the character of the man.

---

Having lately had to make a devotional study of the First Epistle of Peter, we found nothing more

helpful, whether for interpretation (after Hort's commentary came to an end) or for meditation (even with Jowett's volume in our hands) than the volume by the Rev. J. M. E. Ross in Archdeacon Buckland's 'Devotional Commentary.' Mr. Ross, we are glad to see, is the author of *St. Luke* in the same series. The first volume, covering the first eleven chapters, has just been issued (R.T.S.; 5s. net).

---

The Religious Tract Society has published a volume on *Spiritism in Bible Light* (3s. 6d. net), by the Rev. R. B. Jones. It contains much miscellaneous information about mediums and their mischief, and every chapter is headed with a Scripture text. Mr. Jones is inclined to the belief in Satanic influence at spiritistic seances, an unnecessary hypothesis in the face of two well-established facts, mediumistic cleverness and human credulity.

---

Under the title of *The Universality of Christ* the Student Christian Movement has now issued the lectures which Bishop William Temple delivered in Glasgow last January (4s. net). There are four of them, and they hang together—first 'The Comparative Method,' next 'Is a Universal Religion Possible?', thirdly 'Christ the Complete Revelation,' and lastly 'Does Christianity Work?' The living voice is lacking and it is a sore lack. But the lectures will stand careful reading.

---

The Rev. Thomas Torrance, A.B.S., of Chengtu, West China, has discovered that the Decalogue is best understood if it is brought into comparison with the Beatitudes, and that the Beatitudes are not understood at all unless they are compared with the Decalogue. So in *The Beatitudes and the Decalogue* (Skeffingtons; 3s. 6d. net) he brings the two together, and proves that he has made a real discovery.

---

Lightfoot called the Hymn of Cleanthes 'the noblest expression of heathen devotion which Greek literature has preserved to us. Nothing quite so impressive, of its kind, was ever again to appear in pagan history till, nearly half a millenniun later, Stoicism was destined to produce its final and exquisite fruit in the Meditations of the Emperor Marcus Aurelius.' 'The Texts for Students' now include *The Hymn of Cleanthes* (S.P.C.K.; 6d. net), with brief Introduction and Notes by E. H. Blakeney, M.A. The Greek text is given together with a translation.

---

In issuing a translation by Eric E. Yelverton, O.B.E., B.D., of the Handbook of the Church of Sweden, under the title of *The Swedish Rite* (S.P.C.K.; 8s. 6d. net), the publishers say: 'In view of the great importance to Anglican Churchmen of knowing exactly what Intercommunion with the Swedish Church, as recommended by the Lambeth Conference, really entails, the Society for Promoting Christian Knowledge has procured a translation of the new Swedish Prayer Book. From being an academic question, this has now become exceedingly controversial. Mr. Yelverton provides the material for an independent judgment; a companion volume by Dr. Swinstead entitled *The Swedish Church and Ours* is in preparation, and will be published in the summer.'

The Handbook is one of three service books of the Church of Sweden. These are: '(1) the "Handbok," containing orders for the administration of the sacraments, together with forms for morning and evening prayer and the occasional offices. (2) The "Evangeliibok," containing the Collects, Epistles and Gospels for the ecclesiastical year, with additional prayers for use after the sermon at High Mass. (3) The "Psalmbok," containing the Evangeliibok, together with extracts from the Handbok for popular use.' Of these the 'Handbok' is from the liturgical point of view the most interesting.

---

Although it is thirty-six years since Dr. Reginald Lane Poole published his *Illustrations of the History of Medieval Thought and Learning* there is still a demand for the book. But no supply. So a new edition has been issued (S.P.C.K.; 17s. 6d. net).

This second edition does not differ substantially from the first. 'In two chapters only, iv and v, have I made extensive alterations. These were required by the new evidence that has been brought to light concerning Bernard of Chartres, whom I have been compelled to distinguish from Bernard Silvestris, and by the discovery of Abailard's early work *de Trinitate* in 1891. But changes and corrections of less importance have been made throughout the book, and I have added occasional notes referring to works which have appeared since its first publication.'

In the Preface, which is new, Dr. Lane Poole tells the story of the writing of the book. It is an interesting bit of literary biography.

---

An unattractively printed but well illustrated and admirably written book is *The Gospel in Great Pictures*, by the Rev. Fred. A. Rees (Stockwell; 4s. net). It contains many available illustrations.

---

Some of us have worked on the Harmony of the Synoptic Gospels in English, by Ernest De Witt Burton and Edgar Johnson Goodspeed, from the day of its publication, having found it most workable. We shall now be able to use the Greek instead. For *A Harmony of the Synoptic Gospels in Greek*, by the same editors, and differing in no other respect than that the Greek text is substituted for the English translation, has been published at the University of Chicago Press ($3 net).

---

A third edition has been issued by Messrs. Watts of *The Hammurabi Code, and the Sinaitic Legislation*, by Mr. Chilperic Edwards (3s. 6d. net). For this edition the book has been revised and a new preface has been written. In that preface Mr. Edwards says that there are three ways of regarding the connexion between the Code of Hammurabi and the Laws of Moses—(1) there is no connexion; (2) they were derived independently from primitive Semitic sources; or (3) the Mosaic legislation is dependent on the Code. Mr. Edwards goes in for the dependence of Moses on Hammurabi, and is confident enough, though a scholar, to say that 'that view may be considered to have been fully demonstrated and established.'

---

The Mendenhall Lectures are delivered at De Pauw University. The lecturer for 1919 was Dr. John Kelman. The lecturer for 1920 was Mr. Ernest Fremont Tittle. The title of the published volume is *What must the Church do to be Saved?* (Abingdon Press; $1.25 net).

Well, what must the Church do? Six things. (1) 'She must clothe her message in the living language of the present time and no longer conceal it in the antiquated garb of a former day.' (2) She 'must see to it that what she asks men to believe in is something that is alive enough to tempt their wills and to capture their allegiance.' (3) 'The great end that is set before the church is the development, the enrichment, the Christianization of human life. But this great end is frequently lost sight of by people who compose the church. They think of the work of the church, not in terms of human values, but in terms of ecclesiastical values. The first question that leaps into their minds when any new plan is proposed is not, How will this affect the lives of men? but, How will this affect the life of the church?' (4) The Church must be 'not merely a witness to democracy, but an embodiment of democracy.' (5) 'The church must have faith, not only in the improvableness of men, but in the improvableness of man, of human nature, and so, eventually, of human society.' (6) 'In the days to come anything like a narrow, bitter, bigoted denominationalism will be hopelessly out of place.'

When Mr. Tittle has told us what the Church must do to be saved, he proceeds to tell us what she must do after she is saved. She must have a changed conception of God, of sin, of salvation itself, of Jesus Christ, of Christianity, of Life.

---

Messrs. Allen & Unwin have published a 'newly-enlarged and complete' edition of Edward Carpenter's *Civilisation: Its Cause and Cure*, and other Essays (8s. 6d. net). The volume was first published in 1889, more than thirty years ago. Few of us remember anything about its reception then, but Mr. Carpenter has not forgotten. 'As a matter of fact, the first paper—that on Civilisation—was given as a lecture before the Fabian Society, in 1888; and I shall not easily forget the furious attacks which were made upon it on that occasion. The book—published as a whole in 1889—came in for a very similar reception from the press-critics. They slated it to the top of their bent—except in those not unfrequent cases when they ignored it as almost beneath notice.'

It is a great satisfaction to an author to live to see his opinions, flouted at first, pass into commonplaceness. Mr. Carpenter enjoys it: 'To-day (I think we may say) these conclusions are generally admitted as correct; and the views which seemed so hazarded and precarious at the earlier date are now fairly accepted and established.' He gives examples: 'The Atom, which I ventured (to the disgust of my scientific friends) to make fun of 30 years ago, has now exploded of itself as thoroughly as a German "coal-box"; and the fixed Chemical Elements of older days have of late dissolved into protean vapours and emanations, ions and electrons,

impossible to follow through their endless transformations. As to the numerous "Laws of Nature" which in the nineteenth century we were just about to establish for all eternity, it is only with the greatest difficulty that any of these can now be discovered—most of them having got secreted away into the darkness of ancient text-books: where they lead forlorn and sightless existences, like the fish in the caves of Kentucky.'

'In order to corroborate and confirm the first paper in the book an Appendix has now been added containing notes and *data* on the life and customs of many "uncivilised" peoples.'

---

You want to hear of a book for boys which you can unreservedly commend and they will uninterruptedly enjoy? It is *Men of Might*, by A. C. Benson, M.A., and H. F. W. Tatham, M.A. (Arnold; 6s. net). The men are Socrates, Mahomet, St. Bernard, Savonarola, Angelo, Borromeo, Fénelon, Wesley, Washington, Martyn, Arnold, Livingstone, Gordon, and Damien. The writing is good—style even to fascination. There is breadth of vision also, and there is unaffected admiration. The portraits in this edition give vividness to the narrative.

---

While the War was still in progress a Committee was formed in America 'to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the Churches, and to prepare these findings for submission to the Churches.' It was called the Committee on the War and the Religious Outlook. Three Reports have been issued; two are yet to come. The one before us is entitled *The Church and Industrial Reconstruction* (Bell; 3s. 6d. net). It has been prepared mainly by the Rev. Samuel McCrea Cavert of New York, who has acted as secretary.

'The teaching of Jesus about society finds its centre in what He has to say concerning the Kingdom of God.' Accordingly the Report begins with a statement of the principles which are implicit in Jesus' doctrine of the Kingdom. These principles are five in number: 'the supreme worth of personality in the sight of God, the brotherhood of all men as children of one Father, the obligation of service to one's fellows, the law of love as the ruling motive of life, and the duty of faith in God and in humanity.' Each of these principles is explained at length; and then, at greater length, it is shown how industry has departed from them. Thereafter come wise words on the opportunity, first to the Christian, and next to the Church, to recover these principles and make them operative under the conditions of the present day. It is a valuable Report, deserving and repaying careful study.

---

Mr. R. H. Tawney, Fellow of Balliol College, Oxford, is an able and advanced thinker on social life, and an earnest moral reformer. He is also a clear and forcible writer. When he chooses to let himself go he reveals a soul of indignation that can be moved to white heat. 'To one'—this is on the crippling of education for the sake of industry—'to one who thinks calmly over the recent experience of mankind there is something almost unbearable in the reflection that hitherto, outside a small circle of fortunate families, each generation, as its faculties began to flower, has been shovelled like raw material into an economic mill, to be pounded and ground and kneaded into the malleable human pulp out of which national prosperity and power, all the kingdoms of the world and the glory of them, are supposed to be manufactured. In England a new race of nearly 900,000 souls bursts upon us every year; and if, instead of rejuvenating the world, they grind corn for the Philistines and doff bobbins for mill-owners, the responsibility is ours into whose hands the prodigality of nature pours life itself, and who let it slip aimlessly through the fingers that close so greedily on material riches.'

But he rarely lets himself go. In his new book, *The Acquisitive Society* (Bell; 4s. 6d. net), he is restrained and argumentative. He lays down two principles for the right organization of industry, and then throughout the book elucidates and enforces them. 'The first principle is that industry should be subordinated to the community in such a way as to render the best service technically possible, that those who render that service faithfully should be honourably paid, and that those who render no service should not be paid at all, because it is of the essence of a function that it should find its meaning in the satisfaction, not of itself, but of the end which it serves. The second is that its direction and government should be in the hands of persons who are responsible to those who are directed and governed, because it

is the condition of economic freedom that men should not be ruled by an authority which they cannot control.'

A new and revised edition has been published of *Adamnani Vita S. Columbæ*, by J. T. Fowler, M.A., D.C.L., Canon of Durham (Oxford: at the Clarendon Press; 10s. 6d. net). 'Since 1894,' says the author, 'some works of great importance, bearing on the subject, have been published, and of these I have made considerable use. I may mention especially Professor Bury's *Life of St. Patrick* (1905), Mr. Plummer's *Vitæ Sanctorum Hiberniæ* with its invaluable Introduction (1910), and Dr. Gwynn's monumental edition of the *Book of Armagh* (1913). My new edition of *Adamnan* will be substantially the same as the earlier one, but, I venture to think, considerably improved.'

To the pocket edition of the Oxford 'World's Classics' has been added a Tolstoy volume, containing *A Confession and What I Believe* (2s. 6d. net). The translator and editor is Mr. Aylmer Maude. Mr. Maude is as whole-hearted a disciple of Tolstoy as any man alive, but even he finds some contradictory notes necessary. In one note he tells us that he asked Tolstoy, fifteen years after 'What I Believe' was written, if he still held by its translation and interpretation of the Gospels. He 'admitted that, in his anxiety to counteract the bias he detected in the "Orthodox" translation, he had sometimes overstrained the sense too much in a contrary direction, as one engaged on demagnetizing a watch may sometimes expose it to too strong an opposite influence; but he thought his Greek reliable.'

Mr. J. Ramsay Macdonald believes that 'the Conscientious Objector will in time "come into his own."' He says so in an Introduction which he has written to *The Psychology of Conscientious Objection*, by C. Egerton Parry (Daniel; 3s. 6d. net). The book is a plea for the supremacy of conscience. And it is not only an earnest, it is a victorious plea. One thing only is insufficiently emphasized—the necessity of educating the conscience after the mind of Christ. That involves first finding the mind of Christ, and it will not do to say that the mind of Christ is found by the conscience. Neither here nor elsewhere are we allowed to reason in a circle.

Mr. Gilbert T. Sadler, M.A., LL.B., has undertaken to present the world with a religion. It is to be offered in four volumes. The title of the first volume (already published) is *The Inner Meaning of the Four Gospels*. This is 'A Re-interpretation of the Gospels in the light of modern research, and in relation to modern spiritual and social needs.' The title of the second volume (also published already) is *Behind the New Testament*, and is described as a 'Reason for the standpoint in the first book, giving references to ancient documents that lie behind the Gospels and Epistles of the New Testament.' The third volume is just out. It is called *The Infinite in the Finite* (Daniel; 3s. 6d. net). It 'shows that in the depths of our being we *are* the infinite in the finite, and that the spiritual vision which reveals this is best reached through Christianity.' The fourth (yet to come) is to be called *The Social Expression of the Spiritual Life*. It will make 'the constructive application of the spiritual vision to the creation of a new social order, showing that men will live by new powers unveiled partly in Christianity and partly in Western experience.'

The Bishop of London is always up-to-date in his preaching and he is always up-to-date in his publishing. Volume comes after volume, and we can read what the Bishop said about the Reparations Commission or the Irish Elections or the Coal Strike while these matters still fill the newspapers. We can also read the principles which ought to govern us in our attitude to these and all other troubles, and the gospel that is good for their solving. Bishop A. F. Winnington Ingram's newest volume of sermons is called *The Spirit of Peace* (Wells Gardner; 4s. net).

*Why-so Stories* of Birds and Beasts from Folklore and Legend have been gathered by Edwin Gile Rich into a small volume, and have been illustrated by Charles Copeland (Harrap; 1s. 8d. net).

*The Life of Jesus* has been retold from the Gospels for children by Helen Ward Banks and illustrated by Florence Choate and Elizabeth Curtis (Harrap; 5s. net). It is a handsome volume and amazingly cheap. But the children will need some educating to appreciate it. The representation of 'Christ with the woman taken in adultery' is certainly not the Biblical scene.

The writing too is sometimes more than the children will master of themselves. Thus: 'However eager the people were to be healed, the scribes and Pharisees did not want to hear the kingdom of heaven preached, and every miracle that Jesus did in the power of God roused the antagonism of those who thought they were the true custodians of the Jewish religion. Among the enthusiastic crowds who followed Jesus there were even then scribes and Pharisees seeking to find something wrong in this new prophet whose teachings and deeds, unless they were stopped, would soon overthrow their authority.' But perhaps the very object of the book is education.

---

Professor John Dewey of Columbia University was invited to lecture at the Imperial University of Japan in 1919 and went to Tokyo and lectured on *Reconstruction in Philosophy*. The lectures have been published by Messrs. Hodder & Stoughton for the University of London Press (7s. 6d. net).

Professor Dewey had no thought of delivering elementary lectures on Philosophy to the students in the Imperial University. He knew Japan better than that. What he attempted to do was advanced enough. He attempted to describe the changes that had taken place in the study of philosophy during his own lifetime. It is a great enough subject for any body of students to listen to. And undoubtedly Professor Dewey himself felt its greatness.

He strove, he tells us, to be impartial in his treatment of all the systems. But of course he showed that he himself is a pragmatist—and that quite unmistakably.

---

*A Wonderful Morning* (Macmillan; $1.75) is the title of 'an Interpretation of Easter' by Dr. James H. Snowden. It is a beautiful book, outward appearance and inward reality corresponding, and it is enriched with decorations by Maud and Miska Petersham. Dr. Snowden is scholar enough to move about easily among the evidences for the Resurrection, and he is teacher enough to arrange them effectively. He finds four marks of truth in the narratives: first, sobriety in the description; next, competence in the witnesses; third, agreement between them; and fourth, trustworthiness.

---

The title of Mr. G. H. Aitken's volume of Sermons referred to in the Notes of Recent Exposition is *Fellow-Workers with God* (Methuen; 6s. net).

---

'A Gentleman with a Duster' has written another book. He calls it *The Glass of Fashion* (Mills & Boon; 5s. net). It is less sensational than the first book; it is not less effective. There is no satire in it; there is simply moral indignation. And in the case of Colonel Repington at least the indignation is well founded. With Mrs. Asquith one has a feeling of sympathy—she should not have been placed by Colonel Repington's side; he and she are apart as night and day. But the best of the book is its appreciations, and they are just as unreserved as the exposures are.

In the case of Mr. and Mrs. Gladstone (who are taken as examples of a true life lived in the high places of the land) there are revelations made. 'One night as he walked through the London streets with a friend, Gladstone turned back to speak to a prostitute, and presently rejoined his friend with the woman at his side. The friend whispered, "But what will Mrs. Gladstone say if you take this woman home?" He answered, "It is to Mrs. Gladstone I am taking her."

Few people know that Gladstone gave himself with the deepest passion and the highest consecration to the bitter work of rescuing degraded women. This noble passion, which I have reason to know began while he was at Oxford, lasted to the end of his life. The dangers of such work had no terrors for him. Extraordinary gossip floated through the haunts of scandal. Among the base it was whispered, "The heel of Achilles!" Some of his friends would have dissuaded him from labours which almost invited the political spy and the social slanderer to destroy his reputation. But Gladstone could not be turned. Every woman saved by his efforts, every woman restored to womanhood, every woman created anew in faith and purity was a fresh incentive to his zeal. And in this work, as in everything else, Catherine Gladstone was his partner. Mrs. Gladstone and her friend Lady Lothian (this fact, I believe, has never been mentioned till now) went out regularly at night in places like Leicester Square, Coventry Street, and the Haymarket, seeking young girls and carrying them off to homes of rescue.'

---

Books by Andrew Murray are still popular and

still instructive. So we welcome a very small volume entitled *The Secret of the Cross*, published by Messrs. Morgan & Scott (1s. 4d. net).

A series of Daily Study Notes on *The Gospel of Mark* by the Rev. G. Currie Martin, M.A., B.D., has been issued separately through the National Adult School Union (6d.). In eighteen days' study and within forty-five pages a clear understanding is made possible of the leading features of the Second Gospel.

*A Translation of the Treatise Taanith* (On the Public Fasts), from the Palestinian Talmud, has been made by A. W. Greenup, St. John's Hall, Highbury, and has been published at the Palestine House, Hackney, London (6s. 6d. net).

On the subject of *Bishops, Priests, and Deacons*, Mr. W. Hoste, B.A., has published his opinion at some length and with some confidence (Pickering & Inglis; 3s. net). On the subject of *The True Church* he has collected the opinions of others and published them—fifteen opinions by fifteen persons, and he has given his own opinion also (Pickering & Inglis; 3s. net).

# A Theology of Experience.

## AN ADDRESS TO STUDENTS IN DIVINITY.

By the Very Reverend Archibald Henderson, D.D., lately Principal of the United Free Church College, Glasgow.

Every man who enters the Ministry has before him the task of constructing for himself a theology of experience. Of course to endeavour such a task presupposes acceptance of the evidence for the historic truth of the Christianity presented in the New Testament—in the record of the incarnation, life, death, and resurrection of Jesus, and the experience of His apostles as witnesses to Him. It presupposes acceptance of Scripture as, not only the revelation of what Jesus Christ was and did when on earth, but as the means by which He reveals and manifests Himself to the souls of men who desire to know Him. The task may be aided and no doubt is so in the case of those brought up in the society of those whose lives are indubitable witness to Christ living in them; but it is every man's own task. What our Confession sets forth in the well-known words of its first chapter is more briefly put in the Larger Catechism. 'The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts and the scope of the whole, which is to give glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation; but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.' Such an experience alone can enable men to say to-day, 'We have heard for ourselves, and know.' This is the *testimonium spiritus sancti internum* which the early Protestants proclaimed as the way in which a certain persuasion of the truth must be reached by every soul for itself. Calvin, after describing the certainty of knowledge which comes through the teaching of the Spirit,[1] says: 'I state only what every individual of those who believe experiences in himself, save that words come far short of a proper setting-forth of such experience' (*Inst.* I. vii. 5).

It is of such experience I wish to speak as furnishing the material wherewith every one may build up a theology that is in truth his very own. Lest I should be misunderstood, let me point out that I do not in any respect depreciate the powerful evidence to the heavenly service and power of Christianity manifested in the lives of those who have been born of God, which has been effectively

[1] The words of Calvin defining this 'certainty' are:

'Talis ergo est persuasio quae rationes non requirat; talis notitia, cui optima ratio constet, nempe in qua securius constantiusque mens quiescit quam in ullis rationibus; talis denique sensus, qui nisi ex coelesti revelatione nasci nequeat.'

used by apologists from the days of Aristides and Justin to this day. The man who has the witness in himself cannot but become an evidence to others round him. Every living Christian proves a living Christ—and every worldling knows it. To the man himself such an experience is a vital fact; and repeated and accumulated experiences of such direct contact of the soul and the Saviour cannot but build up a theology, a knowledge of God, as by the prolonged intercourse of two souls in intimate fellowship they come to know one another. On His side this is wondrously taught in our Lord's farewell discourse to His apostles as when He said, 'I know mine own, and mine own know me; even as the Father knoweth me, and I know the Father'; on the side of disciples by the writings of apostles, as Paul and John, and the long roll of the fathers and martyrs and saints down to the Christ-filled lives we ourselves have seen and known.

We live in an age of inductive science, and men are impatient of authority claimed for ancient writings. They demand facts, severely tested facts, sufficient to establish what is claimed for them, and which every competently equipped scientist may put to the proof for himself. Let every Christian minister accept the challenge. It is reasonable, and it will be well for the man who demands it if you are prepared to meet his challenge, provided he is prepared on his part honestly to accept the facts you present. But I wish to speak more specially of how good it will be for you to be ready to meet the man of inductive science on his own terms.

In his instructive and charming Gifford Lectures on *The System of Animated Nature*, Professor Arthur Thomson says (vol. i. p. 9): 'The aim of science is to describe natural phenomena and occurrences as exactly as possible, as simply as possible, as completely as possible, as consistently as possible, and always in terms which are communicable and verifiable.'

It is a matter in the first instance of supreme concern for yourselves: that your belief should have the attestation of such practical experience of its power. I certainly do not suggest that acceptance of a Scripture doctrine is to be withheld till some definite *experience* attests it. Every one to whose heart the word of God has, by His Spirit, evidenced itself as His word, receives His teaching therein. But there is our Lord's word, 'If any man willeth to do his will, he shall *know* of the teaching.' That speaks clearly of experience following on the obedience of faith. Nor by experience of the power of truth is meant some startling and unusual event in your spiritual life. It may come so; but rather is it to be looked for in the course of calm meditation on the Word and in the intimacy of prayer. As a well-attested fact such experiences do visit men's souls. In his interesting volume on *Varieties of Religious Experience*, William James says truly: 'The real witness of the Spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated' (p. 238).

It is well, therefore, to be a student of God's Word, with the abiding desire and expectation of such personal experience of the *reality* of what you read, for that means the very presence of Him who speaks. Nothing short of this is promised in our Lord's word, 'If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.' And because this knowledge comes by experience it is limitless as that which is to be known. Not all the creeds and the endless volumes written on the Person of Christ tell as much as the seven brief words of the apostle—Ὁ κύριός μου καὶ ὁ Θεός μου—'My Lord and my God' (Jn $20^{28}$). Every truth of the gospel invites you to explore for yourselves and know its unsearchable riches—tempts you with the promise of a lifelong pleasure. Only thus indeed can any one attain to a satisfying knowledge. Take, for instance, the doctrine of the Atonement. It cannot but be a perplexity to one who seeks to learn it from the writings of men to find such diverse statements, even such contradictory, if not antagonistic, 'theories' and interpretations of it. You don't find these in the Scriptures. There are different views indeed, but there is no controversy or contradiction there, though it is written of now from one aspect, and again, as the writer's purpose demands, from another: now to manifest the love which purposed and performed, and again to demonstrate the righteousness it fulfilled, the guilt it expiates, the bondage it breaks. Experience will preserve most men from one-sided views, for at one time the guilt-troubled conscience will ask how God can be just and justify the ungodly; and again the heart will long to rejoice in the assurance

of God's love to it. So Newton says in one hymn:

I saw one hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me,
As near His cross I stood.

Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt, and owned the guilt
And plunged me in despair;
I saw my sins His blood had spilt,
And help'd to nail Him there.

Another look He gave which said,
'I freely all forgive;
This blood is for thy ransom paid,
I die, that thou may'st live.'

And the same pen wrote that other hymn:

Hark, my soul! it is the Lord;
'Tis thy Saviour, hear His word;
Jesus speaks, and speaks to thee:
'Say, poor sinner, lov'st thou Me?'
. . . . . .
Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love Thee and adore;
O for grace to love Thee more.

Experience alone can discover how Christ's giving of Himself for us satisfies the measureless demands of heart and conscience. Then when you leave your study to go out as a physician of souls among your people, you will give a sympathetic ear to the various cases of religious experience which will appeal to you, able to understand and so to help. They will seek your help because somehow they *feel* that you are understanding; and your words will have for them the strengthening of your experience.

Many years ago a stranger entered the room of a young missionary in a country district, and told his story of agony and shame for ill he had done and how he had sought help and failed to find it. The missionary spoke plainly of the grievousness of the sin in God's sight, and pointed the stranger to what God's word said of it, and how the same word assured the penitent that there was forgiveness and cleansing through the blood of Christ.

The words proved fitly spoken. As a result the young man attached himself to the mission as a devoted worker, and sometime afterwards told the missionary how he had consulted others who made light of his trouble. 'But,' said he, 'the first light came to me as I left your house, and I said to myself he must know about this or he wouldn't have understood me—and if he has been through it there's hope for me.'

But you will gain for yourself thus far more than you give. Others will tell you of their own experiences of Christ. Bright young souls will tell with simple words of convincing reality experiences that will refresh and stimulate your own heart; and saints far down life's journey will make rich contribution to your experience as you hear from themselves indubitable facts of their experience. Passages of Scripture which may have been obscure or meaningless to you will be illuminated for your after use.

And in your Bible class or pulpit you will find continually how much, both for yourselves and for them that hear you, depends upon how you speak. In the life of John Brown of Haddington it is told that on one occasion David Hume heard John Brown preach. It was a public function at which a young clergyman delivered his message first, in an eloquent style typical of the age. Brown followed in a sermon marked by his usual simplicity and earnestness. 'The first preacher,' remarked Hume to his friends, 'spoke as if he did not believe what he said; the latter as if he were conscious that the Son of God stood at his elbow.' So true is it that though no man can define personality every one *knows* when it touches him.

No man can imitate continually the realism of the witness who 'cannot but speak the things he has seen and heard.' The knowledge of experience grows from more to more, so that no man who is always gaining it can be a mere repeater of his own past. You may have noticed with what fresh zest the man of science is always ready to discourse on his special theme; the latest contribution to it—his own or others'—renews the ardour of his novitiate. He is always bringing out of his treasure things new and old. There are no new truths of the gospel to be discovered, but there are infinite discoveries to be made of the contents of the old gospel, and of the fulness of Him whom it brings to our knowledge. If any one should make the mistake of setting off to repeat the stock phrases of theology which he has learnt, he will soon run dry enough and be a weariness to bear. But he who realizes that he is

to tell of Christ's redeeming love, and realizes that love for himself, 'will find eternity too short to utter all its praise.' That is why I would earnestly pray you to address yourselves to the ministry for which you have been preparing in the spirit and with the devotion of the man of science who is always seeking *facts*, and more facts, by which to check, and assure, and yet more confirm what he believes, that you may so learn Christ as to be able to declare the truth as it is in Him, 'as exactly as possible, as simply as possible, as completely as possible, as consistently as possible, and always in terms which are communicable and verifiable.'

The one secret for this is that of which He questioned His disciple when He re-commissioned him; for love alone can bind a man in willing bondage all his life long, and love alone can keep a man's heart for ever set on the constancy of such inspiring fellowship with Jesus Christ.

The apostle closes his Epistle to the Ephesians with a great benediction—'Grace be with all them that love our Lord Jesus Christ in incorruptibility.' There will never be wanting assailing influences from within you and about you to seduce or scare you from your whole-hearted first love to Him, but may that benediction of the uncorruptibly loyal lover of Jesus Christ our Lord abide upon every one of you.

# In the Study.

## Virginibus Puerisque.

### How Old are you?

'How old art thou?'—Gn $47^{8}$ (A.V.).

This is a question we are all thinking about just now. Last month father received an important-looking document called a census paper, and in it he had to write the name and age of every person who was living in his house on the 19th of June.

But a census is taken only once in ten years, and this is a question we are asked very much oftener than once in ten years. Very few of you can remember the last census; some of you were not even born then, yet you can all remember being asked this question, not once, but many times. When you make a new friend, one of the first things you ask him is, 'How old are you?' And if you discover that you are almost the same age as he is you probably feel more inclined to be friendly with him. When you first go to school, the teacher asks you, 'How old are you?' And your answer helps to decide which class you are fit for. Later, when you go in for public examinations, it is one of the questions you must answer, and later still, when you apply for a situation or wish to enter a profession, it is one of the chief questions. So you see it is a very important question indeed.

But this very important question may be answered in many ways, for we can grow old otherwise than just in years.

And the first question we would ask is—'How old are you in usefulness?' There was a great botanist, once, who had his garden laid out like a clock face. The flowers that opened at nine o'clock formed the hour figure nine, those that opened at ten o'clock the hour of ten, and so on. And when the botanist walked round his garden he could tell at a glance by the flowers that were open and the flowers that were closed what hour of the day it was.

Now sometimes people are able to guess your age by the things you can do or the things you have left off doing. Are you beginning to toddle about the floor? Then one year must be past. Are you trying to put little words together? Then it must be two o'clock in the timepiece of your life? Have you just begun to learn lessons and go to school? Then you must be five. Are you able to read story-books all by yourself? Then you must be seven or eight. Have you given up playing with dolls? Then you must be twelve or fourteen.

But suppose any one were to count your age by the kind and useful things you had done! How many days or years old would you be in helpful and loving deeds? If years were to be counted in this way we should find that some people whose hair was grey hadn't begun to live at all, and some

people who appeared quite young had lived a long time. For the days and years that really count are those in which we do things that are useful and helpful, and the people who live for nothing else but to have 'a good time' really don't live at all or enjoy themselves at all.

Another question we might ask is—'How old are you in heart and spirit?' I can think of one dear old lady with snow-white hair who is only twenty and will never be any older, and I can think of quite a number of little people who appear to be about six or eight or ten, but who are really sixty and will never be any younger. And yet we may all keep young always in heart and mind and spirit. How can we do it? By moving with the times. By taking an interest not just in what is past or what people of our own age are doing, but in what is going on at present and what is coming in the future. By keeping our sympathies alert and alive; by entering into the thoughts and feelings of other people; by resolving that we shall never grow into a fossil.

There is one more question I should like to ask —'How old are you in God's service?' Some one once asked an old gentleman of eighty-three how old he was, and he answered, 'Three years old!' Then he explained that it was just three years since he had begun to follow Jesus and that the rest of his life counted as nothing. He felt that all the other years he had lived had been wasted. Boys and girls, Jesus needs the love and the service and the enthusiasm of your fresh young lives. How old are you in His service?

---

### Healing Leaves.

'The leaves of the tree were for the healing of the nations.'—Rev $22^2$.

What is your idea of heaven? What do you think it will be like? Have you ever made a picture of it in your mind? Of course you have. Well, is your mind picture anything like the mind picture drawn by the writer of the Book of Revelation? In the last two chapters of his book you will find a description of a wonderful dream city—the new Jerusalem—which he saw descend from heaven to earth. The foundations of that city were precious stones. Every gate was a pearl. Its streets were pure gold. For light it had neither sun nor moon, yet was there always day, for God Himself was the light of it. And from God's throne in the midst of the city there flowed a beautiful river clear as crystal. It ran alongside the golden streets, and on its banks grew wonderful trees, which bore twelve different kinds of fruit, and the leaves of which were for the healing of the peoples.

Now, if you are curious, and if you care to take the trouble to hunt up the Old Testament, you will find in one of the seldom-read books of the Old Testament—the Book of the prophet Ezekiel —a description of a dream city which he saw. That city was all temple, and from its right or south side there flowed a miraculous river upon whose banks grew just such magic trees as those of the Book of Revelation—trees which bore new fruit each month and whose leaves were for medicine or healing.

Now, why did John and Ezekiel both see as one of the splendid things in their dream-cities trees whose leaves were for healing? Well, they dreamt of healing leaves because the few medicines which they had in their day were made almost entirely from plants. To-day our doctors and chemists make medicines from chemical substances and from animal substances as well as from plants, but in the old days trees and shrubs and herbs were the great sources of healing.

Our great-grandmothers knew of lots of medicine recipes and they brewed quaint old-fashioned cures for this and that from many of our common wayside flowers. And our great-great-grandmothers were even more skilled in the use of healing herbs, for in their times doctors were few and not so clever as they are to-day.

But now that we get our medicines in bottles and pellets and powders we never question from what they are made. And when we look at a common dandelion we do not remember that from its root is distilled a valuable drug, nor do we realize that the leaves of the coltsfoot are a remedy for coughs. Still less do we dream that the little heartsease was so called because it was formerly used as a medicine for heart disease. As for the cornflowers—who would guess that the French call them 'break-spectacles,' because a lotion to strengthen the eyes used to be made from them.

Yes, and it's not so very long ago since certain leaves called senna leaves were infused like tea, and poor protesting little boys and girls were made to gulp down the horrid brew whilst their

father or mother stood over them to see they didn't shirk. Ask *your* father and mother—or, better still, your grandparents—if that wasn't so.

Now all this helps us to understand why John and Ezekiel both dreamt of trees of life whose leaves were for healing. But to understand all they meant by these healing leaves we shall have to think of other things that require healing besides wounds or sickness. Can you tell me any? What about sorrow? It is an aching wound that requires very gentle healing. What about injustice? It is a burning pain that cries out for remedy. What about cruelty? It is a wicked cut that demands instant treatment. What about loneliness and misunderstanding? They are sicknesses that need cure as badly as do toothache or earache.

What medicine can cure all these terrible troubles? Sometimes we read advertisements of pills that are guaranteed to cure every ailment under the sun. We know that is impossible, but I can tell you of a medicine that will help to cure sorrow and injustice and cruelty and loneliness and misunderstanding and many other woes besides. It is called 'sympathy,' and it never fails. You simply can't be cruel to any one and sympathize with them at the same time; nor can you be unjust to any one if you sympathize with him too. If you are really sympathetic, people who are bad can't help being cheered by you; and if you feel enough for another you will do everything in your power to make him less lonely, and you certainly won't misunderstand him. I think John and Ezekiel had something like that in the back of their minds when they spoke of healing leaves, for in their dream cities all was gladness and goodness and love.

And we ourselves can pluck and use leaves of healing any day, because we don't need to be great or clever or famous or even grown-up to be sympathetic.

The other day I read a story of how the little black boys and girls of Africa once showed their sympathy. It was in the days of Livingstone, the great missionary explorer and the black man's friend. Livingstone had been home in this country, and when he returned to Africa he was met on landing at the Zambesi by a crowd of African children and their parents. A friend who was with Livingstone noticed that most of the crowd had pieces of black cloth, or black wood, or even black coal tied to their arms or their legs or their heads. He asked the meaning of this strange decoration. 'Ah,' replied the missionary, 'they know that my child has died while I was absent from them, and that is their way of showing how they grieve with me.' These poor black people might not know the language of the white man, but they knew a language that is world-wide—the language of the healing leaves—the language of sympathy and love.

## The Christian Year.

### Eighth Sunday after Trinity.

#### Spiritual Thirst.

'My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?'—Ps $42^2$.

The subject is the spiritual craving of the soul for God which must needs lie at the base of all true religion.

1. This Psalm forms, with the following Ps 43, one composition; and the present division into two separate Psalms appears to be merely accidental and erroneous. This is a fact which becomes clear if it be noticed that the two Psalms taken together fall into three strophes of nearly equal length, each rounded off with the refrain:

Why art thou so heavy, O my soul?
And why art thou so disquieted within me?
O put thy trust in God; for I will yet give Him thanks,
Which is the help of my countenance, and my God.

It is evident also from the rhythmical structure of the two Psalms in the original, the whole composition, with the exception of the thrice-repeated refrain, being written in Hebrew elegiac rhythm, in which a line of three beats is succeeded by a shorter line of two beats. This measure is, for the most part, lost in the English versions; but we may catch an echo of it if we render, for example, a few lines of Ps 42, thus:

Thirsteth my soul for God,
for the God of my life:
When shall I come and behold
the face of God?
Tears have become my meat
by day and by night,
Whilst they say unto me all the day,
Now where is thy God?

With this we may compare, from Ps 43:

For Thou art the God of my stronghold;
O why hast Thou spurned me?
Why must I go as a mourner,
oppressed by the foeman?

We are justified, therefore, in drawing upon both Psalms when we examine the poem in order to understand the situation of the author.

2. This situation it is not so very difficult to reconstruct. The poet finds himself detained against his will in the neighbourhood of the Hermon range, near the sources of the Jordan, and far removed from the holy city Jerusalem. Very likely he may have been one of a band of captives halting for the night at the end of the third or fourth stage on the road from Jerusalem to Babylon. Such a halting-place would, at any rate, lie upon the course which would be followed along this journey; and we may perhaps therefore picture him as one of the captives deported to Babylon by Nebuchadnezzar after the capture and destruction of Jerusalem, and exposed, as appears from the Psalm, to the mocking taunts of his captors. That he was a Levite is extremely probable: for, as his thoughts dwell longingly upon the time that is past, or, to use his own expression, as he pours out his soul within him, he goes back to the days when he used to go with the throng, leading them solemnly to the House of God, with the voice of joyful shouting and thanksgiving, a multitude making pilgrimage. A prey to melancholy, he hears all around him the dull roar of the mountain-streams, as they come tumbling and dashing down the rocky gorges of Hermon; and they seem to him to form the echo of his own unquiet thoughts:

Deep calleth unto deep at the sound of thy waterfalls;
All thy billows and thy waves have passed over me.

Yet, in spite of present circumstances, his trust in God remains unshaken. He can say, with firm conviction:

By day will Jehovah command His kindness,
And in the night His song shall be with me,
Even a prayer unto the God of my life.

And so, as the long dark shadows creep down the mountain-sides, and the shades of evening, falling on the land, seem emblematical of the darkness enshrouding his soul, his thoughts go out to Him with whom there is no darkness, no perplexity, for whom the night is as clear as the day, because darkness and light to Him are both alike; and he is able, with fervent assurance of hope, to breathe the prayer:

O send forth Thy light and Thy truth; let *them* lead me.
Let them bring me unto Thy holy hill and to Thy dwelling-place;
That I may come in unto the altar of God,
Even unto God, the gladness of my joy;
And upon the harp will I give thanks unto Thee,
O God, my God.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
O put thy trust in God; for I will yet give Him thanks,
Which is the help of my countenance, and my God.

3. Let us dwell for a little upon the attitude of this Psalmist, and of others like him; the way in which the thought of God, the sense of dependence on Him, seems to fill their life, and to colour its whole background. Like all true poets, they are closely in touch with Nature, and Nature always seems to speak to them of God. The everlasting hills of their native land remind them of His strength and changelessness; just as in its springs and streams they see reflected His life-giving power, without which man must faint and die.

O God, Thou art my God;
Early will I seek Thee.
My soul thirsteth for Thee, my flesh also longeth after Thee,
In a barren and dry land where no water is (Ps 63[1]).

We must notice also the great sense of *reality* which runs through their poems. They are not the mere fanciful creations of idle minds, dwelling at ease. Many of them, on the contrary, are the outcome of intense personal stress and struggle. They had their birth, it seems, in periods of suffering and persecution. Probably a great part of the Psalms included in the Psalter belongs to a period subsequent to Israel's golden age, dating from exilic and post-exilic times when the pomp and

glory of the kingdom were things of the past, and oppression, hardship, and disappointment were commonly the lot of God's chosen people. Many Psalms, indeed, may be as late as the period of persecution of which we read in the First Book of Maccabees, and may have been written by those witnesses to God whom the writer of the Epistle to the Hebrews seems to have in mind, when he tells us that 'others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they wandered about in sheep-skins, in goat-skins; being destitute, afflicted, evil-entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth' (He $11^{36-38}$). And so, out of the hard and bitter circumstances of their lives, there sprang to birth these poems of such wonderful truth and beauty that they appeal to the hearts of men in all ages; just as the anemones break into purple and red out of the rough and stony soil of the hills of Palestine.

4. Now does not all this craving after God, this spiritual thirst for Him and the finding in Him the only true satisfaction, really witness to an instinct which is innate in the human soul? We think at once of the memorable words of St. Augustine, 'Thou hast made us for Thyself; and our soul knows no repose, until it rests in Thee.' These Psalmists of whom we have been speaking, high as they seem to rise upon the wings of faith, were after all men of like passions to ourselves: their eye of faith was sometimes darkened, and doubtless they were not able always to rise to the same height of hope and trust and joy in communion with God. And it is to remind us that this was so, perhaps, that we find included in the Psalter a Psalm of such dreadful gloom and sadness as Ps 88, which begins:

> O Lord God of my salvation, I have cried day and night before Thee;

in which all seems dark and not a ray of light pierces through the clouds.

It was only our Blessed Lord Himself who, as perfect Man, His human nature unstained and unclouded by sin, constantly during His earthly life realized the highest possibility of communion of a human soul with God the Father. And because this was so, therefore all those passages of the Old Testament which express the hopes and aspirations of holy men after communion with God, and which put into words their sense of dependence upon God and their joy in His salvation, are all, as it were, gathered together by our Lord, and fulfilled in a way in which they never could be fulfilled by the Old Testament saints who first gave them expression. He too has willed, of His exceeding mercy, to take upon Himself all that makes for darkness and failure and the obscuring of the soul's right relationship to God, and to sum it up, in a way which we cannot fathom, in that loud cry which He uttered whilst He was breaking, once and for all, the powers of sin and guilt in those dark hours on the bitter Cross.

5. Is it not true that this same instinct of the soul to fly upwards towards God its Creator is inherent in ourselves to-day? 'Thou hast made us for Thyself; and our soul knows no repose, until it rests in Thee.' And may *we* not make our own the words in which these Old Testament poets express the spiritual craving of their souls—yes, and make them our own, perhaps, with an even deeper sense of conviction; since we know, in the life of our Lord, the height to which the realization of communion with God may rise; and we know, too, the possibilities which lie open even to our weak and sinful humanity through union with the perfect life?

The sense of this craving, the realization of this need, may lie buried and all but silenced, as it seems, in our hearts, as we move through life, for the most part, so far from God. But it is *there*, hidden though it may be deep beneath the surface of our life. And when, amidst the bustle and din of daily work and pleasure, we feel that this is not our rest, this is not our satisfaction; when at times we have leisure for deeper thought, and, amidst so much that darkens and perplexes, we seem to ourselves to be no better than—

> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry,

it is that God, of His infinite mercy, is sending us times of recollection, drawing us back to Himself as the only source of spiritual satisfaction, the fount of those living waters which alone can quench the thirst of our souls.

There is a passage in one of Charles Kingsley's sermons which seems to put into words the voice-

less aspirations of our souls, as, in face of such a need, we seek to approach God through Christ our Saviour. It is a sermon upon the Holy Communion; and at its close, after speaking of 'the intolerable burden of sin,' he makes this prayer: 'Oh Lamb, Eternal, beyond all place and time! Oh Lamb, slain eternally, before the foundation of the world! Oh Lamb, which liest slain eternally in the midst of the throne of God! Let the blood of life, which flows from Thee, procure me pardon for the past; let the water of life, which flows from Thee, give me strength for the future. I come to cast away my own life, my life of self and selfishness, which is corrupt according to the deceitful lusts, that I may live it no more; and to receive Thy life, which is created after the likeness of God, in righteousness and true holiness, that I may live it for ever and ever, and find it a well of life springing up in me to everlasting life. Eternal Goodness, make me good like Thee. Eternal Wisdom, make me wise like Thee. Eternal Justice, make me just like Thee. Eternal Love, make me loving like Thee. Then shall I hunger no more, and thirst no more; for

> Thou, O Christ, art all I want;
> More than all in Thee I find;
> Raise me, fallen; cheer me, faint;
> Heal me, sick; and lead me, blind.
> Thou of life the fountain art;
> Freely let me take of Thee;
> Spring Thou up within my heart;
> Rise to all eternity.'

'If thou knewest the gift of God'—said our Saviour to the woman of Samaria—'if thou knewest the gift of God, and who it is that saith unto thee, give me to drink; thou wouldst have asked of him, and he would have given thee living water.' And shall we not hasten to reply with the woman, even though, like her, we scarcely realize the full meaning of our petition: 'Lord, give me of this water, that I thirst no more'?[1]

---

NINTH SUNDAY AFTER TRINITY.

**The Spirit of Glory.**

'The Spirit of glory and of God resteth upon you.'—1 P $4^{14}$.

It is very significant to notice that it was a little despised, persecuted Christian Church which was so full of glory. It was not very exciting work to be chained all day to a Roman soldier, but St. Paul said, 'Rejoice in the Lord always, again I say, rejoice.' It was not very thrilling to be herded in an ancient prison with criminals, but the Apostles sang psalms and glorified God in the prison. St. Peter deliberately contemplates that those to whom he writes would be in some similar case. 'Beloved, think it not strange concerning this fiery trial which is to try you.' 'If you are persecuted for the sake of Christ, happy are ye. For the Spirit of glory and of God resteth upon you.' We must be perfectly clear, then, that this glory was felt by a band of men and women living drab lives with no prospect of anything but lifelong persecution, to be followed at any moment by a martyr's death. What, then, was their secret, that we may make it ours?

1. Under their drab persecuted lives, they were always *conscious of a great victory*; they were always hymning in their hearts a great deliverance, as the Athenians sang hymns about Marathon and the Jews about the crossing of the Red Sea. They might be scoffed at and laughed at for their faith, but it made no difference; these people who laughed at them merely did not know; they were to be pitied; they had not realized the glorious truth that 'that same Jesus (this is the triumphal note of every sermon), that same Jesus whom the others had put to death, had been raised from the dead.' As though to crush by anticipation the modern delusion that this was merely a reappearance of a spirit, it expressly said, 'David saw corruption, but *he whom God raised up saw no corruption*.' This very fact by itself filled the first believers with an exultation it was impossible to conceal; they gloried in it; it justified God as a God of righteousness; it set a seal to all the promises made by Christ; it made perfectly plain that after all goodness was stronger than evil, and that Justice sat upon the throne of the universe.

2. But that was only the first of their secret reasons for glory — they were quite convinced, further, that this same Jesus *was with them all the days even to the end of the world*. He had promised them to be. He appeared and reappeared during the forty days to get them accustomed to His presence when they could not see Him, and sometimes He would appear to them individually—'The Lord stood by me, and strengthened me,' said St. Paul. And to believe this was to glory;

[1] C. F. Burney, *The Gospel in the Old Testament*.

to glory in the wonder of it, when you consider who it was who thus became their Great Companion. The fact that they felt His presence always did not make them despise His Sacramental presence, for they 'continued in the breaking of the bread and in the prayers,' but they did not confine His presence to that special rendezvous; they looked up every moment, and they knew He was not far off—at any moment they might feel His Hand upon their head, they might see the shimmer of His robe, and hear the Voice which spake as never man spake in their ears, and they rejoiced with joy unspeakable and full of glory.

3. But we have not finished the Springs of Glory by any means yet. It was not only on any individual soul on which the Spirit of glory and of God rested—from the first it was perfectly clear that in some way or other, we were to *corporately glorify God.* We were together to form a 'Body'—we were to supplement one another's gifts, and reinforce one another's efforts; we were to be so one that all men could argue from our visible unity to the Unity of God. At first this was carried out. The Spirit of glory and the Spirit of God rested on the whole number, on whom it descended at Pentecost and never left them; it was like the pillar of cloud by day and fire by night. 'See how these Christians love one another,' said the heathen in astonishment; they had seen nothing like it—and because it was full of this glory of love, the Christian community shone out like a single star to the glory of God, and told the world, as the stars do night by night, that the sun would shine to-morrow.

4. But even that is not all. Persecuted, forsaken, the Church often seems. But wait a moment; what is looming in the distance? What was the end awaiting the weary pilgrim? 'Shoots of everlastingness' were visible on ahead in the darkness. In other words, there was a *land of Hope and Glory ahead.* The Joys of Heaven! Why not, and if they are true, why should we not think of them?

O Lord, can it be but a few hours ago,
That I lay on a bed of unbearable pains,
All was weeping around me; all wailing and woe?
Now the wailing is changed to angelical strains.

Thus Mr. Faber pictures a soul awaking after death to the glory of Paradise!

What is the end of it all? Why! 'Eye hath not seen, nor ear heard, the things which the Lord hath prepared for those that love him.'

Why then allow a drab life, or conventional and uninteresting work to depress your joy or subdue your glory.

*It is just as much a glorious thing to be a Christian as it was 2000 years ago.* There is an old world story that Gideon told his men to hide all their torches in their pitchers; who would suppose that such a blaze of light was coming, but in a flash at the cry, 'The sword of the Lord and of Gideon'—the pitchers were broken and the power of God shone forth upon an astonished enemy. So, for a time the torches are concealed. They are so concealed that few know the glory which shall be revealed. The Church shines with a subdued light, but all the time the glory is there. The flame of faith and hope and love burns very quietly in many a dining-room or pantry or kitchen, but one day at the voice of the Archangel, the pitchers are all broken, and from the Church on earth a million million torches will flash forth to the glory of God.[1]

---

### Tenth Sunday after Trinity.

#### Mary and Judas.

'And Jesus said, Let her alone.'—Mk 14[6].

There are two kinds of remembrance: there is a remembrance of honour and glory; there is also a remembrance of infamy and shame. It was the former remembrance Christ promised to Mary, and she is enjoying it to-day. But the remembrance of her arch-critic Judas is just as sure. Only while it is an immortality of honour that Mary enjoys, an immortality of infamy and shame is the portion of Judas. Wherever the gospel goes, the name of Judas goes too, to be remembered with loathing and contempt. He and his traitor's deed are for ever coupled together. Just as we never think of Mary without thinking also of her broken alabaster box, so we never think of Judas apart from his crime. He is always Judas Iscariot, 'which also betrayed him.'

Judas and Mary are as the poles asunder. The one illustrates the heights to which love can rise: the other the depths to which hate can stoop. Dr.

[1] A. F. Winnington Ingram, *The Spirit of Peace.*

Bruce says somewhere in his *Training of the Twelve*, that he would be compelled to believe in heaven and hell if only to find a place for Mary and Judas respectively. And he is right. Mary and Judas are types of heaven and hell; for heaven is love, and hell is hate; and Mary is the incarnation of love, while Judas is the incarnation of hate. Nevertheless, though in these verses Mary and Judas are as far as the poles asunder, as far apart as heaven and hell, they may have been much alike at the start.

Both were blessed with similar advantages in their upbringing: and both at the start had their feet set in the same direction. For did Mary love to sit at the Lord's feet and hear His word? Judas too was sufficiently earnest in his devotion to Jesus to be chosen as one of the Twelve who should be with Him, the Twelve whom He would send forth to preach His gospel. And yet there was all the difference between heaven and hell separating them at the finish. Mary for love brought her alabaster box and broke it; Judas in his hate went away unto the chief priests, that he might deliver his Master unto them.

This is no isolated instance. Every age and every walk of life will furnish illustrations of men who started from the same mark but who finished far asunder. There were two famous brothers in the last century—John Henry Newman and Francis W. Newman — whose intellectual development worked out in precisely opposite directions. They began together; but one became the advocate of authority, and the other of freedom, until they ended up with all the difference between Romanism and agnosticism between them. In the highest realm of all—in the region of morals and the spiritual life—the same amazing differences are to be found. Out of the very same household there will issue a Jacob and an Esau: a Reuben and a Joseph.

As you ride by rail between Dolgelley and Bala you come to a point in the hills which forms the watershed. And just at that point two streams take their rise. They have, it is practically true to say, the very same birthplace—but one tiny stream turns to the right and the other turns to the left, and so the Dee and the Mawddach, born together, are the entire breadth of Wales apart at the finish. One falls into the sea facing the cold, grey north; the other ends its course facing the golden west. And that is how it is with men. They start together and the divergence sets in and they finish far apart.

> So from the heights of will,
> Life's parting stream descends
> And as a moment turns its slender rill,
> Each widening torrent bends.
> From the same cradle side,
> From the same mother's knee,
> One to long darkness and the frozen tide,
> One to the peaceful sea.

Human destiny is not at the mercy of conditions. Environment is not the decisive factor, else men starting alike should finish alike, sharing the same advantages they should meet with a like success. Man himself is the decisive factor. You remember that verse in Omar Khayyam:

> I sent my soul through the Invisible,
> Some letter of the after-life to spell;
> And by and by my soul return'd to me
> And answer'd 'I myself am Heav'n and Hell.'

Yes, that is true. 'I myself am Heav'n or Hell.' It is from the height of *will* life's parting stream descends. Life is a sort of raw material. The stuff of devilry and the stuff of sainthood are both in it. And it depends on ourselves—on the set of our wills—whether we end with Mary or with Judas, in heaven or in hell: amongst those who win eternal glory and renown, or amongst those who have a portion of shame and everlasting contempt.[1]

---

### Eleventh Sunday after Trinity.

#### Power in the Resurrection.

'Declared to be the Son of God with power, by the resurrection from the dead.'—Ro $1^4$.

The resurrection of Christ was not a mere material wonder, but a spiritual achievement of supreme significance. The miracles of Jesus were never spectacular prodigies performed to create a sensation and draw a curious crowd, but were healing ministries and spiritual manifestations which were an essential part of His work of redemption and were the proper outflow and overflow of His divine personality. The resurrection was not simply one miracle more, but was the unique ex-

[1] J. D. Jones, *St. Mark*.

pression of his power and the crown that completed the cross.

1. The resurrection of Christ was a visible demonstration of His divinity. The act of coming forth from the tomb was an exercise of divinity transcending all the other miracles wrought by Jesus and is beyond delegated power. Only the Lord of life and Victor over death could unloose the bonds of the tomb and burst through its rocky jaws and come forth in the newness of life.

Paul in Rom. $1^4$ affirms that Jesus Christ 'was declared to be the Son of God with power, by the resurrection from the dead.' The word translated 'declared' is the Greek word from which is derived our word 'horizon,' and Paul says that Jesus by His resurrection was 'horizoned' as the Son of God with power. The figure suggests that the resurrection encircles Christ as by a mountain horizon wall that hems in with incontestable evidence and proof of His divine Sonship. In whatever direction we look from the empty tomb of the risen Lord we see Him horizoned with divinity. There is no gap in the evidence that breaks or weakens the continuity of this proof. We are shut in to faith in His Sonship, and as long as this mountain rim surrounds Him in an unbroken horizon, His divinity will stand demonstrated and secure. Believing in this central and unique miracle, we can believe in His divine person, and all His other miracles and works become normal and easy expressions of His power, mere leaves out of His life, sparks of His divine dynamic.

2. The resurrection of Christ is not only an evident proof of His divinity, but is itself a constituent factor in His redemption of the world. Other miracles of Jesus, such as His raising Lazarus from the dead, might not have been wrought, and this omission would not have affected the completeness and efficiency of His ministry and mission. But not so with His resurrection: the omission of this would have been disastrous to his whole plan and purpose, involving it in fatal defect and defeat.

(1) Had there been no resurrection, Jesus would not have been manifested to His disciples and to the world as the risen and triumphant Conqueror of death, and would have been numbered with the innumerable dead of earth who have passed into the dust of oblivion. The cross humiliated Him even unto death and seemed to show that He was only one more of His human kind who had perished and vanished, but the resurrection at once lifted Him out of this class: 'wherefore God hath highly exalted him and given him a name that is above every name.'

(2) The resurrection exalted Christ to heaven, where He carries on His redemptive work on a worldwide scale. While He was on earth He was limited locally in His ministry, but from the right hand of God He sheds His Spirit universally over the world, as the sun spills its splendour over all continents and islands, and intimately works in the hearts of all men. It was expedient that He should go in order that the Spirit might come, and the resurrection was the step by which He passed from the lower and limited to this higher and universal field and means of redemption. He rose from the dead that He might transcend a mere local and parochial ministry, and work everywhere by His Spirit in establishing the kingdom of God in the world.

(3) More deeply and intimately still does the resurrection of Christ enter into His work of redemption. Paul alludes to no other miracle wrought by Jesus, but he made His resurrection a central foundational fact in his preaching, and in his Epistles he weaves it into the whole web and very fibre of the gospel. Christ rose for our justification and sanctification by uniting His Spirit with our spirits and applying to us and infusing into us the atoning virtue of His sacrifice and the renewing influence of His grace. Paul represents this spiritual resurrection of the believer through union with Christ as being 'raised up with him, and made to sit with him in the heavenly places, in Christ Jesus' (Eph $2^6$), and as knowing 'the power of his resurrection' (Ph $3^{10}$), 'according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead' (Eph $1^{19.\ 20}$). The outpouring of the Spirit on the day of Pentecost was thus the continuation of the resurrection of Christ, which is being renewed in us and is now advancing the kingdom of God in the hearts of believers and in the world, and will only reach its consummation when in the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord.

The resurrection of Christ is thus no mere evidential sign or unimportant appendage to His ministry, but it is an essential constituent part of His redemption which enters vitally into His work in the salvation of the world. The epochal significance of the rising of our Lord from the grave is

that as 'the first man Adam became a living soul,' the fountain of the race, so 'the last Adam became a life-giving spirit' (1 Co $15^{45}$), the Founder and Head of a new redeemed humanity.

3. A third significance of the resurrection of Christ is that it is a positive proof of immortality. The arguments for the immortality of the human soul that have been urged by philosophy, both Christian and pagan, and that reached such forcible and beautiful expression in Plato, are concentrated into a blazing focus in the person of Christ. If that great Soul and white Spirit vanished in the night of death and left only a handful of dust under the Syrian stars, then we feel that we live in an irrational world which devours its noblest children and betrays all its promises. 'Is God blowing soap-bubbles? Did He dip the pipe of His power in the suds of matter and blow the character of Jesus, that it might entertain Him with its iridescence, burst to His satisfaction and be gone?' The human mind and heart will ever refuse to believe in such a wreck of reason and of hope.

But all these natural arguments for immortality fall short of demonstration and leave this great hope in the twilight. Christ brought life and immortality to light, out of the shadows of uncertainty into the full light of the Wonderful Morning. He did this first in His teaching. Ancient philosophers indulged in speculations and raised hopes as to the future life, but Christ made positive affirmations. He spoke as an eye-witness who had come from the other world and testified that He had seen. 'In my Father's house,' He said, 'are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also.' 'Jesus, knowing that he came forth from God, and goeth unto God.' The passage between this world and the next was a familiar road to Him. He spoke of the other world with the same certainty as He did of this world. Heaven was as sure to Him as earth.

But Christ demonstrated immortality by the great proof and seal of resurrection from the dead. He went through the dark portal of death on the cross into the other world and then came back through the door of His tomb, and thus He was literally a traveller from that bourne whence no other earthly pilgrim has ever himself returned. Out of that empty tomb gushed the light of the life immortal and the splendour of the eternal day. Believing in this fact we have faith in immortal life as certain as though we ourselves stood within the jewelled gates of the eternal city and by personal experience knew the Great Secret.

The resurrection of Christ not only proved His own immortality, but also carries with it the resurrection to immortal life of all His followers. 'For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's at his coming' (1 Co $15^{22.\,23}$). 'But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you' (Ro $8^{11}$), 'who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself' (Ph $3^{21}$).

This assures a resurrection of the body as well as the immortality of the soul. The future world is not a shadowy region of disembodied ghosts, but there we shall 'be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked' (2 Co $5^{2.\,3}$). The nature of this resurrection body we cannot now know, for it lies beyond the range of our earthly experience. Christ's body as it was transfigured on the Mount, and especially as it was mysteriously manifested after His resurrection, may give us a glimpse and a hint of what it may be. Paul also describes it in phrases that struggle to convey to us some conception of this mystery. This mortal body 'is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then

shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

In the evolution of life the body keeps pace with the soul. Nature has been constantly lifting life from lower to higher types, from the microbe to the vertebrate, from the gill-breathing water animal to the lung-breathing air animal, and so on up to man. This line of ascent points on up to still higher forms, and therefore the heavenly body will correspond with the glorified soul. It may be endowed with new senses through which life will pour in upon us in new streams of knowledge and beauty. Our senses are so many windows opening out upon the world, and our present bodies are transparent or sensitive at only five points; but the spiritual body may be transparent through and through, clear as crystal, through which we can look out upon every aspect of the world and touch it with sensitive feelers at every point. It may also be armed with as yet unknown powers by which we can pass with incredible swiftness from place to place and even from world to world. We do not know what we shall be, but we may well believe that as the slow-crawling, shaggy caterpillar is to the swift-winged, gorgeously-arrayed butterfly, so is this present 'muddy vesture of decay' to that glorified body with which we shall be clothed upon. 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'[1]

[1] J. H. Snowden, *A Wonderful Morning*.

# A Note on the Kingdom of God.

By the Reverend Arthur Wotherspoon, M.A., Glasgow.

That in the mind of Christ the Church of God and the Kingdom of God are two things distinct and differing widely in extent and nature, is the thought informing this paper. The paper suggests a possible answer to the question urged lately—'What is the Kingdom of Heaven?'[1] Its line of thought leads toward a conception of the Christ, *Salvator Mundi*, as a Saviour of all human men. The field of 'the Kingdom' is the world, and God's largest harvest is from the world outside the Church.

1. Our Lord, whose direct legacy in concrete things was small, left us the prayer, 'Our Father—Thy kingdom come.' From that as a sure word, illuminative and determinative, one can begin. The Kingdom of which Christ spoke is the Kingdom of our Father who is in heaven, and its consummation in earth is of the future. Again, Christ being come, the Kingdom is 'in earth,' but not yet 'in earth as in heaven': it is among men—the place proper to it is within men = it is not yet come, but, like the City of God ever descending, the Kingdom is ever coming, still increasing. And, once more, the hallowing of the name of our heavenly Father precedes the consummation of His Kingdom—precedes and, we may think, conditions and prepares the way of the Kingdom.

The Kingdom was first present on earth in the heart of Jesus 'of Nazareth': in the earth one hill-village, and in that village one human life in which God the Father reigned. Jordan saw our Lord's anointing as God's King for men, and so the Kingdom gained a foothold in earth. Where the King is, there is the Kingdom.

The law of it was given when Christ spoke. All its ten words are positive—yea and amen, life-bearing, spirit-bearing words. The nature and manner of His reign were fully made known in His passion—His crown, of thorns—His throne, the cross. Therein He took His power to reign. His Kingdom is not of this world.

The Kingdom of God is righteousness and peace and joy—in the Holy Spirit. It is revealed through the Holy Spirit. He sees it who is twice-born = he enters it who is lowly of heart and whose will is to be with God as the little child. The little child is not taken up with himself or with things too high for him, but stands between Christ's knees looking up into His face, or is quiet under His hand, listening a little and receiving impressions ineffaceable. He who accepts this place

[1] By Mr. Clutton-Brock and others.

with God, at rest from all disquiet and from himself, is given revelations, not of flesh and blood but of the Father who is in heaven. He sees the Kingdom from within; he has listened to God and has seen God before seeing the Kingdom. The childlike single-minded man, moved by one clear aim and will, sees God and so sees the Kingdom. All roads lead to Rome: there may be, doubtless are, wise men, illuminati, who reach God by way of the Kingdom. But for one such there are a thousand plain people, mere babes and *βρέφη* by comparison, who come at the Kingdom by finding God.

The heavenly Kingdom came first in Bethlehem and at Nazareth. Later the Beloved was anointed King of it. Later still He was infiefed and crowned, on Calvary and in heaven itself. In like manner, for us one by one, the Kingdom comes when Christ is formed in us—when the Holy Ghost is come upon us and the power of the Highest overshadows us. Then, later in his path, a man comes upon his cross: takes up the Lord's yoke and learns of Him, reads the meaning of Gethsemane and Golgotha, and of what these show us of Immanuel and of the Kingdom that now is. Where the King is, there is the Kingdom =so much we know, and little more. But we know that the Kingdom is within us if Christ dwell in our heart, for where Christ is He reigns.

Christ is the truth of the Kingdom of heaven—Christ is the life of it—Christ is the way into it. Men ask how it was that the apostles came to drop mention of the Kingdom from their gospel; but St. Paul preached the Kingdom in preaching its King, Christ and Him crucified.

To as many as receive Christ He gives a right to become children of God, and they are born of the will of God into the Kingdom—begotten, born into the family and household, put among the children of God. The King's children are made free of the Kingdom, but more than this is theirs—the heavenly City also, and their Father's House; because they are of the Son, of His flesh and of His bones: Christ Himself is theirs: all things are theirs. God has a Kingdom and a people, but, first, God has His Son and them that are in His Son, members of His body, of His flesh, and of His bones: of one Body, of one Spirit, with His Son. The King's people and the King's children—the Kingdom and the Church—are not one thing. And the Kingdom is only coming. It is, in fullness, no one's possession as yet on earth. It is ours to seek, and to seek first: hardly as yet, to possess. But the Church, such as it is, is a present thing.

2. 'The Kingdom of God' must include all things in which God has epiphany, as, for example, the true, the good, the beautiful, and an order of beings in whom the Divine is manifest, so ordered that as a whole and in its ordering the mind of God and His reign are visibly expressed. His presence fills it—He is all, and in all.

'Heaven' is the presence and reign of God in these gathered ordered beings to whom God is all, in whom He can dwell, in whom He is manifested, and whose chief end is to glorify God and to enjoy Him.

We conceive that such the Kingdom is in heaven above and that such the Kingdom will be here, when it is 'come' in earth as it is in heaven. The Kingdom of God is the reign of God, that reign embodied and expressed and perfected, with all lives gathered into it—in the end a literal 'all' gathered into it; except only what 'cannot' have a place there because, like these tares of the parable, not of or from God but contrary to Him and evil.

The reign of God is (so far as is known to us) universal except in earth; and in earth a presence and a reign of God are visible, discernible, in almost all things that show change and have movement, growth, life: for example, well-nigh fully in young children. It is not only in hours when we are thrilled and carried out of ourselves by the rare experience, but any day, in common daylight, that the Kingdom may shine out for eyes that see—in a schoolroom, in a sickroom, in the car where two men talk. 'Earth's crammed with heaven, and every common bush on fire with God': humanity no less is crammed with heaven—those natures specially in which the hidden leaven of the Kingdom is at work. The War showed us this of our men, Christless so many, but not Godless.

The Kingdom of heaven is like leaven which a woman took and hid in three measures of meal till it was all leavened. The Holy Spirit is this woman.

The Kingdom of heaven is likened to a man that sowed good seed in his field. The Sower is Christ—the field is the world. The field is not the Church but the world.

The Kingdom of heaven is a sphere in which

the Holy Spirit operates in a living way, as leaven in dough, as seed in soil. The Kingdom is for man a matter of righteousness (and joy and peace) in the Holy Spirit. From the earth the Holy Spirit can only produce a flower or a wheatfield, but from human hearts He can bring love, joy, peace, and, more slowly, other fruits besides. In nature the Spirit of God moves and works certainly, freely, but in humanity laboriously, uncertainly: none the less the Spirit has now a lodgment within human nature, and works therein by a slow ferment as of leaven, to change this dough and make it wholesome. That also was shown us in our citizen soldiers; for the *graces* are evident tokens of the Holy Spirit. On both sides in the War the ancient virtues were plainly to be seen, but, on our side, the graces were as visible as the virtues, and two of the three graces were as generally manifest. It was this that captivated Donald Hankey and others with a good surprise; not, alas, 'righteousness and joy and peace' in the Holy Ghost, but yet 'love, joy, peace,' the first fruit of the Holy Ghost. For the men of whom we think were rather of the Kingdom than in it: 'other sheep' than they of the very flock of Jesus, whom yet He will bring, and in that Day will set, as His, on His right hand; and He will say, 'Inherit the Kingdom, ye blessed of my Father.'

The Kingdom of heaven is our despair so long as we think of it as the Church or as co-extensive with the Church—sowing, as we do, live seed to see it snatched up or its life choked or withered three times out of four. But in truth the whole world is a field for the Kingdom and no seed is altogether wasted: no sowing, no husbandry. One is always seeing among the stones and thorns some sickly twisted growth of wheat. God's word at no time returns to Him void—some work it always does, and some accomplishment comes of its working.

'Christ being come,' we see in operation among men two new works, both of a living effect. The first of these is personal to our Lord, and gives to our eyes the vision of the mystical Christ on whom angels ascend and descend, the Head in heaven, feet (tired feet) in earth. It is the one body of the one Spirit, with Him who is the Head of this body the Church = it is the vision of Christ and His 'glory,' 'the riches of the glory of His inheritance in the saints.' And all of this is personal to the Christ of God.

In the other work — which is general, world-wide—less is effected, but over a larger superficies: in kind as in degree this work differs from that other, and it works slowly, gradually, and without observation, but its range is unlimited. The prince of this world, the strong one armed, is no longer now in power, nor are his goods in peace: now much rather he raises local insurrections or plays the part of an incendiary. There are still kingdoms to subdue for God, powers and authorities to put down, and Christ must still ride forward conquering and to conquer; but now there is no other on earth's throne, and, because men know that there is no other, Christ's Kingdom waxes. Though He be to them the unknown God, men set up His altars: things new are being written on their hearts, and they, without the Gospel, do according to the Gospel. All through the world Christ sees good seed growing—'children of the Kingdom,' to themselves unknown as such. Deep in mankind as a whole the leaven of the Kingdom ferments, and what was sodden dough is changing toward wholesomeness. 'A woman' who is the Church, the Holy Spirit in the Church, is responsible for the hiding of that leaven and for what comes of it. Such is this other work—secondary, derivative, on a lower plane: yet, for its vastness, as blessed as the first and not less a joy in heaven.

There is a salvation in the passing of men out of vegetative life to movement of thought, movement of heart—any movement out of self and the automatic occupation of suction and digestion. 'The longest step to heaven is out of one's own door.' There is some passing out of Death into Life wherever brotherly love is showing itself, as it showed in the comrades of the war. 'I know, for I have felt': the dead do not feel. God is love, and love is of God. To love the brother is halfway to sight of God, and it takes a man to that place where our Saviour met the scribe, 'not far from the Kingdom of heaven.'

3. One knows so little. Yet, in spite of commentators that work round to the exposition they desire, He who gave us parables of the Kingdom Himself interpreted some of them and put into our hands a clue to His thought of the Kingdom. In the Parable of the Leaven He said of the woman, that she hid it in the meal 'till it was all leavened'—'all.' And concerning the Parable of the Tares He said in plainest words, 'The field is the world': not the Church but the large world of mankind. And this is striking: the field brings forth whole-

some grain as you would expect God's world to do, and what else it grows is not of God and is poisonous. As our Lord interprets the field, so too He interprets the good seed and the 'tares'—and the contrast is not between believer and unbeliever, between faithful servant and unfaithful, between children of God, beloved and His imitators, and other men lukewarm and careless with the world in their heart. *The field is the world*, and you have, there, on the one hand the sons of the Kingdom, doing righteous things and comparable with a Gideon, Barak, Samson, Jephthah (as named, He 11[32])—and you have on the other hand sons of the Evil One; Satan sowed them—men not human, 'wicked.'

To reach any clear view of our Lord's teaching here it seems necessary to distinguish, clearly and definitely, between the Church of God and the Kingdom of God.

The Church as a society is the discipleship of Christ; in the world, not of it—called out from the world, and separate to God; and our Lord's relation to the society is that of a lord and master to his servants and of a shepherd to his flock. Again, the Church as an organic unity, 'one thing,' alive through the indwelling, informing spirit—is a vine of which Christ is root and vine-stock, is a body of which Christ is both the Soul, the vital principle, and, in relation to the organism, its Head. The Church is Christ's fullness, that which Christ fills and which fulfils Him. The parables of the Church are then such as those of the Good Shepherd, of the Virgins wise and foolish, of the Servants good and not good, of the Vine with its branches not all fruit-bearing. In the hour of His return Christ will reckon with the men identified with Him, not according to their works but according to what they are or are not—and they that are found His and in Him will be openly acknowledged, οἱ τοῦ χριστοῦ, and shall not come into judgment: ideally, they are set with Him in that day on His judgment-throne.

The *Church* would say to Christ—'Thou, Lord, hast made us a Kingdom and priests to God and Thy Father = Thou hast brought us within, through the veil, as priests to the Ark of the Testimony and to the Mercy Seat and the Presence of God—and within the Father's House thou hast brought us, as very children of God, to the bosom of the Father.' But the children of the *Kingdom* would say to Christ—'Lord, when saw we Thee an hungered or athirst or a stranger or sick or in prison? when saw we Thee?' Christ is with these men as their neighbour through the wall, or across the landing = Christ looks forth on them through eyes dim with illness, tears, age; and every street and stair has His footprints—without recognizing Him they meet Him often. Often too they minister to Him, but it is all in sheer goodness of heart, not from religion—that is to say, not in conscious personal devotion and religion. They only see the brother their fellow, and are moved by the wish to help—'you to-day, me perhaps to-morrow, and anyhow for certain you to-day—so here is help': they act thus without a thought of Christ, but Christ's hand is out taking everything as done to Him or given to Him. 'I will repay, saith the Lord.' He loves these men and their honest good hearts: the Father's they are, and in the end the Father will give them to their Saviour—all these, all such—'our brothers for whom Christ died.'

That is what our Lord seems to tell us when, leaving parable for allegoric prediction, He speaks of the non-Christians, of the nations, of the pagan world; and speaks of their judgment-day and of Himself as set on the throne—a throne which, however, He does not call a judgment-throne but, as it is in truth, 'the throne of His glory': for, listen—This is He who on the Mount declared the blessedness of the merciful, for that they would obtain mercy, and now from His throne, as He who died for *men*, He fulfils that word—they obtain mercy. So too with the poor and with them also who, whether rich or poor in flocks and herds or money, are 'poor in spirit'—caring not for it, ready to give everything away, brothers in their spirit to the poor—'blessed are they, for theirs is the kingdom of heaven.' In the sermon on the mount seven good and honest hearts were blessed—not, as some take it, only one the 'pure' heart. The pure, the single-hearted, see God and pass straight into the Kingdom; but (though not in the same manner) others also are blessed of the Father, and are heirs of the Kingdom prepared for them from the foundation of the world.

These 'boys' of ours in the War, for example, believed in God, prayed to God, loved one another. Many of them did not know Christ, but Christ (we dare to say) knew them. They did not know, but they shall know—they are of these sheep which the King in that Day will separate to Himself as His; for when men that know not Christ do

Christ-like things (and at least as lovingly, and at cost as great, as any noblest pagan of them all) they show 'where they belong,' though in this life they be not following with us. I could wish to be as sure of entering into the joy of my Lord as they are of inheriting the Kingdom.

(4) One knows so little and nothing yet as one ought to know it. There would seem to be men proud, hard and wicked—tares for whom the Husbandman accepts no responsibility = it is a mystery unsolved, insoluble, the mystery of the bad, the unacknowledged, the enemy's progeny (since his children they are to whom they are like and whose works they do). But all human men are our brothers 'for whom Christ died.' Too often with us the Gospel is reduced and enfeebled, to make forgiveness conditional on faith and repentance; whereas, according to the Gospel of the first days, man is forgiven absolutely, freely. By the sacrifice of Himself, by one sacrifice for sins for ever, Christ put sin away. That is the primitive Gospel, and it covers all men, and is 'the word of the Kingdom' which He likened to life-bearing seed: which being sown will grow, a man knows not how; for the earth bringeth forth fruit of itself—first the blade, and then (sometime, somewhere) the ear and the full corn in the ear. One thinks once more of the War and our fallen, of whom a great number died in faith, but a number perhaps greater belonged less to the Church than to that field which is the world; but then, also from the world, God's angels are to reap Him a harvest. The field of the Kingdom is 'the world.' God has multitudes more besides them that have God—many, many souls besides those of the one household of faith—many 'cities' (our Lord seemed to say) besides the City of God, new Jerusalem. And Christ, besides His chivalry who ride with Him in white and follow whithersoever He goeth, has the rank and file of armies yet to be; children of the Kingdom, inheritors of the Kingdom. He is the inward light of every man that comes into the world; He is the glory of His people Israel; He is a light to lighten the Gentiles: He is *the Light of the world* and *the Saviour of the world.*

All flows from the altar of His sacrifice, all the hope for man, all the power of life to make man's hope come true. It is as in that vision of Ezekiel: life-giving waters which are not for the sanctuary alone, go down into the wilderness and seek the bitter sea, bearing with them the virtue of the altar; and lo, the waters of the sea shall be healed, and 'everything shall live whithersoever the river cometh . . . because the waters thereof issue from the sanctuary.'

# Contributions and Comments.

## A Note on Revelation xiv. 1, 5.

In Dr. Rendel Harris' interesting article, in The Expository Times for May, on 'Targumism in the N.T.,' he suggests that ἄμωμος in Rev 14[5] and elsewhere may perhaps be due to Gn 17[1], 'walk before me, and be thou perfect,' ἄμωμος. In Alford's Gk. Test. the word in Rev. is taken to be a quotation from Ps 14 (Heb. 15)[2], 'Lord, who shall sojourn in thy Tabernacle? and who shall dwell in τῷ ὄρει τῷ ἁγίῳ σου?' to which question the answer is, that it is the person 'who walks blamelessly, πορευόμενος ἄμωμος.' And it seems to me that this is the more probable origin of the language in the Apocalypse, since in Rev 14[1] the Lamb is standing on τὸ ὄρος Σιών, and the ἄμωμοι with him, so that the passage in Rev. may be taken as a fulfilment of that in the Psalm. Then the preceding words in Rev., 'in their mouth was found no lie,' would answer to 'speaking truth in his heart.' We may now put the two passages side by side.

| Ps 14 (15)[1. 2]. | Rev 14[1. 5]. |
|---|---|
| Who shall dwell in thy *holy mount*? | The Lamb standing *on Mount Zion*, and with him |
| He who walks *blameless*, *speaking truth* in his heart. | those who are *blameless*, in whose mouth *was found no lie.* |

It is certainly strange that neither Nestle nor W.-H. have made the foregoing reference. Nor is there any suspicion of it in Dr. Charles' recent work.

R. M'Cormack.

*Liverpool.*

## 'Lifting.'

In reading the article 'Judas Iscariot' in *D.C.G.*, I notice (vol. i. p. 908, col. ii. line 8 from bottom), in a note on βαστάζω meaning 'to bear,' 'bear away,' that our 'lift' in 'cattle-lifting' is used for comparison. But is not this a mistake? Because 'lift' there has nothing to do with the thought of 'bearing,' but is from an old root meaning 'to steal,' pure and simple, and is not cognate with our more ordinary verb 'to lift.' Skeat says of lift in 'shop-lifter,' 'properly the verb should be "lift." An E. word, but only preserved in the Gothic. Cf. Gothic *hlifan*, to steal; *hliftus*, a thief. Cognate with *clepere*, to steal. Gothic *hliftus* = Gk. κλέπτης, a thief.'

DONALD, BISHOP OF BENDIGO.

## S. Matthew viii. 9.

I.

The Rev T. H. Weir, B.D., is quoted in The Expository Times for March as having stated in his *Variants in the Gospel Reports* that the words of the Centurion, 'I am a man under authority,' are shown both by the context and the probable Aramaic original to mean 'I am a man *in* authority.' I cannot check Mr. Weir's deduction from the Aramaic, and will only say on that point that it is surely highly dubious whether there could have been any Aramaic original in this case at all. If the man was a Gentile (there is no evidence that he was a Roman), he would more probably speak in Greek than in Aramaic; and if so, his words would have been remembered in their Greek form among the largely bilingual Palestinian disciples. But what, in any case, is gained by substituting 'in authority' for 'under authority'? Mr. Weir believes that the context shows that 'in authority' is the meaning. But I would urge, not only that the change is unnecessary, but that it obscures the chief point of the argument. The man wants to give a reason for his implicit faith in Jesus' power to cure by a word only. (Note that it is his faith, not his humility—as Seeley wrongly assumed in *Ecce Homo* (Preface to 5th ed.)—that Jesus approved.) He justifies his faith by drawing a parallel between his own power to speak with authority and Jesus' power. In both cases the power depends on the fact that the speaker speaks not for himself only, but as the representative of a higher power whose servant he is. The Centurion found he could get his orders obeyed, because he spoke with all the authority of his king (? Antipas) or his general behind him, that is to say, because he was a man *under* authority, and *therefore in* it. Jesus, too, can dismiss the disease with a word of command, because He speaks on behalf of the Heavenly King, under that King's authority, and with His power to enforce obedience. It is curious that the main point of the Centurion's speech should have been so easily and so often missed, as, *e.g.*, by Seeley in *Ecce Homo*, by Dr. Moffatt in his translation of the New Testament ('for *though* I am a man under authority myself,' etc., whereas the Greek can mean only 'For *I also* am a man,' etc.), and now again, Mr. Weir.

C. J. CADOUX.

*Shipley, Yorks.*

II.

The extracts from the Rev. T. H. Weir's recent book (*E.T.* xxxii. March, p. 284) are interesting, but the first one is not convincing. It is true that ἐξουσία represents forms of *shalat* in the LXX of Ecclesiastes and Daniel, and in Theodotion's Daniel, and that the same (Syriac) root represents ἐξουσία in this and other passages in the Peshiṭṭa. But the Greek (ὑπὸ) and the Latin and the Syriac all have prepositions which mean *under*. Also, is it clear that this centurion was a Roman? Even the procurators in Judæa kept on the native army of Herod the Great and Archelaus. Herod Antipas certainly did so in his dominions, although he was in a vassal, tributary position. Were Roman soldiers sent against Aretas? No doubt the organization was on Roman lines, but the soldiers and centurions might be Greeks, Arabs, Syrians, Edomites. The centurions in the Acts, with Roman names (Cornelius, Julius), are different. And they are attached to Roman 'bands.'

GEORGE FARMER.

*Walmer.*

## Lazarus = John?

Mr. Grey Griffith's article in the May Expository Times gives some much needed red blood to Lazarus, but it does so at such an expense to John the Apostle as to drain him white. The chiefest grace of John's name in the Church on

earth has been that he was the disciple whom Jesus loved, but now he has to make restitution of the name to Lazarus who hitherto has been a nonentity, for we have seen him in no action and heard him in no single word. We cannot readily agree to it, and Mr. Griffith's negatives about John do not impress me. On the other hand, I own the force of his positives about Lazarus. It came to me that the best way of reconciliation for the two would be to identify them. Could it be done? There was nothing to hinder a well-to-do boat-owner like Zebedee having a daughter—Martha—married and settled at Bethany, as wife and afterwards widow of Simon the leper. In her widowhood her younger sister would go to stay with her. Their younger brother John, with Eleazar or Lazarus as his second and his household name, might spend a holiday with them, and the circumstances of life there might easily bring even the chief ecclesiastic into such contact some day with the lad of parts that he became known and would remain known to the high priest. On his return home, the boat-owner's son would turn out with his father and the hired men to the fishing, as such a son would do still, even if home from the university. By and by, on this supposition, Martha, having two brothers in the company of Jesus, would open her door in special hospitality to him at his visits to Jerusalem. Let John be left behind at one of these visits to spend a few days with his sisters, with Jesus' last words to them: 'See that you look well after him, for he is precious to me. I love him.' But he sickened and died, and the Gospel narrative tells the rest.

All this, of course, is mere reverie, and facts are needed. Well, we need not expect much plain information about himself from the man who could sum up his first interview with Jesus in 'they went and saw where he dwelt.' He is not effusive. He is a son of thunder, but his lightning comes forth from a heart which like a thunder-cloud keeps severely to itself its preparatory facts and brooding thoughts about them. He never even says that he is John. His thoughts over his experience as Lazarus would not make him more effusive, and after that miracle was wholly eclipsed by the resurrection of his Lord, it might well have been judged best to say nothing about it in the ordinary catechetical teaching from which the Synoptists draw their materials. John would be no cynosure for wondering eyes, which ought to be looking to Jesus. In due time, however, to a new generation, he himself told his story, while yet he hid himself under his pet name Lazarus. He hid himself, and yet for the few who knew, or who might search, he revealed himself. The John who wrote the Apocalypse and bade him that hath understanding count the number of the Beast, knew something of Gematria. He may have got his first lesson in it from the high priest. The aged John of whom tradition says that he liked to play with a pet partridge, might also revert to his boyhood's pastime of Gematria for the purpose of imprinting 'John—his mark' on his Bethany experience. Make trial. Take three passages in which a secret might be hidden, if a secret there was.

Take first Jn $11^{1a}$, Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας. The total of the numerical values of these Greek letters is 2533. Now that is also the value of the letters in Ὁ Ἰωάννης ὁ τοῦ Ζεβεδαίου. Try again with Jn $13^{23}$, εἷς ἐκ τῶν μαθητῶν αὐτοῦ . . . ὃν ἠγάπα ὁ Ἰησοῦς. The sum is 4940, and that sum is also got from Ἰωάννης ἀπὸ Βηθανίας ἀπόστολος Ἰησοῦ Χριστοῦ. A third time try for the needle in the haystack. Take Jn $21^{24}$, Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν. That comes to 3932, and so does ὁ Ἰωάννης, ὁ καὶ Λάζαρος εἷς δὲ ἐκ τῶν δώδεκα.

Is it all sheer chance? I say not that Ec $4^{12}$ applies, and I know that 'one can prove anything by figures,' and possibly Ec $1^{10}$ applies. Will some man of experience in knowledge and wisdom prove or disprove the matter?

If John and Lazarus should be one and the same, and the above be the writer's finger-prints, there comes into view much matter of psychological and exegetical interest, and not a little for all the critics in the way of revision of criticism.

JAMES HENDRY.

*Forres.*

*P.S.*—With compliments to *B. G. G.* p. 380, col. 2. Jn $12^{2}$, 'But (= while) Lazarus εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ, = 4641 = λεγόμενος Ἰωάννης εἷς ὢν τῶν δώδεκα. J. H.

# Entre Nous.

## SAYINGS.

### Sadhu Sundar Singh.

'The children of God are very dear but very queer. They are very nice but very narrow.'[1]

'The capacity for religion is not like the capacity to appreciate art. It is rather like thirst. Is there any man who does not become thirsty? Just as thirst has been created to make men use water, so the religious thirst has been created to make men come to God.'[2]

'Let us look at the three crosses on Calvary. He who hung in the centre died *for* sin. One of the thieves was penitent and anxiously pleaded with the Lord. He heard his prayer and promised him that he would be with Him that day in Paradise. He went with Christ to Paradise, not after many days, but that very day. He died *to* sin and lived in Christ. The other thief sought to save his body without being penitent. "If you are the Son of God, save yourselves and us," he said. He lived for his body and died *in* sin. Though near the Lord of Life, he died in sin without being saved.'[3]

---

## SOME TOPICS.

### The Incarnation.

'There was a King. His Grand Vizier was a learned and saintly man. When travelling in Palestine the Vizier was deeply moved as he heard about Christ, and became a Christian. When he returned home he told the people that he was a Christian, and that he believed in the Saviour who came to this world to save sinners. The King said to him: "If I want anything to be done, I tell my servant and it is done. Then why should the King of Kings who is able to save men by a word come to this world Himself and become incarnate?" The Vizier asked for a day of grace before giving his answer to the question. He sent for a skilled carpenter and asked him to make a doll and dress it up exactly like the one-year-old son of the King, and to bring it to him the next day. The next day the King and his Minister were in a boat together, and the King asked him for an answer to his question. At the same time the carpenter came and stood on the shore with his doll. The King stretched out his arm to receive the child, who, he thought was his own child. According to instructions previously given by the Vizier, the carpenter let the doll fall into the water. The King at once jumped into the water to rescue the drowning child. After a while the Vizier said: "O King, you needed not to leap into the water. Was it not enough to bid me do it? Why should you yourself jump in?" The King reflected: "It was a father's love." The Vizier said: "Love was also the reason why, in order to save the world, the all-powerful God became incarnate instead of doing it by His mere word."'[4]

---

### Revelation.

A volume of addresses by the late Professor W. N. Clarke, the author of 'Outlines of Theology,' has been published by Mr. Humphrey Milford for the Yale University Press. The title is *Immortality: A Study of Belief* (8s. 6d. net). Besides the address on Immortality there are addresses on Mystery, the Atonement, Huxley and Phillips Brooks, Revelation, and the Ministerial Calling. Of them all we count the address on Revelation at once most characteristic and most valuable.

'Return a moment to the older view. If there is any such thing as revelation, it comes from God. It presupposes a God who desires to bring high truth to bear upon men for their good; and it implies, or means, that somehow, in accordance with his strong and friendly will, realities that have power upon human duty and welfare are brought home to human heart and life. Many have been the pictorial forms in which the act of revealing has been set forth. Revelation is conveyed by voice from heaven, by graving upon rock, by conventional sacred signs, by inward whisper to the soul, by inspiration of words to be spoken, by dictation of words to be written. Written records have been relied upon to preserve the body of truth revealed. Most of these portrayals suggest, or have been suggested by, the intellectual idea of man and truth. Truths undiscoverable have been given by God. They have been given in words,

[1] B. H. Streeter and A. J. Appasamy, *The Sadhu*, p. 20.
[2] *Ibid.* p. 85.
[3] *Ibid.* p. 173.
[4] *Ibid.*

and are to be taken into the common stock of thoughts, mentally apprehended, spiritually accepted, and practically applied.

I am not ruling this method out: But I note that now we look into the face of man the actor—man upon whom truth is to be influential through his being moved by it. Man is now to be impelled. What then will revelation be?

Revelation may not always be the presentation of truth in forms for the mind. It may consist at heart in the setting free of a spiritual power to perform its impelling work. In accordance with the strong and friendly will of God, some divine, eternal, spiritual force, adapted to influence our life, may be started into effect, or placed in new conditions of power, where it will exert its proper influence in making character and conduct. Some great spiritual reality may be launched into effectiveness, so that it touches the heart and moves the springs of action. This will be revelation to man the actor, and revelation good and Godworthy. Evidently a truth that is thus launched into power need not be totally new, unknown and undiscoverable. It may be so, or not. But probably any spiritual verity set free for such divine conquest will be one that men know well enough to give it access to them, and yet need to know far better. It will have connection with what is known already, else it would be powerless, but it will be truth that the world is suffering for; and the result will be that men are aroused, inspired, and led to action, by the spiritual force that has been set free upon them. Such revelation will not need to be attested by miracles, or certified by fulfilment or prophecy. It is attested by its own evidence, and certified by its own reality.'

---

**Some other Seeds.**

Professor J. Arthur Thomson has rewritten and greatly enlarged the scope of his 'Natural History of the Year,' published in 1896, and has called the new book *Nature all the Year Round* (Pilgrim Press; 4to, pp. viii, 253, with illustrations; 12s. 6d. net). Dr. Thomson has a way of making his latest book his best. This is a delightful book to look at and more delightful to read. Moreover, it abounds in quotable things—even in the pulpit. And they are the more quotable that they suggest more than they express. Take this on seed:

'What are the chances against the sown seed? It may fall on the wayside and the birds of the air may eat it, as the famous parable says. It may be picked up and carried home by an ant, and made into a biscuit. It may be devoured by many a seed-eating animal. It may fall into some situation where it sprouts too quickly, and having no grip of the ground, or becoming a seedling out of season, it may come to naught. "Some other seeds fell on stony soil where they had not much earth, and shot up at once because they had no depth of soil; but when the sun rose they got scorched and withered away because they had no root." Some may fall under the shadow of the parent tree, which is very unprofitable; some may be carried on the wet feet of birds into water, where they are not at home; and some that sprout in suitable places may have too many competitors to succeed. "Some other seeds fell among thorns, and the thorns sprang up and choked them."

'One of the lessons, then, that a study of Nature suggests, is that life is not easy. Both plants and animals work against odds. Of the hundreds of seeds which are set adrift from a parent plant, how many ever sprout? and of those which sprout, how many grow up? It is just like a long race. There are perhaps two dozen at the start; but here one gets blown, and there another loses heart. And how many are left at the finish? So with plants and animals in life's race; were there not so many to begin with, how few there would be in the end!'

---

**New Jerusalem.**

Mr. E. S. Bouchier, M.A., lately a Classical Tutor in Oxford and now one of the Masters at Bristol Grammar School, who has already written books on Spain, Syria, and Sardinia, has written *A Short History of Antioch*, from 300 B.C. to A.D. 1268 (Blackwell; 12s. 6d. net). He calls it a *short* history, and fears that it is open to a charge of superficiality. Yet it is a volume of 324 pages, besides the pages occupied with the Introduction. But of course Antioch is a city with a history.

The book is well written. And it is written with ample knowledge. Moreover, there is originality in it. Mr. Bouchier believes that the New Jerusalem of the Apocalypse is the city of Antioch. Is that not original? Nowhere else have we seen even the suggestion, far less the detailed comparison, that we find here. The 'great and high mountain' of Rev $21^{10}$ is the Silpian Mount, the central one of

Antioch's three hills, and which rose to nearly 1500 feet above sea-level. The 'twelve angels' are the cherubim which since the time of Titus guarded the Daphne gate of Antioch where was a synagogue of the Jews. But we must let Mr. Bouchier speak for himself.

'When Jerusalem had been reduced to a heap of ruins, with no apparent hope of restoration, and the powers of evil were still enthroned on the seven hills by the Tiber, it is not surprising that the thoughts of the exile in Patmos, seeking to encourage his readers by the promise of a better world which should take the place of the selfishness and cruelty of the age, should revert to the finest city in the East, the first home of the Christian name, where the faith had never yet been persecuted, and from which it had been carried to the farthest parts of the known world. From the great and high Silpian Mount he looks down on the vast walled enclosure, the marble colonnades glittering like glass, the pillars with their gilding making the whole city seem as of pure gold. The cherubim which since the time of Titus guarded the Daphnetic gate have become twelve angels; the life-giving waters of the Orontes passing through the midst of the streets—streets which alone in the cities of the Empire were so brilliantly illuminated that there seemed no night there—were overhung on either side by plantations of fruit-trees. At the widely open gates the rich eastern caravans were constantly pouring in the glory and honour of the nations. Yet it was an Antioch purified and sanctified that alone could deserve the title of a New Jerusalem. Its countless heathen shrines have disappeared, the grosser elements in its society, the sorcerers, the fornicators, the murderers and idolaters, have been forced outside its gates. The old Jewish idea of a garden paradise with which the Scriptures open has, by the time their close is reached, been overborne by that of the splendid Hellenistic city-state.'

## NEW POETRY.

**Mary E. Boyle.**

In the front of *Drum-na-Keil* (Stirling: Eneas Mackay; 1s.), Miss Boyle quotes these words:

And that? Why, that's a Sacrificial Stone.
Yonder the place unchristened babes were laid.
A hundred years ago an unknown maid
Was buried there too. Why? I know not why.
They say she could not wait her time to die,
Life was too heavy, or a spell was cast . . .
A lovely place to rest with sorrow past,
And fairy babes to save one feeling lone.'

On those lines she makes her poem. It is a true poem and it preserves the mystery of its motive. Here is one of the cantos:

Why shines the moon so wondrous bright
On Drum-na-keil, on Drum-na-keil?
Yon brightness is not clear moonlight
But baby souls who dance by night,
It brings bad luck to see that sight
On Drum-na-keil, on Drum-na-keil.

What rock is that which casts a shade
On Drum-na-keil, on Drum-na-keil?
Ah! go not near it, reckless maid,
For many a victim there has laid
His life down. Many are afraid
Of Drum-na-keil, of Drum-na-keil.

Who is yon maiden silent, dark,
At Drum-na-keil, at Drum-na-keil,
Who stands like a grim question mark?
The wind will bring the answer, hark!
A sound half cry, half red deer's bark
From Drum-na-keil, from Drum-na-keil.

Ah! dancing souls and watching soul,
On Drum-na-keil, on Drum-na-keil,
We leave to you your heathery knoll,
For life you paid a heavy toll,
And dead, is that your only goal?
Dark Drum-na-keil, dark Drum-na-keil?

**Francis Caulfeild.**

Mr. Francis Caulfeild, B.A., is the latest translator of the Odyssey. *The Odyssey translated into English, in the Original Metre* is the title (Bell; 7s. 6d. net). What that metre is and how it should be read Mr. Caulfeild tells us. 'The hexameter line consists of six feet (or bars), each of which is composed either of two long syllables,

the spondee (--) or of one long syllable followed by two short ones, the dactyl (-⏑⏑). The first four feet may be either spondees or dactyls indifferently: the fifth foot is almost always a dactyl: the sixth foot is always a spondee. In the middle of each line is a pause (the cæsura) needful to give steadiness to the metre: the pause generally comes in the middle of the third foot, thus:

"Mānў ă | tīme in thĕ | dēēp | hīs | heārt wās | mēltĕd fŏr | trōublē,"

but it is occasionally delayed to the fourth, thus:

"Lōōsĭng thĕ | rōpe frŏm thĕ | grēat piērced | stōne | tō | whīch ĭt wăs | fāstēned."

If the cæsura falls in a dactyl, it *may* be placed after the first of the short syllables thus (-⏑ | ⏑): this is called a weak cæsura. Stress is always laid on the first syllable of each foot: and in particular it is essential that the first syllable of each *line* be firmly and deliberately pronounced.'

Now if these directions are followed, especially the last of them all, the enjoyment obtained from Mr. Caulfeild's version of the Odyssey will be very great. It is a version in modern English. And that is good. For it is just as absurd to translate Homer as the Bible into English that is centuries old; both were written in the popular language of their day. How modern Mr. Caulfeild is you may see by this.

It is Nausicaa speaking:

So did she speak, and called aloud to her fair-haired attendants:
'Where are you running, my maidens? Come back! The man will not eat you!
Do you imagine this stranger is some uncivilized savage?'

Or by this, which is from Antinoüs:

'Pair of clodhopping fools, who have no more sense than an infant,
Why are you blubbering there, and upsetting the lady your mistress?
She has got plenty of trials as it is, through losing her husband,
Let alone being annoyed by a couple of asses like you are.'

But we must quote a longer passage. Let it be the description of the 'high-roofed' house of Alcinoüs:

But meantime godlike Odysseus
Came to the famous house of Alcinoüs, where, in amazement,
Dazed for a while he stood, and pondered in front of the threshold.
For, as it were, a gleam of the sun or the moon in its brightness
Shone from the high-roofed house of the king Alcinoüs Greatheart.
For, to the right and left, from the threshold as far as the angle,
Ran great walls of brass with a steel-blue cornice along them:
Doors too, of massive gold, the interior buildings protected,
Hung from door-posts of silver that rested on brazen foundations:
While that the lintel above was of silver, the handle was golden.
And, on each side of the door, were dogs of gold and of silver,
Dogs immortal and ageless, thus cunningly wrought by Hephæstus
That they might guard in safety the house of Alcinoüs Greatheart.
And, by the wall, inside, from the threshold as far as the angle,
Seats were at intervals fixed, and with delicate tapestry covered,
Work of the women: and there the Phæacian chieftains were seated
Eating and drinking: and this, for the whole year round was their habit.
And, to complete the scene, there were boys on pedestals standing,
Fashioned of gold, and by each a torch of pine-wood was carried

Turning the night into day for the banqueters all through the palace.
And, at allotted tasks, some fifty handmaids were working:
Some of them now, in mills, the mellow barley were pounding:
Some at the looms were seated, and some were twirling the spindles,
White hands all in a flutter like leaves of the quivering aspen.
While, from the threads of the warp, the liquid oil drips gently.
For, as Phæacian men excel all others in rowing
Swift ships over the sea, so likewise their women in weaving
Easily beat all others: for this is the gift of Athené,
Knowledge of beautiful arts and good understanding in all things.

---

**Cale Young Rice.**

It is no time since we noticed Mr. Cale Young Rice's complete Poetical Works. Already they are incomplete. A new volume has been issued by Messrs. Hodder & Stoughton, entitled *Shadowy Thresholds* (7s. 6d. net). The volume opens with an essay on the criticism of poetry, a well-written, illuminating essay, containing first a definition and then a division of poetry. This is the definition: 'Poetry is the expression of our experience in emotional word-rhythms more lyrically measured or organized than those of prose, and having some permanency of appeal not possessed by mere verse.' And this is the division: 'Another source of the critical confusion of both today and yesterday has been due, it seems to me, to the failure of critics to comprehend the fundamental relationships of realism, classicism, and romanticism—and the subvarieties of each. For that impressionism, symbolism, mysticism, idealism, transcendentalism, futurism, imagism, etc., are but varieties of these three fundamental divisions of poetry, or of other literature, can easily be shown.'

As example of the poetry in the new volume we shall choose the poem which gives the book its title:

THRESHOLDS.

Each moment is a threshold, each day and hour and year,
Of what has been, of what shall be, of what shall disappear.
And thro' them slips the Universe, with still or throbbing tread,
From the mystery of the living, to the mystery of the dead.

Each moment is a threshold, that leads invisibly
To grief that glooms, joy that looms, to dull satiety.
We pass to them with passion, and out of them with peace,
And all the way is struggle, or rapture—and release.

Each moment is a threshold, to Being's House of Breath,
Or to the void, silence-cloyed, in Being's House of Death;
But all we know of either in these words has been said,
'Today we're with the living, tomorrow with the dead.'

Each moment is a threshold, but God is in the House,
God too, we think, somehow to link the Morrows with the Nows.
Or if He is not, marvel! For man himself is God,
Seeing a world that should be, within a soulless clod.

---

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

THE greatest mistake that the Christian Church ever made, said Professor Bigg, was to saddle herself with the Old Testament. Her greatest mistake, says the Rev. David JENKS, is that she has been so little concerned about the Old Testament.

Mr. JENKS, who belongs to the Society of the Sacred Mission, has written a book on *The Fulfilment of the Church* (Hodder & Stoughton; 7s. 6d. net). Formally it is an exposition of certain passages in the Epistle to the Ephesians. Actually it is a definition of the Church and of the inheritance that she has still to enter into. And the basis of the definition is the fact that between the Jewish and the Christian Church there is no break or cleavage. The one simply passed into the other.

'The cleavage popularly made between the Old and the New Testament is arbitrary. The tendency is to substitute the latter for the former, instead of building on the foundation laid by God.' That tendency Mr. JENKS writes his book to arrest. For it has had serious consequences, the full force of which we are feeling only now.

The most serious consequence is that we think of God as a God of love and not as a God of holy love. Another consequence, less serious but sufficiently disastrous, is that we bring God and the individual together without realizing the fact that the individual is inseparable from the community. If we had taken the Old Testament with us more than we have done, we should have known that the God who can lightly look over our transgressions is not our God. And we should have known that no man has ever anything to do with God without at the same moment having something to do with his neighbour.

'The people of the earlier stage of revelation had gone through a long disciplinary course before they were trusted with the knowledge of God's love as it is now made known to us through Jesus Christ. Semitic hordes had been raised slowly out of nature-worship, through the medium of sacrifice and ceremony, which only gradually shed their crude notions under an unfolding course of revelation. The national education was developed in the covenant to Israel, wherein the people came to realise that God was their Father, and that His relation to them was such that because He had known them alone of all the nations of the world, therefore "I will punish you for your iniquities. Can two walk together except they be agreed?" And the two were not God and the individual, but God and His son Israel.'

'It is not true that the Jews did not know the love of God. What other nation could have

written Psalm ciii., or "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return to me, for I have redeemed thee"? The difference between the Jews and ourselves is more nearly expressed by saying that they referred the love of God more often to the nation than to the individual, and that they could not conceive of the love of God apart from His holiness. We have discarded the thought of the nation in relation to God's revealed will, and often show ourselves to be unprepared for the revelation of His love to the individual, because we have lost the clear vision of His inviolate righteousness.'

---

It is because we have let go the thought of holiness in the love of God and of our nationality in His sight that we have lost our interest in the Atonement. And no loss to theology or life can be greater than that. The nation is now the race; and the fear of God's holiness is now in Christ Jesus the joyful acceptance of reconciliation and rest. But we must recognize the need of reconciliation, and we must emphasize the solidarity of the race, otherwise the Atonement is either an incredible dogma or a worthless sentiment.

---

Of all the changes found to be made in the Revised Version of the New Testament when it was published in 1881 none seemed more certainly right than that which was made in the twelfth verse of the second chapter of St. Luke, and none more certainly wrong than that which was made in the fourteenth verse of the same chapter.

---

In the twelfth verse the Authorized Version was, 'And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.' The Revised Version is, 'And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.' With the exception of 'the' before 'manger' (which they ignored), the Authorized translators had the same Greek text before them as the Revised: the difference is that they translated it carelessly.

We may pass the 'shall be.' There is no verb in the Greek text. The Revisers therefore correctly use 'is,' the mere copula, here as elsewhere; though here as elsewhere it was unnecessary to tell us so by printing the *is* in italics. The changes to notice are in the articles—'the sign,' for 'a sign,' and 'a babe' for 'the babe.'

---

Zacharias asked for a sign. It is a way the Jews had. 'The Jews ask for signs,' said St. Paul, just as naturally as the Greeks 'seek after wisdom.' And sometimes they received them. Zacharias was sent home groping his way in darkness. For they who are so anxious to see must often be made blind. The highest blessing is to them that see not and yet believe.

---

And sometimes they have the sign offered them and are sent on then to verify it. So it was with Thomas: 'Reach hither thy finger.' And so it was with the shepherds: 'This is the sign unto you, Ye shall find a babe.'

---

But we must not stop there. They might have found many a babe in Bethlehem. Were there not quite a number of 'two years old and under' when Herod sent his murderers into the little town? Nor must we stop at 'wrapped in swaddling clothes.' All the babes they found would be wrapped in swaddling clothes. We must go on to 'manger.' Ye shall find a babe wrapped in swaddling clothes, and lying in a manger'—that was the sign. Only one babe in Bethlehem was to be found so lowly, so utterly unwelcome, so evidently undesired.

---

We make too much of the babe. We have made too much of the babe all through the history of Christianity. We are in some danger of making too much of the babe still. And when we make too much of the babe, we make too much of the mother. That danger also is in front of us, strangely, to-day. The sign to the shepherds was not that they would find a babe in Bethlehem, it was that they would find a babe lying in a manger.

We make too much of the babe and too little of the manger.

---

But the other verse.

---

The other verse is the Gloria in Excelsis, the Song of the Heavenly Host. It is the worst translated verse in all the Revised Version. The defenders of the Revised Version tell us that the Revisers could not help themselves. It is the fault of the English language. They had to render the single Greek word *eudokias* by the phrase 'in whom he is well pleased,' because there was no other way of conveying the sense.

---

But that is not all. They turned three clauses in the Authorized Version into two—three simple clauses, and, as it seemed, so evenly balanced, into two that were most unevenly balanced, and were far from simple either in sense or in theology. They turned 'Glory to God in the highest, and on earth peace, good will toward men' into

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

---

Was it all necessary? That depends upon the Greek text. For here there is a disputed reading. The Authorized Version used a text with the word *eudokia*, in the nominative; the Revisers followed the manuscripts in which they had most faith, and read *eudokias*, the same word in the possessive. Out of the addition or omission of a single final letter came all the difference between the two translations.

---

Have we to accept it? Some recent scholars think not. One day during the war Harnack published an article in the *Sitzungsberichte* of the Berlin Academy—the date is December 9, 1915—in which he discussed afresh the text and meaning of the Angels' Song. He accepted the Revisers' text—*eudokias* not *eudokia*. But he translated it differently. This is his translation:

Glory to God in the highest and on earth,
Peace to men of (His) gracious will.

---

And that translation differs from the Revised Version more than it seems to do. For not only did Harnack make 'in the highest' and 'on earth' go both with 'glory to God,' he made '(His) gracious will' go with 'peace,' and not with 'men.' He read, not 'peace to men of His gracious will' (which would be very like the Revised translation), but 'peace of His gracious will to men.'

---

It is clear, then, that if you read *eudokias* for *eudokia* two results follow. First, the song is in two lines, not three. And next, the word *eudokias* is in such an unusual place that it is scarcely possible to translate it. The Revisers translated it 'in whom he is well pleased.' But that is not the word's meaning. It does not mean, it never means, God's pleasure in men; it means His will towards them. As Professor Hardy Ropes of Harvard, who discusses the text in *The Harvard Theological Review*, says: 'It refers to His purpose, His choice, not to His approval or satisfaction with man's performance; and it looks to the future, to grace, to the hope of a needy world, not to the past, to man's merit, or even to the inherent worth of human nature.' Harnack translates it correctly: 'His gracious will'; but then Harnack is compelled to take the Greek words in an order which is pretty nearly impossible.

---

So the question is, Are we compelled to read *eudokias*? Professor Ropes thinks not. The textual evidence has somewhat altered since Hort wrote his persuasive note in the Westcott and Hort Greek Testament. This is how it stands now: First, '*eudokias* is the reading of B*ℵ*AD (C is lacking), Origen, and possibly Irenaeus, together with the whole body of Latin witnesses, and the Sahidic and Gothic.' Next, '*eudokia* is the reading of all other certain Greek witnesses, including apparently Theodotus as cited by Clement of Alexandria (*Excerpta ex Theodoto*, 31. 1; cf. 74. 1 f.). It is further supported by all Syriac

witnesses, including Tatian's Diatessaron (as quoted in the Armenian Ephraim), Syr. Sin. (Syr. Cur. is lacking), Aphraates, and Ephraim, and by the Bohairic with some other versions.'

'It seems unquestionable,' says Professor ROPES, 'that both readings were in existence in the second century. Other things being equal, the agreement of B, other Alexandrian witnesses, D, and the whole Latin text, might on general principles be held to outweigh in favour of *eudokias* the combined testimony to the Syriac, older and later, and of the younger Greek text, which doubtless had its earlier history in the same locality as the Syriac translations. But are other things equal? Are we left to external evidence?'

We are not. The song occurs in the second chapter of St. Luke. Now we know that the first two chapters of that Gospel are quite unlike the rest of it. The remaining chapters are written in literary Greek; these are written in what might be called Semitic Greek. Twenty years ago (Professor ROPES does not remember this) Professor NESTLE discussed the passage in his *Textual Criticism of the Greek New Testament*, and said: 'One thing seems to me decisive in favour of the nominative. Scarcely any part of the New Testament is so steeped in the Hebrew spirit as the first two chapters of Luke's Gospel.' He then decided for the translation of the Authorized Version. So does Professor ROPES. For 'with *eudokia*, he says, the verse is a tristich, and is easily translatable into three lines of formal poetry in either Hebrew or Aramaic. With *eudokias* it has become an irregular distich, far less adapted for retranslation into a Semitic tongue.' He concludes: 'Internal evidence speaks decidedly for—

> Glory in the highest to God,
> And on earth peace.
> Among men goodwill.'

'The absence of "And" with the last line is no blemish; for the first two lines are parallel and require to be connected, while the third bears its own distinct relation to the pair. It gives indeed the glad reason on which rests the preceding exultant pæan: God's gracious will has at last been given effect for mankind; *therefore* ampler Glory is now ascribed to God in heaven, and Salvation is the happy lot of the earth.'

The interest of modern Jews in the Trial of Jesus is one of the most hopeful signs of the time. Not necessarily in the sense that it signifies that turning to Christ, which St. Paul prayed for, as near at hand. But that it certainly signifies the arrival of a new spirit of reasonable consideration.

The Professor of the Classical Languages in Dartmouth College, U.S.A., recently published a book on *The Prosecution of Jesus* (Princeton: at the University Press). Professor R. W. HUSBAND is not a Jew. But the book is fully, and even elaborately, reviewed in *The Jewish Quarterly Review* (new series, vol. xi. p. 89 ff.) by a learned Jew, Dr. M. HYAMSON.

'The main problem,' says Dr. HYAMSON, 'is, Who was responsible for Jesus' trial, condemnation, and execution? The current popular view, as Professor HUSBAND correctly states, is that Jesus was tried by the supreme Jewish court, the great Sanhedrin, on the charge of blasphemy, and that he was condemned to death by that court; but in order that the sentence should be carried into execution, the consent of the Roman authorities was requisite. This was reluctantly extorted from Pontius Pilate, the Roman procurator at Jerusalem.'

From that view Professor HUSBAND in his book does not greatly differ. And Dr. HYAMSON is dissatisfied because he does not. 'The weakness of the author is that he tries to be fair all round; fair to Pilate, fair to the Jews who brought Jesus before Pilate, fair to the writers of the Gospels. He aims at avoiding the necessity for assuming

falsity on the part of the writers of the New Testament, malice or illegality on the part of prosecutor or judge. "There are three possibilities," he says. "First, that Jesus was under the legal control of the Roman authorities from the time of the arrest till the crucifixion. Second, that he was tried for blasphemy or for false prophecy under Jewish law and procedure, and was convicted and then either (*a*) sent to Pilate for rejection or ratification of the conviction, or (*b*) re-tried by Pilate on the same charge according to Roman procedure, or (*c*) that he was tried on a charge of treason advanced by the Sanhedrin. Third, that the proceedings before the Sanhedrin were merely preliminary hearings, conducted in order to present a charge before the Roman court, and that the Sanhedrin presented the charge and the evidence to Pilate who conducted the trial according to Roman procedure. Jesus would then have been under the legal control of the Jewish authorities until the time of his transfer to Pilate, after which time he was in the legal control of the Romans."' This third view it is that Professor HUSBAND favours.

---

But Dr. HYAMSON will not have it. 'That the Sanhedrin took any part whatsoever in the trial of Jesus—*pace* the Gospel accounts—is highly questionable. All the probabilities are against this view. The institution of grand jury proceedings was unknown to Jewish jurisprudence. To act as a *delator* or informer was, and is at the present day, most repugnant to the Jewish conscience. For the members of the Sanhedrin, of their own motion, to have arrested a Jew, surrendered him to the hated Roman authorities, preferred a charge against him, and pressed that charge, is unthinkable and without parallel.'

---

More than that, the Jews had no quarrel with Jesus—why should *they* wish to put Him to death? 'The ethics of the New Testament is Jewish. The Sermon on the Mount, with its stress on purity, meekness, and mercy, reflects the spirit of Judaism. The sayings of Jesus have their parallels in the Old Testament, Apocryphal literature and Rabbinic traditions. In insisting on the indissolubility of marriage, Jesus was following the school of Shammai. The teaching of the Scribes and Pharisees he holds in respect. "The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do" (Matt. 23. 2–3). He declares that he did not come to destroy the law but to confirm it (*ibid.* 5. 17, 18). He heals on the Sabbath. Where there is no actual work this involves no violation of the fourth commandment, and where life is in danger such violation is, according to the conception of Judaism, a positive duty. He consorts with the common people and is influenced by this association to make light of the laws of ritual cleanliness. But such laws were observed rigorously only by the *Chaberim*. He is conscious of a mission to his people alone. "I am not sent but unto the lost sheep of the House of Israel" (*ibid.* 15. 24). He fully accepts the doctrine of the Resurrection in which he is at one with the Pharisees and against the Sadducees (*ibid.* 22. 23–33).'

---

But watch the last word. Sadducees. After all, Dr. HYAMSON does not exonerate the Jews. He simply transfers the guilt from the Pharisees to the Sadducees. 'Who denounced him to Pilate?' he asks. His answer is: 'Those whom he had denounced to the people. The ignorant and venal priests, creatures of Pontius Pilate whom Jesus had angered, ordered his arrest. The captain of the Temple guard, possibly assisted by Roman soldiers, carried out the order. What exasperated the priests was Jesus' disapproval of the Temple service as conducted by them. His statement that he would pull down the Temple and rebuild it in three days was blasphemy in the eyes of the chief priests, and induced them to surrender him to the Romans.'

---

And this is just what the Christian reader of the Gospels finds. The evangelists do not lay the blame of Christ's betrayal and death on the

Pharisees, they lay it on Caiaphas and the chief priests.

It seems now to be fairly certain that it was in Egypt, and not in Palestine, that God was first worshipped as one God. Akhenaton was a monotheist.

In the year 1375 B.C. Amenophis III. died, the last of the great warrior kings of the XVIIIth dynasty. He was succeeded by his son Amenophis IV. Amenophis IV. was thirteen years of age when he came to the throne. Within five years he completely overthrew the official religion, transferred the capital of the country from Thebes to El Amarna, and established the worship of one god.

When Amenophis IV. changed his religion he changed his name. Amenophis means 'Amun is satisfied.' The revolt which he headed was against the tyranny of Amun and his priests. He called himself Akhenaton, which means 'the Disk is pleased.' For now he worshipped the Aton or disk of the sun.

What led this lad of nineteen to make such a change in the religious life of Egypt? No one can tell. It was a revolt against the priesthood of Amun. That much is clear enough. But little else is clear. Once it was believed that the hand of his mother Ty was in it. And Ty was understood to have been a Syrian princess. Hence the conclusion that we had a parallel in Egypt to the influence of Jezebel in Israel. But the tomb and the bodies of Yuia and Tuia, the parents of Ty, have been discovered, and it is sure enough that both were of Egyptian blood. So 'the theory of a Syrian origin for Akhenaton's reform has had its day and will not return.'

This is the opinion of Mr. T. Eric PEET, writing in *The Journal of the Manchester Egyptian and Oriental Society*, No. IX. (Longmans; 5s. net). Mr. PEET attributes the revolution to Akhenaton himself. In Egypt boys develop early. Akhenaton had an exceptionally early development. Perhaps he had what is called a genius for religion. In any case he made the mighty change before he was nineteen, the most momentous change that up till then religion had ever undergone.

For Mr. PEET has no doubt that Akhenaton was a monotheist. It has been doubted quite recently in *The Journal of Oriental Research* by Dr. Samuel MERCER, on the ground that a true monotheism 'involves the suppression of all gods but the one, and that such a complete suppression cannot be proved in the case of Akhenaton.' Mr. PEET concedes that at first, it may be, only the name of Amun was expunged from the monuments. But the rigorous erasure of the plural word 'gods' distinctly points to monotheism, and Mr. PEET is convinced that, if all the evidence is taken into account, the religion of Akhenaton was a truly monotheistic religion.

# Jesus and the Four Men.

By the Reverend James Moffatt, D.D., D.Litt., Professor of Church History in the United Free Church College, Glasgow.

Jesus was sentenced and perhaps even crucified by nine o'clock in the morning; He died six hours later. Between the morning and the afternoon of this, His last day on earth, He met four men for the first time. Probably there were hundreds who had never seen the famous Prophet from Galilee until He hung before their eyes upon the cross, but in less than twelve hours He had come into special touch with these four men, along different paths and with very different results.

I.

The first of the four was the Roman governor Pilate.

It was the first time that Jesus had met any of the authorities. John the Baptist had faced Herod, but Jesus in the far, provincial life of Galilee had never had the opportunity of coming across the civil or military authorities. He knew of them by hearsay. Once He had said, 'Those who wear soft clothing live in kings' palaces,' and when He met Pilate He met a man whose fibre of conscience had been softened and relaxed. Pilate was one of the people who do not hesitate upon occasion to allow professional life to make short work of moral considerations. What occupied his mind was how to keep on good terms with the suspicious emperor at Rome, how to retire in a few years without incurring any fresh unpopularity in his province. His patron at court had died, and it behoved him all the more to avoid giving offence to those touchy Jews, who might ruin his political career by complaining of him to the emperor. He would have liked to see justice done to Jesus, but he felt he could not take the risk of insisting on His acquittal.

> If self the wavering balance shake,
> 'tis rarely right adjusted.

Pilate was putting his private interests first. He is the representative of those who weaken their powers of choice by repeated acts of selfishness, till upon some great occasion the secret flaw stands revealed, to their own inner disgust and to the surprise of outsiders. Sometimes a notable failure throws light upon what has been going on under the surface of life for a number of years; it is the outcome of a hidden course of action, of self-gratification at all costs, an easy-going choice of what is smooth and pleasant, which drifts people unawares into a false position. It was so with Pilate. Jesus did not meet a moral monster in Pilate. He met in him what He meets in many people still, a life weakened by the love of popularity, by the habit of moving along the line of least resistance, by the tacit consideration of one's own safety first, by the inability to face what is unpleasant. We may hate personal sacrifices. We may contrive to evade duty on a small scale. But this self-indulgence will make us slip from one deception to another, until we are incapable—until we render ourselves incapable—of siding with God and doing what we know to be right. 'I have power to release you,' said Pilate to his prisoner. Officially he had. Morally he had frittered away that power. He was not an unjust man. He was not careless about his work; he heard the evidence patiently. No, he was simply a man who found himself unable to be just, because it would have cost him more than he could well afford. His sense of duty, his better mind, all had to be set aside, because under the circumstances his personal interests demanded it.

II.

During the preliminary stages of the trial, as Pilate was doing his best to avoid a decision, it occurred to him, as a happy way out of the difficulty, to let Herod Antipas have the opportunity of trying the prisoner. Jesus belonged to Herod's jurisdiction. Well then, let Herod look after the case! It was a cheap compliment to the princelet, and a relief to himself.

To Pilate Jesus was a troublesome case, of which he would be glad to be rid; to Herod He was welcome as an object of curiosity, to fill up a dull hour. Court-life is often dull, especially when it is the life of a second-rate, dependent little potentate, like Herod. The Jewish prince was as anxious to see this remarkable working man from Galilee as the Roman Governor was glad to wash his hands of Him. But Herod's love of sensation, mixed with a superstitious craving, was not gratified. Jesus refused to say a word to him, much less to perform a miracle in his presence, not because He was too tired, but because He had no words for a man who wanted a sort of religious performance in private to amuse him. Pilate failed because he felt, to his regret, that he could not afford to defy public opinion. Herod was in a position in which he did not need to please any one except himself, and he failed because his nature was frivolous. Pilate had never heard of Jesus before. Herod had often heard of him. But the Jewish princelet had no moral interest aroused by what he had heard, and the interview proved empty.

Nothing will ever come of the attitude which regards Christianity as a sensation or a spectacle. The faith of Christ has no message for those who merely wish to see it work outside their own lives, as one more phase of religious fervour. It

only annoys and puzzles such persons. Their idea is to watch Christianity display its powers, without committing themselves. They are willing to listen to it, to hear what it has to say or what can be said for it, with a patronizing air of detached interest. But they disqualify themselves by this very attitude. The meaning of it eludes them. When Jesus met Herod He met this temper of superficial curiosity, and He had nothing to say to it. He never has. Christianity as the religion which is religion holds together three ideas, the idea of power, the idea of righteousness, and the idea of love. Herod had no interest in any of them, except perhaps in the idea of power, and for him power in religion meant, not the power which subdues the conscience in awe and reverence, but the tricks of a religious conjurer. There was nothing for him in Jesus, no sense of moral need to be met. He was an idle, irresponsible creature. He expected from Jesus what Horace Walpole expected from John Wesley, when he went patronizingly to what he called 'Wesley's opera.' And he was equally disappointed, equally blind to the religious force before him.

It has been argued that the only things a man ever knows thoroughly are the things he has to know. This is not a law without exceptions, but it holds true in our religion. We may know a good deal about Christianity if we choose, but we can only know it, we can only know what Jesus means to us, as we realize this is a matter of life or death. There is an interest in Christianity which is superficial and frivolous, the interest taken by people who treat it as onlookers treat something with which they feel at liberty to amuse themselves now and then. But Jesus never appeals to us upon that level. He comes before us to subdue the heart, not to gratify the curiosity. His secret is hidden from us when we imagine we are in a position to patronize Him or to use His religion as a means of passing the time.

## III.

These men missed their chance. But it was not so with the third and the fourth. They belonged to a humbler rank of life; in one sense they had fewer opportunities of being ready to receive the influence of Jesus, but both of them responded to Him.

The third was a native of Northern Africa, a Jew who had apparently come to Jerusalem for the festival. He happened to meet the procession, and was curtly ordered by the soldiers to relieve Jesus of the heavy cross. Since Simon's two sons, Alexander and Rufus, are afterwards mentioned as members of the Church, we may infer from that circumstance, and also from the explicit reference to his name in the Gospels, that he became a Christian.

Now, the first introduction that Simon the Cyrenian had to Jesus had nothing attractive about it. He was simply commandeered to perform a distasteful bit of duty, enlisted by the troops to carry out the execution of a criminal in whom he had not the slightest interest. But probably, as he waited on beside the cross to see what happened, the impression of Jesus touched him. At anyrate this forced service was the beginning of his Christian experience. Herod was intensely glad to see Jesus, and yet he made nothing of it; Simon had no enthusiasm to begin with —rather the reverse. But he became a disciple.

So it happens, now and then, that we are brought into contact with the realities of religion by a sudden and even unwelcome turn in our affairs. Had Simon been left to himself, that forenoon, he would never have turned to follow Jesus to the cross. Humanly speaking, he owed his very soul to what seemed at first an extremely vexatious interference with his personal liberty. But when he looked back to it, he recognized in that disturbing interruption the hand of God. There are people who can understand what Simon felt. It is not uncommon to find that some distasteful piece of work which has been forced upon us, some position of awkwardness, some upset of our plans, has brought us into touch with a person or a truth of life which alters our whole view of the world. Life would be a far poorer thing for many of us if we had merely done as we pleased all along. Mercifully it has been otherwise. You and I have had to shoulder responsibilities which we disliked, to do things which we did not want to do, to go in some directions against our wills, and to undertake tasks which we told ourselves angrily were never meant for people like us. And —and, as we bent to them, perhaps with an ill grace at first, they have led us into far more than we dreamed of. There may be, there has often been, a sacrament in the things we have had to do against our will.

IV.

In an hour or two Jesus had another experience of the same kind. Simon was a man with life before him, a respectable citizen; the robber on the cross was a brigand, a pest of whom society considered itself well rid, a man with no more than the dregs of a wasted life. This was the fourth man whom Jesus met for the first time that day, and again the meeting was for good. In a dim way, this criminal felt a difference between Jesus and himself; he had enough rough sense of justice left to mutter a protest against the abuse heaped on Jesus; and then, not content with defending him, appealed with a vague, half-superstitious cry to the dying prophet at his side: 'Lord, remember me when thou comest in thy kingdom.' As if he had said, 'Don't forget me when *you* come into your kingdom!' The Romans had not forgotten him; they had not forgotten to put him to death in their kingdom. 'Jesus, remember me for life.' And instantly the Jesus who had refused to say a word to Herod replied to this dying robber, 'To-day shalt thou be with me in paradise.'

The point is, Jesus was not absorbed in His own pain. The personal agony He was suffering did not engross Him. Any acute suffering, in kind or in body, tends to drive us back upon ourselves. 'For the sick,' says Balzac, 'the world begins at their pillow and ends at the foot of the bed.' But Jesus had a word of hope for this outcast beside Him. And the incident deserves to be noted just on account of this. We commonly read it from the standpoint of the robber. We tell ourselves rightly that the promise of Christ proves how wise and daring He can be in forgiveness. You can say tremendous things to a truly penitent soul. Jesus did, and never more so than here. But the incident has an even deeper meaning for us, from the side of Jesus. Even in His terrible suffering, He found work to do for God. It was not merely as He went up and down Galilee, in health and strength, that He served God and men; when the time of freedom was over, He moved Simon and this penitent robber through His passive endurance of pain and injustice. He could not stir a finger. He could only turn His head. The slightest movement caused Him sharp physical torture. Yet there went out something from His pure, patient, courageous spirit, something that had the power to impress others. This interview with the fourth man, therefore, reminds us that even when some handicap of ill-health falls upon us, when we can no longer do what we used to do, God has some influence to pass through us into the lives o some at our side. Life may cease to be happy; it may be deprived of its former buoyancy and verve; but life never ceases to be duty, it is never quite bereft of the power of telling upon others and, it may be, of drawing them to the feet of God. Up to the very end there was work to do for Jesus, and He did it, as we are called to do it, by lifting ourselves above our personal feelings, by checking fretfulness, by keeping a heart alive to the interests of other people.

They also serve who only stand and wait.

Yes, and they also serve who can only lie and suffer.

# Literature.

## *PSYCHO-NEUROSIS.*

'One of the most striking features of the war from which we have recently emerged—perhaps its most important feature from the medical point of view—has been the enormous scale on which it produced those disturbances of nervous and mental function which are grouped together by the physician under the heading of psycho-neurosis. The striking success in coping with the infectious diseases, which in all other recent wars have been far more deadly than the weapons of the enemy, shows that modern medicine was prepared for this aspect of the war, and has ready for use the main lines of treatment which would take the sting from these scourges of warfare. Surgery also was forewarned and forearmed for its task of dealing with the wounds inflicted by modern weapons. Any increase in the deadly power of these weapons is due to the greater number they can reach rather than to the greater deadliness of the injuries they inflict upon the individual. Though surgery has

made great advances during the war, these are only developments for which the surgeon was prepared and involved no radical alteration in his outlook. The case is very different when we turn to the field presented by psycho-neurosis.

'In accordance with the general materialistic tendency of medicine the first stage of this branch of the medical history of the war was to ascribe the psycho-neuroses of warfare to the concussions of shell-explosion, an attitude crystallised in the unfortunate and misleading term "shell-shock" which the general public have now come to use for the nervous disturbances of warfare. It soon became clear, however, that the great majority of the functional nervous disorders of warfare are not traumatic in the strict sense, but occur in pronounced forms either in the complete absence of any physical shock, or after exposure to shell-explosions of a kind very unlikely to have caused physical injury. It became evident that the shell-explosion or other event which forms the immediate antecedent of the illness is only the spark which sets into activity a morbid process for which the mental stresses and strains of warfare have long prepared the ground. Once it is recognised that the essential causes of the psycho-neuroses of warfare are mental, and not physical, it becomes the task of the physician to discover the exact nature of the mental processes involved, and the mechanisms by which these processes are so disordered as to produce the vast diversity of forms in which the morbid state appears.'

To this task Dr. W. H. R. Rivers set himself as soon as he was appointed surgeon in Craiglockhart War Hospital. And the results of his observations and experiments are now made public in a volume of the utmost importance entitled *Instinct and the Unconscious* (Cambridge: at the University Press; 16s. net).

The method of treatment was this. The psycho-neurotic, or 'shell-shock' patient, was suffering from some fear. To cure him the medical faculty had recommended forgetting—get him away, get him to forget all about it. Dr. Rivers took the opposite course. Get him to recall it; get him to tell all about it, even to its most horrible detail. The facing of the facts may bring relief.

It was found to be so. Dr. Rivers tells fully the story of a doctor who had all his life suffered from claustrophobia, the fear of being confined in a place from which he could not escape. He dreaded tunnels; he could not travel in the Tube; he had to sit near the door in any public building. When he found himself in a dugout it was intolerable; he had to walk in the trenches, in spite of the greater risk. Then came collapse and he was sent to Craiglockhart. Dr. Rivers discovered that he had had a terrible experience as a child of four—shut into a dark passage with a growling dog. At last that experience was recalled—it came back in a dream in all its vividness. The recollection of it was its cure. In a short time he could travel in the Tube; he could be wedged fast in a great crowd; he had no fear.

## *JOHN SMITH MOFFAT.*

*John Smith Moffat, C.M.G.*, was one of a family of ten born to the Rev. Robert and Mary Moffat, whose lives he wrote the story of. His own life story has now been written by Robert U. Moffat, C.M.G., one of his own family of eleven (John Murray; 21s. net).

It was not an easy story to tell. John Smith Moffat was never an easy man to live and work with. The time came when he found it necessary to give up the missionary calling, simply because he could not get on with his colleagues, and to apply for a place under the Government. He got the place, and even rose to be Chief Commissioner in Matabeleland, but he was more 'difficult' as a Government official than as a Christian missionary, and at last he was requested to retire on a pension.

Was he all wrong, then? No; he seems to have been all right. It was the other missionaries and the officials set over him who were wrong. As for the missionaries this was the way of it. Moffat was sent to Kuruman, where his father had laboured so long and so faithfully. His father was now in England. A scheme was set afoot for the building of a great Missionary Institution at Kuruman, and his father in England raised a large sum of money for the purpose. All the missionaries on the spot were in favour of the scheme except John Smith Moffat—a curious situation. And so hot grew the contention, that he had to leave Kuruman, and, as we have said, finally the service of the London Missionary Society. The Institute did not prosper. Moffat might have said afterwards, 'I told you so,' only that the opinion was expressed in the official history of the London Missionary Society, that one cause of its failure

was 'the dispute between John Smith Moffat and his brethren.'

As a subordinate official Mr. Moffat was simply too straightforward. In short, he insisted on acting as a Government servant as if he were still a missionary servant of the Most High. And in those days there were many most delicate and difficult problems to be solved in South Africa. He wrote very straight letters to Sir Henry Loch, Sir Gordon Spriggs, and others, and generally made himself 'disagreeable.' Yet you find yourself filled with admiration for the man—even affection before the end comes. You find yourself also asking questions. Should a man ever 'cough and look the other way'? Listen to Mr. Moffat's son and biographer:

'Thus ended Moffat's official career. It may appear to some that its history, as recorded here, would tend to indicate on his part a spirit of wilful bellicosity and cantankerousness; for wherever he appeared his presence, like that of a stormy petrel, heralded the coming tempest. And yet, strange as it may seem, he was in reality the most peace-loving of men, and the conflicts in which he became embroiled offer a sad commentary on the standards of honour that too often rule in official circles.

'It is sometimes said that to be a good business man is incompatible with a high ethical code, and the same no doubt applies to any walk in life that involves a struggle between conscience and self-interest. Unquestionably Government service in this respect presents special dangers and temptations, and a perusal of Moffat's experiences will amply demonstrate the truth of the observation already made, that he was one of the most unsuitable of men for such a career.

'He might certainly have had an easier and more successful life had he been content to "cough and look the other way," when the doing so would save him trouble. But this was just what he refused to do, and in consequence he spent much time and energy, like a modern Quixote, tilting, if not at windmills, at any rate at every obstacle that came across his path, if it only happened to bear the hallmark of wrong, deceit, or injustice.'

---

## *PSYCHOLOGY AND INDUSTRY.*

The psychologist is not waiting to see his study called a science, he is already busy applying it in scientific precision to the facts of life. In industrial life we have hitherto considered only the materials which we handle, not the persons handling them. Or if the persons have once or twice been looked upon as more than 'hands,' it is only under undesired compulsion, and under a sense of disturbance. But the psychologist has come and is demanding that in industry as elsewhere, in the smelting furnace as in the preacher's study, every person occupied should be separately considered, his individuality measured, and all his tasks adjusted to his capacity. If you should not send a man to preach who has not learned to pray, so also you should not send a man to unload coal tramps whose physical frame is weakened with emotional excess or indulgence. Read *An Introduction to the Psychological Problems of Industry*, by Mr. Frank Watts, M.A., Lecturer in Psychology in the University of Manchester (Allen & Unwin; 12s. 6d. net).

The subject is of immediate and very urgent importance. There are factors in coal strikes that are not taken into account—perhaps by anybody yet. There is, for example, the matter of *caste.* In the opinion of Mr. Watts, the fundamental problem confronting us to-day is 'that of eradicating the suspicion and class hatred which are poisoning our civilized life. Once they are removed, then industrial unrest as a perennial source of anxiety will disappear too. In the case of an individual mental disorder the physician finds it necessary, before the patient can achieve that frank self-understanding and transvaluation of personal values which are the essential preliminary of a cure, to penetrate beneath the symptoms and the apparent causes of the trouble into the deeply rooted but disturbed emotional life, where the fundamental energies of his being, the instincts, act and interact.' As an example, he quotes from Mr. D. L. Thomas, the chairman of the Welsh Housing and Development Association, on the value of baths at the pithead. 'Cleanliness,' says Mr. Thomas, 'is an essential part of decent living. If in the streets and public conveyances workmen, on returning from work in dirty clothes and with blackened faces, habitually meet other people with clean exteriors, consciousness of their own outward condition is bound to react injuriously on their minds and character. Their self-respect, especially if they form a minority of the population, is bound to be undermined, and they are less likely to have

a due regard for the decencies and courtesies of life. They are apt to believe that other people look down on them as if they belonged to a Helot class. They may therefore be tempted to live on a level which corresponds with the low estimation in which they suppose they are held. On the other hand, if they are in a majority, their wounded self-respect may occasionally lead them to over-assert themselves at the expense of other sections of the community. In either case their very nature, as human nature always does in similar circumstances, reaches out, however unconsciously, for some compensation, some *quid pro quo*, for the slight which their occupation casts upon them in the sight of their fellow-men.'

## *THE RULE OF ST. BENEDICT.*

Dom Justin McCann, Monk of Ampleforth, has translated into English the Commentary of Dom Paul Delatte on *The Rule of St. Benedict*, and the publishers, Messrs. Burns Oates & Washbourne, have published the book in the most handsome and most attractive manner of book publishing (royal 8vo, pp. xvi, 508; 21s. net). Dom McCann has not only translated Delatte's French commentary, he has also translated the Rule itself, paragraph by paragraph, from the Latin. So here we have—and it is an interesting fact even for all liturgiologists and all students of the Christian religion—here we have, for the first time in the English language, this ancient Rule and its most authoritative modern interpretation.

The translator, to take him first, has done his work as accurately as unassumingly. He has rendered the Latin liberally but into intelligible English, sometimes indeed having to be interpreter himself in doing so, but always seeking to hide his own hand. His translation of the French commentary is easier perhaps, easier certainly to read, and so done that one forgets it is a translation—the test surely of all translating.

The commentary is French. That means not merely that it expresses the actual custom of the French Benedictines, but also that its attitude is determined by that custom and by the history which lies behind it. Dom McCann was of course aware of that, and had some hesitation as to his duty. He was well advised to translate the work as he found it.

Being French, some of the interpretation may seem to us obvious, some even of doubtful relevance. But Dom Delatte is too loyal a Benedictine, and he has too high an estimate of the value of the Rule, to err seriously, and it may be that when he seems to us to miss the real significance of the letter of the Latin, he catches the true spirit of St. Benedict. In any case it is very rarely indeed that one finds oneself in the smallest measure out of sympathy.

He defends the Rule. He defends the rigour of it. 'We have good hope, says St. Benedict, that this programme will contain nothing terrible. We need have no fear: the Rule is wise and therein is nothing disagreeable, harsh, or intolerable. It is to a marked degree gentler, both in its preliminary requirements and in its laws, than the monastic codes of the East; and our Holy Father, in his perfect discretion and in his love for souls, has allowed himself to appear somewhat relaxed. But the Benedictine life does not consist essentially in a dying, a merciless mortification, nor can it be adequately defined as a life of penance or violent asceticism. Perhaps St. Benedict here veils too much the austerity of his Rule. He does not want to frighten anyone, and that is a good intention enough; but will he not contradict himself in the fifty-eighth chapter: "Let there be set before him all the hard and rugged ways by which we walk towards God"?'

He does not criticise, but sometimes he makes additions. Turn to the sections on silence. 'So far we have spoken of the silence of words, the only sort of silence of which our Holy Father speaks. But there is also a material silence, the absence of noise. A nun of the Visitation Order asked St. Francis de Sales what she should do to reach perfection. The holy Bishop, who doubtless knew whom he was addressing, replied: "Sister, I think Our Lord wants you to close doors quietly." A quite personal piece of advice not without its humorous sting, but one which in a large community and a sonorous house may become a general and ever appropriate recommendation. This external silence is favourable to prayer and study; one cannot pray easily in the midst of a bombardment. . . . It may not, then, be superfluous to watch one's manner of walking, of sneezing, of blowing one's nose. Need we mention the dread turmoil with which meals begin, or the cries that ring through the monastery in times of recreation? All such things disappear with good

taste and education, and when each remembers that he is not the only person in the world.

'Finally, there is interior silence. It is the very reason and end of all other sorts of silence. Though prepared and facilitated by them, yet it is very distinct from them in practice. Some souls do not care for external noise, nor take to endless conversations, and yet they are never in a state of silence. For behind the dumb lips there is a continuous hubbub of interior talk, in exact proportion to their unmortified passions. When our Lord wished to declare the happiness and simplicity of contemplation, He said to Martha: "Martha, Martha, thou art anxious and troubled about many things." Is not this the reproach that He most often has need to address to us? Have we ever tried to review rapidly the infinite variety of objects and pictures which have just occupied the field of our interior vision? Memories, grudges, projects, regrets, vain quests, angry emotions, vexations, scruples—how many winds and waves buffet this world of our secret life! Some brother whom we see suddenly recalls a long series of experiences; and we abandon ourselves to following this foolish scent so far and so long that we do not recover ourselves. A mere detail is enough to suggest a whole romance. Sometimes it is a pleasant little scene in which we review the past, or remember its joys and circumstances. Our soul becomes an entrance hall, a cinematograph, a phonograph, a kaleidoscope. The distractions of which we generally accuse ourselves are but rapid and unimportant parentheses in our lives; the serious distractions are those which control all our activity and lead it away from God.'

That is well said. We leave it at that.

## *POLITICAL THEORIES.*

*A History of Political Theories from Rousseau to Spencer* has been written by William Archibald Dunning, LL.D., Litt.D., Lieber Professor of History and Political Philosophy in Columbia University (Macmillan). The subject has its interest at all times, but at this present time most of all. For we are in the midst of a sea of political possibilities, tossed and tormented, and cannot tell what theory of government may any day become practical and be actually practised over us. And Professor Dunning is one of the most lucid writers ever occupied with politics. He is severely non-committal. His business is to describe, not to defend or destroy. And giving himself to his proper business he leaves us at last with a clear conception of the theories which have been proposed and our choice among them.

The human interest is strong. With the fewest words Dr. Dunning makes the personality of the theorist felt. We take pleasure in reading what he proposed because we have taken pleasure in him. So is it, conspicuously, with Adam Ferguson. So is it with Lorenz von Stein. Take Stein:

'The general principle that all the forms of current social agitation seek to establish is personal liberty—the control of the individual over external things for his own interest. This Stein recognizes to be a legitimate and an inevitable aspiration of men having any attainment of intelligence. The concrete object of contemporary demand is the control of capital—the instruments of production—by those who have it not. The two methods variously advocated for achieving the end are social revolution and social reform. The way of revolution Stein holds to be delusive and futile. There would be no more liberty where labour lorded it over capital than there is where capital lords it over labour. Moreover, the dictatorship of the proletariat would rest on no such superiority of either physical or moral and intellectual force as to insure its continuance.

'Reform rather than revolution is the method by which Stein would deal with the great crisis that he sees impending. He would avoid all such utopian aims as the realization of general equality or the abolition of poverty. All that will avail is the gradual and systematic establishment, by legislation and administration, of conditions that shall open to every possessor of the power to labour the opportunity to become the possessor of capital. For in industrial society capital is the expression and realization of that control over external things that is the essence of liberty. Where liberty in this sense does not exist, the social order stands in opposition to the idea of free personality and therefore cannot endure.'

## *COVENTRY PATMORE.*

There is much food for reflexion in the new volume of republished papers by Coventry Patmore, issued from the Oxford University Press under the

title of *Courage in Politics* (7s. 6d. net). The reflexion does not always end in agreement. No Roman Catholic can write calmly on Luther, not even yet. But few Roman Catholics could ever write more wrathfully than Coventry Patmore. 'No one can rise from reading these conversations with much respect for Luther as a theologian; and as a controversialist, he appears throughout as simply no better nor worse than Mr. Habakkuk Mucklewrath. He always speaks as a man plenarily inspired, and replies to the blasphemy of opposition or dissent by torrents of prophetic curses and scurrility.' That is the kind of thing. And that is enough of it.

But even in matters wherein the odium theologicum does not enter there is room for dissent—though always after reflexion. For, apart from Luther and the Reformation, Coventry Patmore is never the easy essayist who is either right or flagrantly wrong. He discusses Scottish poetry in one essay. It is a review of Veitch's *Feeling for Nature in Scottish Poetry*. And he says: 'There is little or no imaginative synthesis in the feeling for nature shown by the Scottish poets. They are so glad to get into the open air, after a long winter in a mud hut or a damp stone tower filled with peat-smoke, that the simple names of objects which remind them of summer are poetry in themselves; and it only needs, in order to produce a new poem, that sunshine, roses, leaves, grass, lark, mavis, cuckoo, and such-like words shall be shaken together and turned out in a new order.'

How did he come to this conclusion? Apparently by reading some of Veitch's extracts. But, first of all, what does he mean by 'imaginative synthesis in the feeling for nature'? He means: 'The heather is not much and the rock is not much; but the heather and the rock, discerned in their living expressional relationship by the poetic eye, are very much indeed—a beauty which is living with the life of man, and therefore inexhaustible.'

But the rock is something, and the heather is much, each in itself and each in its appeal to more in us than our eye for form or colour. They do not need to be 'taken in at once by the poet's or artist's eye.' Coventry Patmore had not considered Burns, you would suppose he had not heard of him, else the 'Mountain Daisy' might have given pause to sweeping statements which have all the air, with him also, as of 'a man plenarily inspired.'

Nevertheless, we say it again, the book is for thought.

---

## *THE HISTORY OF PSYCHOLOGY.*

It is nine years since the first volume was published of *A History of Psychology*, by George Sidney Brett, M.A., Professor of Philosophy in the University of Toronto. That volume was entitled *Ancient and Patristic*. It ended with Augustine. The second and third volumes have now been published (Allen & Unwin; each 16s. net). The second volume covers the *Mediæval and Early Modern Period*; it carries the history to the end of the eighteenth century. The third, entitled *Modern Psychology*, is occupied with the nineteenth century.

The name of most significance to Professor Brett after the middle of last century seems to be that of Professor Alexander Bain of Aberdeen. Bain is recognized, in his varied activity and indomitable perseverance, as a force which was often felt when it was not acknowledged. Much emphasis is laid on the fact that he founded *Mind* as an organ of psychological discussion, watched over its first twenty years with extraordinary assiduity, and insisted on its pages being open to all varieties of thinking. When the ninth edition of the *Encyclopædia Britannica* was published with James Ward's article 'Psychology,' Bain reviewed it in *Mind*, and his review is singled out as most noteworthy. 'The importance of the crisis was fittingly recognized. Bain gave a long account of the article in *Mind* (1886), and followed this up with an article "On 'Association' Controversies" in the next year. Nothing could have more historical interest than this direct conflict between the author of the new article and the vigorous thinker who was prepared to stand by the position he had taken thirty years before. In spite of his years—nearly three-score and ten—Bain was still a powerful debater; his trenchant style seemed to have gained in flexibility and grown richer in homely phrases that come like upland breezes through the chambered heat of controversy. To learn the meaning of this page of history we shall go back to these articles.

'Bain does not stint his praise. "The work," he says, "has the rare merit of being Psychology,

and nothing but Psychology: it is nearly complete as regards fundamental problems, and the ultimate analysis of the distinctive properties of mind." Again, after reviewing the detail, he says that "when matters excluded by the narrow limits are filled in," "Mr. Ward will have produced a work entitled to a place among the masterpieces of the philosophy of the human mind." The nature of this appreciation will be more intelligible if another point is recalled. In saying that Ward's article is "nothing but Psychology," we need not suppose that Bain has repented his own physiological matter. Ward's article succeeded the article by Mansel in *Metaphysics*, which in the earlier editions of the *Encyclopædia* supplied the needs of the time by dividing Metaphysics into Psychology and Ontology. No one had done more than Bain to upset that arrangement, and he might legitimately regard the independent status of psychology in this ninth edition of the *Encyclopædia* as a tribute to his labours. Bain is thus seen to stand between psychology as an academic branch of metaphysics and psychology as an independent science; he is also seen to be the principal agent in putting psychology among the natural sciences; and, finally, in respect of Ward's article, he is seen to be the representative of a psychology which had fallen under the suspicion of being really in bondage to its own allies, the sciences of chemistry and physiology. This is, in epitome, the history of British psychology from 1855 to 1887.'

Near the end of this volume Professor Brett offers a sketch of the history of Psycho-analysis. He singles out as especially valuable in Freud's work the elimination of chance, 'no effect lacks its cause.' We do well to emphasize that finding, in theology as well as in psychology. The idea entertained by the ignorant (especially if scientifically trained) is that the events in the Gospels called miraculous had no sufficient cause and therefore are called miraculous. No theologian says such a thing. The cause was there in the personality of Jesus Christ, and it was amply sufficient for the most momentous and marvellous of them.

---

## *SAIVISM.*

The grace of God is as pacifying as the soft music of the lute,
Of the tender moon in the evening sky.
All learning and wisdom are for doing reverence to God.
God should be worshipped out of pure love as the Great Benefactor,
Who gave us the instruments of knowledge, speech, and action,
For escape from destructive desires.
Such desires are hard to conquer without the grace of God.
God rescues from the onsets of sensuous desires those whose hearts melt for him;
He reveals himself to those who love him above all things,
When the [churn of the] heart is moved by [the staff of] love,
Rolled on the cord of pure intelligence.
They who would be free from sin and corruption,
Should think of God deeply and continuously with joy.
Then he will be at one with them and grant them his grace.

Freedom from sin and corruption is to those only who see him in all things,
And not to those who see him only in particular places,
Nor to those who merely chant the Vedas or hear the Çāstras expounded.
It is to those only who crave for at-one-ment
With the omnipresent and all-powerful Lord,
And not to those who bathe at dawn,
Nor to those who have at all times striven to be just,
Nor to those who make daily offerings to the Devas.
It is to those only who know the Lord to be boundless in love and light,
And not to those who roam in search of holy shrines,
Nor to those who practise severe austerities, or abstain from meat.
No gain of spiritual freedom is there to those who display the robes
And other insignia of Yogins and Sannyāsins, or to mortify the flesh.
That gain is only for those who glorify him as the Being
Who vibrates throughout the universe and in every soul.

Now where is the sane and wholesome mystic to be found who wrote that hymn of praise? In Saivism. You may spell the word Çaivism if you choose. Is it not enough to warn us against the contempt of the study of religion to which in our ignorant arrogance we have been tempted? Perhaps our ignorance has led us to separation and not contempt? We are theologians—the history of religion is a separate and special discipline. That also is a mistake. Professor J. Estlin Carpenter, from whose book the hymn has been quoted, is a theologian. It is just as a theologian that he found it necessary to study the history of religion. And as a theologian he gave himself to one department of that study so thoroughly that when the invitation came to him to deliver one of the courses of Hibbert Lectures, he chose *Theism in Medieval India* as his topic (Williams & Norgate; 8vo, xii, 552; 24s. net).

It is a difficult subject. Is there a more difficult in the whole range of religious life, historically or geographically? No doubt other men have been at work on it and have driven pathways through it. Dr. Carpenter makes good use of the Encyclopædia of Religion and Ethics. But he has gone to the texts for himself chiefly as found in the Sacred Books of the East. And it says much for his ability and his industry that he has made the vast and intricate country intelligible to an unpractised reader, intelligible and even greatly agreeable to traverse. For with the mastery of his material he has the gift of writing.

---

## *THE PSYCHOLOGY OF THE FIJIAN.*

It is no time since we had before us a popular account of Fiji, its people and its prospects. This is a different book. Popular enough in the sense that people may read and enjoy it at whatever stage of culture they may be, it is the outcome of careful observation on the part of one who is a trained scholar and an accomplished anthropologist. The author, the Rev. W. Deane, M.A., B.D., has been a missionary to the Fijians; he knows their language, he is intimate with themselves, and he has eyes to see. He has sought out the old men and from their lips has taken down memories of a day that is dead and of customs that have so entirely passed away that even the oldest are ashamed of them and will describe them only to those whom they can trust.

There is the *tambúa*, the whale's tooth, and all that it signified. Sometimes it was sent on a mission of death; the Rev. Thomas Baker lost his life through the fateful power of the whale's tooth. Sometimes it became a messenger of life. 'Two brave ladies, Mrs. Lyth and Mrs. Calvert, hearing that women were being strangled at Mbau, took each of them a *tambúa* decorated with ribbons, and entered boldly into the terrible chief Tanaó's presence, with the request that the fated ones might be saved. Their noble petition was granted.'

Sometimes it was sent with the dead to the Unseen World. 'A weird custom in vogue in former days was to place the ivory upon the breast of a dead man. His soul was supposed to take with it the spiritual part of the symbol, and, thus provided for, would travel to a tree "hard by Heaven's gate," into which tree he was to throw it as a passport on his journey to the happy land. The custom is similar to the penny laid in the hand of the corpse at an Irish wake, the obolus placed upon the mouth of a dead Greek, and many Egyptian symbols described by Dr. Budge. The tree (*a Tárawáu*) into which the Fijian dead are supposed to cast the *tambúa* is still to be seen on Vanúa Lévu, near Naidhómbodhómbo.'

'When a *tambúa* is being presented, or "led," as the Fijians say, it becomes the central feature of the ceremony. It is greeted with a curious cry of honour, and all eyes are intently fixed upon it. The task of "leading" a *tambúa* is allotted to a special officer. It would mar the function if another should interfere. The late Mr. D. Wilkinson told me that he had seen a man laden with whales' teeth staggering into the circle of spectators; and one who attempted to aid him was promptly knocked down, as if, like Uzziah, he had touched a sacred thing.'

Mr. Deane has the anthropologist's gift of comparison. He can recall similar customs and beliefs all over the world. And he has the trained anthropologist's caution. 'If a stranger is asking Fijians for information, it is necessary for him to be full of guile in order to hide his purpose. Were one's predilections not so hidden, the Fijian would quickly discern them and answer in harmony with them. His standard of good manners would lead him to say exactly what would please the interrogator. This, again, is not peculiarly Fijian. Prof. Max Muller refers to the huge Sanscrit

frauds perpetrated on Lieutenant Willcox in India, simply because his desires for a particular class of information were all too obvious.'

The title of the book is *Fijian Society*, or the Sociology and Psychology of the Fijians (Macmillan; 16s. net).

## *POST-BIBLICAL HEBREW.*

The Rev. B. Halper, M.A., Ph.D., of Dropsie College, Philadelphia, has compiled an Anthology of *Post-Biblical Hebrew Literature* (Philadelphia; Jewish Publication Society; 2 vols.). One volume contains the Hebrew texts, together with textual and translational notes; the other contains Dr. Halper's English translation. 'In order to give an idea of the diversity and extensiveness of post-biblical Hebrew literature, practically all branches have been incorporated into this *Anthology*, and great care has been taken to select representative authors. Mishnah, Talmud, Midrash, liturgy, poetry, philosophy, ethics, history, geography, folk-lore, travel, philology, epistles, ethical wills, and general compositions are represented in this volume. It is to be regretted that two branches, which have been and are the most potent factors in shaping Jewish intellectual life, could not be included. I refer to Halakah and biblical exegesis, which had to be excluded for the simple reason that the representative passages of these branches scarcely possess literary value. At the same time I have excerpted sections from Maimonides' *Code*, Eleazar of Worms' *Rokeah*, and Abravanel's *Commentary on the Pentateuch*. These extracts, however, do not represent Halakah or exegesis, though they happen to have been incorporated into halakic and exegetical works. For a similar reason Kabbalah is not represented here, although there is a mystical strain in the extract from the *Rokeah* and in Nahmanides' epistle. While in point of time Ben Sira belongs to the biblical period, it has been deemed advisable to incorporate passages from his *Wisdom*, because it is outside the Hebrew Canon. Moreover, in the Hebrew text of the extracts selected for this *Anthology* at least two Hebrew verbs, not occurring in the Bible, have been rescued from oblivion.'

That is Dr. Halper's own account of his work. He further says: 'I have attempted to retain the flavour of the original, and the translation is literal as far as the English idiom would allow.' Last of all, he recognizes the work of others: 'Some of the extracts had been previously translated in a satisfactory manner, notably Ben Sira, Kalir, Ibn Gebirol's *Royal Crown*, Benjamin of Tudela, Judah ha-Levi's *Khazarite* (by H. Hirschfeld), and Maimonides' *Guide of the Perplexed* (by M. Friedländer). But in all cases I found it necessary to subject the passages to a thorough revision, partly because my aim was different from that of my predecessors.'

Nothing has to be added. That is all clear and conclusive. The book will be welcomed by a very large Gentile as well as Jewish scholarship. Even the unlettered will find interest in its pages, and more than curious interest, sometimes spiritual sustenance. For example, we quote a Penitential Prayer by Ibn Ezra:

'I prostrate myself with my face to the ground, since nothing lower exists; I humbly cast myself down before the Most High, who is the highest of all high.

'O, wherewith shall I meet His countenance? if with my spirit, comes it not from Him? if with my choicest flesh? He gave it life, and man has nought that is nobler than his soul! There is no end and no beginning to His greatness—how can my tongue extol Him? Much farther is He than the heavens of the heavens, yet near to my flesh and bone.

'Behold, I come to Thee, my God, because there is none besides Thee that can benefit. Have not all the hosts of heaven and of earth like me been created by Thy hand? How shall I then seek help from them? is not the help of all created things in vain? A slave can flee to none for refuge, but unto his master who acquired him.

'Why should I expect to know aught, knowing that Thou hast created me for my good? Thy lovingkindnesses are more than can be told, but my sins exceed the sand. How shall I lift up mine eye unto Thee, since mine eye also has grievously transgressed? What more shall my lips utter in response, since also they have dealt very wickedly? The wantonness of my heart did unto me that which my adversary could not do. Hot wrath has overtaken me because of that; woe unto me, for I rebelled! My evil inclination led me astray, for I desired not to provoke Thee. My evils harmed only me, but Thou alone wilt show me lovingkindness. Make known to me a way to profit me, for Thou didst teach me all that

I know. I caused the prayers of my heart to be heard by mine ears; mayest Thou hear them in heaven!'

## *THE CHRISTIAN FAITH.*

Is it possible to show that orthodox Christianity is reasonable and credible? Without hesitation the answer is, Yes. It is made by John Alfred Faulkner, Professor of Church History in Drew Theological Seminary, in a book with the title of *Modernism and the Christian Faith* (Methodist Book Concern; $2.75 net). It is made without hesitation, we say, yet with great deliberation. For first Professor Faulkner studied theology year after year, reading all the 'modern' books worth reading; studied the Bible also, and the development of thought in it; studied the course of theological definition in the Church; and then discussed with young men the difficulties felt by the modern mind. It was after all this deliberation that without hesitation he wrote his book.

He has done a service to the Church of Christ. There is not a great doctrine that he does not confirm the truth of. And even the less momentous matters of belief—the belief in the Virgin Birth, in the Ascension, in future retribution, are made at least more credible. He has even reduced somewhat the offence of the imprecatory psalms.

Professor Faulkner writes clearly and vigorously. Thus: 'One of the most interesting books in theology is *The Atonement in the Light of History and the Modern Spirit*, by the Rev. David Smith, D.D., professor of theology in McCrea-Magee College, Londonderry (1918). For a Scottish Presbyterian divine, steeped in the study of the history of theology and of the Bible, Dr. Smith's *Atonement* is a wonderfully liberal performance. It is "modern" with a vengeance. The most of it could have been written by a Unitarian, and that is exceedingly significant for the change that has come over the Calvinism of Scotland. Judging from this book, even for so theologically backward a land as Ulster (witness the volumes of the late Dr. Robert Watts), Calvinism is dead in North Ireland and South Scotland. In the Highlands it still exists. There is one exception, however, to this prevailing non-Calvinism in Dr. Smith. The sacrifice of Christ forgives and heals by anticipation all the backslidings of the Christian. "He [Christ] forgave the sin of yesterday and the sin of to-morrow and the sin of each succeeding day to the close of our earthly pilgrimage" (p. 217). This *carte blanche* for the future sins of the Christian is splendid, but it is shattered on Heb. 10. 26 and numerous other passages of the Word. Nor is it true that the world's sins are already forgiven because they are expiated, and therefore we can say to the sinner, "Don't believe in order to be forgiven," but, "Your sin is already forgiven, therefore believe" (p. 216). This comes from the author's making "propitiation" the same as "forgiveness." Paul did not say to the Philippian jailer, "You are already forgiven and saved; simply take your forgiveness," but he said, "Believe on the Lord Jesus, and thou shalt be saved" (Acts 16. 31). Atonement secures salvation, but it does not communicate salvation. I cannot agree with Dr. Smith that "forgiveness is already a *fait accompli*" (p. 215), or that we should say to the seeker, "Believe in the forgiveness of your sins because they are forgiven." Salvation is a spiritual process, not a magical or trade exchange, and penitence and faith are not like the turning of a faucet.'

## *THE UNDERSTANDING OF GOOD.*

'No Ideal should be impossible. Certainly no Ideal of Good is beyond Human accomplishment. It is because Men cannot understand the "simplicities" that they kill one another over the "complexities." And Happiness is really one of the most simple things in the world. All children possess it by Nature—and elderly people, too, if they seek to preserve the wisdom of their early years. And this wisdom is, after all, the wisdom of God. It is the wisdom He instils once in a life into every human heart. It is we alone who ignore it, or forget it, or dilute it by a trivial philosophy.

'So in this charmingly written little book, the author once more tells us the only true secret of Happiness, points out to us the road along which we shall not only find Peace, and Comfort, and Consolation, but also that "song within the song" which some men call Knowledge, and some call Justice, and some call Beauty, and some call Love, and most of all call—God.'

Thus writes Mr. Richard King (of whom Mr. Shorter has said: 'Richard King is a man of Genius'). The charmingly written little book which he introduces is a translation into English by Ethel Ireland Velleman of Madame Jeanne de

Vietinghoff's *The Understanding of Good* (Lane; 6s. net). Read on to page 55 and you come to this: 'God has willed that the happiness of man should lie partly in his own hands; and half of our worldly ills could be suppressed if man could only arrive at understanding and desiring good.' That is the meaning of the title. So it is a book of 'thoughts'—of 'thoughts on some of life's higher issues,' according to the title-page. No book is more difficult to read than a book of thoughts. This book is delightful. For the translation is natural and the thoughts are both natural and impressive.

But is it Christian or is it pagan? Judge by this:

'Among the characters we are called on to meet with in life we find benevolent souls sent by God like rays from a brighter land; but we also meet disturbing personalities whom I should describe as *alien*, *contradictory*, and *mendicant* souls.

'The *alien* souls are those who, differing from us in their essence, cannot come into contact with us. The barrier between us is similar to that existing between people of different tongues. The obstacle is in a sense material—a wall all the more unscalable because it has not been voluntarily raised. Were we to share the whole of life with these beings, to embrace them a thousand times, no real communion would be possible. In the presence of an alien soul we must renounce all attempt to give and resign ourselves to being useless. The wisest course of all would be to avoid them, for nothing is so burdensome as the weight of an existence whose vibration one cannot share and of a love that cannot unfold. At the same time, let us say that it is not always by giving that one enriches oneself and others. To give is the reward of the great effort we have made to acquire; to give is a duty often more sweet than useful.

'*Contrary* souls are in one sense less difficult to tolerate than alien souls; for, far from condemning us to inaction, they call forth all the moral intelligence of which we are capable. Here it is not a question of sitting down in resignation at the foot of an inexorable barrier, but of using all our energy to raise about ourselves a protecting rampart without which we should always be in danger of attack, and a thousand times on the point of being disarmed. The contrary souls dispose of an infinite variety of means to exasperate our defects and wound our sensibilities and ignore our treasures. Their attacks are directed with so much precision and subtlety, as well as candid ease, that it is hardly possible to ascribe them only to human malevolence. If we look closely into things we are obliged to admit that the arrows drawn at a venture, and less in the intent to harm than merely for amusement, are the ones that most successfully reach their target. So we must not blame *them*, but the mysterious powers with which a demon or a god has invested them in order either to harm or to prove us. Our human weapons cannot reflect their malign darts; but the divine shield can deaden their blows, and no mortal wound can harm him who has understood how to find an invisible shelter.

'There are beings whose atmosphere is so antagonistic to our own that their presence alone suffices to trouble our interior harmony, preventing us literally from breathing and spreading our wings for flight to the higher regions.

'If our knowledge of the soul's life were more enlightened, the errors that condemn beings so dissimilar to a life in common would be impossible. But while we await these better times, let us bear with even the unbearables, and that without becoming hard or despairing—husbanding for our soul the hours of relaxation and relief. Let us know how, on occasion, to close the doors and windows and only show our façade, decorated as attractively as possible; for in certain characters the need to torment is often only a subconscious need for excitement in life, and their blows are neutralized if they fall on a surface of indifference.

'In the presence of contradictory souls the secret of bearing with them lies in a profound sense of justice; we must, in the troubles that come to us through others, know how to reckon with their irresponsibility. In ceasing to be wroth with them, we dissipate the bitterness and irritation so often present in the practice of patience.

'There are other souls who only approach us in order to receive: they are the *mendicant* souls. With an open heart and a hand always outstretched, these souls make a constant call on our devotion and sympathy—on all the forces in us and even on powers we do not possess. And when at last, convinced of their misery, moved by their sorrows, we are ready, in an access of noble disinterestedness, to sacrifice all in order to succour them, they turn away to seek sympathy from another or, absorbed by some sudden interest, they forget even

the existence of the treasures we have renounced for their sake.

'These souls are especially dangerous because they appeal to our inner desire, which is *to give*, and because they have the power to move us. We give to them so naturally; how do otherwise in the face of their great need and importunate beseechings? If they are to be believed, their life is saved each time we help them; and who is not flattered at the thought of having saved a life? And they are right; one *does* save their life, but only to see it lost again to-morrow!

'It is not hard to discover these beggar souls: pour out to them, in your turn, your own needs, your fatigues; at once you will see them withdraw, not through want of understanding—they understand all—but through their incapacity to make an effort to help you. Such egoism revolts you, you decide to abandon them; an error, for it would be unjust. You must take people as they are, but dream no longer of counting on them in the future; let them, on the contrary, count on you; go on giving, but in small portions, without giving of *yourself*; do not let yourself be repaid either in words or tears, but realize that much in them is only morbid exaltation. Take them seriously, for they are much to be pitied, but never tragically, for their pain is only fleeting; and rely on time to remedy things which, for the moment, may seem irremediable! How numerous they are, these poor creatures without force or will, who scour the world on their errands of mendicancy, begging from every one a cure for the incurable malady of life which we are all called on, alas, to bear alone!

'The effort of our life will not have been in vain if we have brought comfort even to some by patiently bearing with their faults, and encouraged others by giving them, even for an instant, the illustration of recovery. Is not all the happiness we have known here, and which has given us the strength to live, built up out of the crumbs strewn on our path by certain human beings, dowered with patience, with a more understanding love and a larger benevolence? And is not the richest-seeming human existence sustained in reality by the few luminous threads that bind it to those invisible realities that men call "illusion" and "folly"?'

---

Messrs. Angus & Robertson, Publishers, Sydney, have issued the *Book of Common Order* of the Presbyterian Church of Australia. It is issued in a form that would do credit to the best printers and the best publishers in any country, and we may add the best binders. And it is worthy of all the art that has gone to its production. Messrs. Angus & Robertson's books may be obtained from the Australian Book Company, 16 Farringdon Avenue, London, E.C. 4; and we think also from Messrs. Nisbet.

---

There is a movement afoot to encourage interchange between the American and the British Colleges. Men who formerly went (whether from the United States or from Great Britain) to Germany, now desire to continue their studies in a less hostile and perhaps less unsettled atmosphere. But there is need of information. Where are the American Universities, and what are they doing? The need has been admirably met by an Australian scholar. Mr. E. R. Holme, Professor of English Language in the University of Sydney, visited the Universities of the States in the name of the Administrative Committee of the Australian Universities, and with the introductory influence of the Hon. H. Y. Braddon, lately Australian Commissioner in the United States. He made good use of his advantages, and although he speaks modestly of his book, *The American University* (Sydney: Angus & Robertson), and calls it 'but a first impression of a very great subject,' the things of moment are all in it—the matriculation requirements, the graduate work, the conditions of residence, even the relation of the universities to the community.

---

Mr. Randall Davies has written a guide to the Best Work of the Best Masters. It is published by Messrs. A. & C. Black, and is to be known as *Black's Dictionary of Pictures* (12s. 6d. net). A more difficult piece of honest work could not be attempted, and Mr. Davies is not too sanguine about its success. But it will succeed. For it had to be done. Some one had to move among the galleries of Europe and tell us where to sit down and study. For our part we have no fault whatever to find. We miss some of the pictures we have seen and thought superlative, but Mr. Davies knows better than we do. We certainly find some we had missed, and that is enough compensation. It is well and wisely done to give especial attention to the pictures we have at home

and even to the pictures of our own Masters. It is well also that 'no attempt has been made to "point out the beauties" of the pictures.' The purpose of the Dictionary is to enable us to find the picture and encourage us to discover its beauties for ourselves when we have found it.

---

Messrs. Burns Oates & Washbourne have published some small books of devotional and practical theology which have a wider appeal than to members of the Roman Church. They are:

*A Gift from Jesus* (1s. 6d.), translated and adapted from M. Jean Blanlo's *L'Enfance Chrêtienne.*

*The Christian's Ideal* (2s.), also a translation from the French—a guide to sanctification after the mind of Christ and the early mystics.

*The Church and her Members* (1s. 3d. net), by the Rev. George H. Bishop.

*A Mother's Letters* (1s. 6d.), by Father Alexander, O.F.M. Father Alexander writes as a mother to her daughter, and that most intimately—how can he do it?

---

*Matters of Moment* (Burns Oates & Washbourne; 6s. net) is the title of a volume of addresses delivered 'from Sunday to Sunday in a small mission in the North of England.' The Missioner is the Rev. John McCabe. In introducing the book the Bishop of Northampton complains of the extraordinary poverty of the preaching in the Roman Catholic Church, and attributes it to 'the almost total neglect of technical training in the subject at our seminaries.' He proceeds: 'In ancient days, rhetoric used to be considered an indispensable accomplishment of every educated man: in our days, it has come to be regarded as a synonym for all that is vulgar and artificial. With a severely critical audience it seems to carry weight to "hum and haw," to be mostly inaudible, and to leave sentences unfinished; while it arouses suspicion to be fluent or ornate, and to lapse into fervid oratory is to write oneself down a mountebank. Why? We have not ceased to exact the most laborious preparation for the concert-platform or the stage. Yet we do not hesitate to send a young priest to face a congregation without any real tuition whatsoever.' Now this man prepared, prepared laboriously—hence the Introduction and the excellent book.

Professor Karl Pearson, F.R.S., is a biometrician. And as a biometrician he delivered a lecture at the Royal Institution on a biological subject. For his aim was to show that from the thigh bone alone much could be gathered of at least suggestive information on the ancestry of the human race. He called the lecture *Side Lights on the Evolution of Man* (Cambridge: at the University Press; 3s. net). Professor Pearson will not have it that *Tarsius*, the tree-shrew, is in the direct line of man's evolution, as 'a distinguished anatomist has quite recently asserted.' He is content with the more orthodox doctrine of Dr. Arthur Keith, and gives his and other diagrams. The illustrations are of femurs innumerable, and also of the various primitive men—the Neanderthal man, and the others—restored to their (possible) primitive appearance.

---

Many a foolish sermon has been preached on 'the old paths.' The Rev. J. Russell Howden, B.D., has delivered some lectures, and they are not at all foolish. His chief desire has been to stop science from running away with religion. The two are able to exist in one universe—the story of Creation in the Bible along with the story of Evolution in the body. He is particularly occupied with the assumptions (and absurdities) of some of the anthropologists, and enters a protest against publishing pictures of prehistoric man and pretending that they represent reality. That protest is most necessary. We have all seen a horrible picture (due originally to Haeckel's anti-theological imagination) of a primitive family in all the disgust of mere animalism. It is a pure fiction and as false as it is fictitious. Mr. Howden's *The Old Paths in the Light of Modern Thought* will be read with appreciation and will go to strengthen weak knees. It is published by the China Inland Mission (3s. 6d. net; in paper covers, 2s. 6d. net).

---

If Professor Kirsopp Lake has given an impulse to the study of the Book of Acts we must bear with his extreme assurance and perverseness. Certainly a fine new book by Professor Charles Anderson Scott of Cambridge, entitled *The Fellowship of the Spirit* (James Clarke; 6s. net), has some signs of his existence. Not in the way of agreement. Dr. Scott, whose knowledge of this part of the New Testament is unrivalled, finds himself driven to very different conclusions from those of

Professor Lake. And not in critical matters only, but in estimation of the character of the Lord Jesus Christ and His influence on the birth and infancy of the Church. For correction and instruction in righteousness after the reading of Dr. Lake's books, this book can be unreservedly recommended.

There is not a point that Dr. Scott has missed. Even on matters which have been before us all our days he has something fresh to say. Read his notes on the phrase 'in (or into) the name of Christ,' or on the title 'Lord' applied to Him. There is a sermon in every one of them.

---

One outcome of the War and the high prices is that the tract is recovering its place and vocation. A series of tracts, interesting and incisive, have been published by the Hamilton Campaign Committee (4s. 6d. per 100). Write to the Supplies Department, Scottish National Council, Y.M.C.A., 2 Drumsheugh Gardens, Edinburgh; where information about the Campaign itself may also be gained, its meaning and its results.

---

After all that the 'Everyman's Library' has given us there are good books to come. Messrs. Dent continue to issue them. Three dainty (no punning, please) volumes arrest attention. One is a selection of *Stories from Hakluyt*, made by Dr. Richard Wilson. One is a selection from the writings of Walter de la Mare, chosen by the author, and entitled *Story and Rhyme*. And one is *Selected Stories by Q*, also chosen by the author, Sir A. T. Quiller Couch, who is the editor of this series.

---

Fair-minded but firm is the study of *Lambeth and Christian Unity*, by the Rev. H. Maldwyn Hughes, D.D. (Epworth Press; 8d.).

---

Query: What do you mean by consecration? Answer: Arnold Foster. *Arnold Foster: Memoir, Selected Writings, etc.*, is the title (London Missionary Society; 3s. 6d. net). The Memoir is brief, but yet enough to make some of us ashamed. It is not the work that Mr. Foster did in China, it is himself, even while it is just in doing his work that we see and feel him. He was a thinker too. Especially when he had the Bible in his hands. It is then that some men cease thinking. He says: 'I used to think what a loss it was to the Church that no detailed account has been preserved to us of those discourses of our Lord that are referred to in St. Luke xxiv. 27. I see now it is a great gain. Any true understanding of the Messianic element in the Old Testament must come to the Church as a whole, as a living and glowing vision of truth that adapts itself to the varying standpoints of the ages. A fixed authoritative explanation of the truth can never answer the same end as a vision of truth won by patient and humble study of Scripture.'

He was able to appreciate the results of the critical study of the Bible: 'Less legalism, less hard and unintelligent definitions of the Bible and of Christian truth. Compare the phraseology of fifty years ago—"A state of probation." "Is it possible to make the best of both worlds?" etc. There was a mechanical idea of Bible authority and of Scriptural inspiration. Under that stage of religious development there was a real and deep religious life, but it clung more to the definitions of the past than to the promise of further light coming through the influence of the Holy Spirit in the Church. Even the thoughts of the Kingdom of Heaven were more centred in the skies than on earth, and in the future rather than in the present. The sufferings of Christ were a punishment for sin rather than a revelation of God's reconciling Gospel.

'But now set over against these undeveloped or misconceived interpretations of Scriptures, some of the truths that have most influenced the really religious mind of later times:

'(1) Eternal Life—no longer thought of as a future of unending duration, but as an eternal now. A clock dial without hands.

'(2) Rewards and punishments not arbitrarily inflicted from without, but an essential consequence within. Rom. i. 18, 19, 27. Heb. x. 34.

'(3) An appeal to the authority of the Bible, not really understood, instead of to the light that shines through the Bible, as if Euclid had been thought of as authoritative teaching on geometry to be learnt by heart, and appealed to as a final authority on the subject, instead of Euclid being grasped and its lessons never to be questioned, because seen now as essential and unquestionable truth. The function of the Bible is not to lay down arbitrary principles of religion to be believed without questioning, but as manifesting reasons for belief rooted in the very nature of God, and of man's relation to God, which is of the very essence

of things; and in consequence treating unbelief as resistance to the fundamental principles of the universe.'

---

Those who believe in the League of Nations, and wish well to it—may their tribe increase!—will find a useful manual for their own and others' instruction in the report of *The First Assembly* published by Messrs. Macmillan. The report has been made out by a Committee of the League of Nations Union, including Lord Robert Cecil and Lord Phillimore. It is edited by Mr. Oliver Brett.

---

The reader of Mr. George Rostrevor's book on *Bergson and Future Philosophy* (Macmillan; 7s. 6d. net) will be confirmed in the opinion which he already has that if philosophers would be careful to define their terms philosophy would cease to be. Not because Mr. Rostrevor is not careful, but because he is. He is careful to define his terms, and he is careful to use them according to the definition. But he shows clearly enough that other philosophers are not, and in particular Bergson. For instance, Bergson uses intellect and intelligence indiscriminately, and both in a wide sense now and in a narrow sense then. Now the intellect is the whole mind, then it is 'only a part of the power of thought, and as a part which has been developed with a view to action, not to speculation.' This accordingly is one way in which Mr. Rostrevor criticizes Bergson, and in this way he criticizes him severely. The chapter of most moment in the book is, however, constructive rather than critical. It is the chapter on 'Instinct and Intelligence.' The subject is very difficult, as Dr. Rivers has just shown us. But between these two, Rivers the Scientist and Rostrevor the philosopher, we ought to obtain some ideas that we can build on.

---

Parents and teachers in search of a boy's book, wholesome and educative, may be recommended to *Knights Errant of the Wilderness*, by Morden H. Long (Macmillan). It is a book of tales of the explorers of the Great North-West of Canada. Admirably told are the tales, and as admirable are the illustrations and the whole appearance of the volume. Here is a taste of its quality. It is taken from the story of Radisson and Grosseilliers:

'The situation of the two traders thus isolated in the wilderness was not without its perils. They had stores of powder, shot, and goods for trade that might easily tempt the Indians to attack and murder them. To prevent a surprise, Radisson had recourse to that ingenuity which had so often saved him in difficult situations. He strung cunningly concealed cords through the grass and branches about the fort, so that neither man nor beast could approach without blundering into them. To the strings he then attached little bells which would ring out at the slightest disturbance. More than once in the long winter nights that followed, the little garrison stood to arms when the tinkling bells warned them of the presence of prowling wild beast or of marauding Indian.

'As the news of the presence of the white men spread through the northern woods more and more Indians came to visit them. So Radisson thought it wise to take a further precaution. Constructing little tubes of dry birch bark he filled them with gunpowder and arranged them in a circle around the fort. Then one night, in the presence of the Indians, he suddenly seized a brand from the fire and applied it to the fuse. To the amazement and terror of the onlookers, the fire ran sputtering and leaping along the ground till the whole fort was enclosed with a protecting ring of flame. That was enough. The white men were the masters of magic arts. Thenceforth they and their gods were inviolate.'

---

It is not likely to be forgotten that a volume of essays, edited by Mr. Basil Mathews, was published a short time ago dealing with the subject of Vocation. It did not exhaust its subject. Another volume has been prepared. *Essays on Vocation: Second Series*, is the title (Humphrey Milford; 3s. 6d. net). The editor is again Mr. Mathews, and he himself writes the Introductory Essay. The other writers are Mr. Clutton Brock, Sir Henry Verney Lovett, Mother Edith, Mr. Godfrey Phillips, Mr. C. E. Raven, and Mr. W. E. S. Holland. 'The Missionary Vocation' of Mr. Phillips is an unexpectedly fresh and stimulating essay—unexpectedly because so many sermons and essays have been written on the same subject, and we thought we knew what he would say. Mother Edith writes on 'The Life of the Counsels.' We leave two problems to be solved by the curious: Who is Mother Edith, and what is the Life of the Counsels?

The Rev. Wilfrid H. Isaacs, M.A., Rector of Hemingby, has given himself to the study of translation. He says: 'The translator's two duties are quite distinct from one another, and demand two different processes of thought. He must first immerse himself in the language of the writer, to the point of thinking in that language. Only so can he possess himself of the writer's ideas. But this done, he must turn his back upon the writer's language, and with the ideas in his mind, disrobed of their literary form, he must transport himself to the language of his readers, and think in their language in order to express the ideas in a form intelligible to them.'

To illustrate these ideas Mr. Isaacs has translated *The Second Epistle of Paul to the Corinthians* (Oxford University Press; 7s. 6d. net). He finds that 'the word most characteristic of St. Paul's mind and style is "for." It intimates that there is a connection of thought, but it does not specify the connection. That connection may be obvious, in which case the usage of modern speech is to dispense with the conjunction and rely on the intelligence of the reader. Or, as is generally the case in St. Paul's writing, the connection of thought is not obvious. In this case modern usage favours an explicit statement of the connecting thought, and is not content with a mere intimation of its existence.' Turn to the first chapter of the Epistle. Verse 8: A.V., 'For we would not, brethren, have you ignorant of our trouble which came to us in Asia'; Isaacs, '*We lay stress on this aspect of our relationship*, because, brethren, we are anxious that you should know something about the trouble which overtook us in Asia.' In the same way long phrases introduce verses 12, 13, 19, all to interpret that word 'for.' It is an interesting experiment—and a little more. It is something of a revelation.

---

Messrs. Pickering & Inglis have added *God's Living Oracles* (3s. net) to their edition of the works of Dr. A. T. Pierson. They announce twenty-one separate books in their edition, and although Dr. Pierson was certainly not at his best as an apologist, this is probably the most popular of them all.

---

Psychical Research is no new thing. H. Stanley Redgrove and I. M. L. Redgrove tell the story of *Joseph Glanvill and Psychical Research in the Seventeenth Century* (Rider; 2s. 6d. net).

To their short biographies of the mystics of all ages and countries, Messrs. Rider have added *Cornelius Agrippa* and *Giordano Bruno* (2s. net each). Agrippa is called the 'Occult philosopher.' His biography has been written by Mr. Lewis Spence. Bruno is called 'Mystic and Martyr' by his biographer, Eva Martin.

---

Mr. John Dare has published a book to tell us *Where the Churches Fail* (Scott; 3s. net). He takes their failure for granted. To him it is written all over the land, all over all lands. And in this he is in much company—we do not say good company. Good company looks deeper. Good company looks from within—the only place in which one can truly judge. For there is failure that is success. But where does Mr. Dare think the Churches fail? In dogma, of course. It is one of the most useful words in the English language. Doctrine is useless for one's purpose, although its meaning is the same. The dogmas are especially these three—the Virgin Birth, the Resurrection of Christ's Body, and the Atonement. Mr. Dare is a thinking man and most friendly to Christ and the Church. But he has not yet had the opportunity of studying these doctrines thoroughly.

---

An earnest effort to make us believers in the League of Nations and all it stands for is made by Mr. Bolton C. Waller, B.A., in *Towards the Brotherhood of Nations* (S.C.M.; 5s. net). Surely every responsible person (unhindered by politics) believes in the League. But that is not enough. We must work for it. Mr. Waller shows us how. And, being one with the mind that is in Christ, he gives us glimpses of the worth of such work—yes, and of the reward of it. For the future of the human race it is most significant that on such a subject so able an author can be so earnest and eloquent. But this also is the gospel of the grace of God.

---

The Right Rev. F. H. Chase, D.D., Bishop of Ely, has written a small book on Divorce: *What did Christ teach about Divorce?* (S.P.C.K.; 1s. 6d. net). He does not agree with Dr. Charles in some respects, but he had written his book before that of Dr. Charles was published. He has, however, been able to add some Notes in which he states the points of difference.

In a series of four lectures to Clergy and Sunday School Teachers, now published, the Rev. Maurice Jones, D.D., gives an elementary but accurate account of *The Four Gospels*, their literary history and their special characteristics (S.P.C.K.; 6s. net). The characteristics which he finds in St. Luke are Catholicity, Individuality, Forgiveness, Womanhood, Poverty, Holy Joy. On the authorship of the Fourth Gospel he delays judgment, quoting Dr. Nolloth: 'The Johannine question is still in the forefront of those trials to faith and patience which form a large part of our present discipline.' But he adds a Note that on Dec. 14, 1919, Bishop Gore said: 'For my own part I have been passing the last few months in studying again the question of the authorship of the Fourth Gospel, and I feel profoundly convinced that it was, as tradition says, written by John the Apostle.'

---

The Book of Acts is the rock of offence to the modern mind. Prove its history unhistorical and you may do anything you please with Gospels and Epistles and the whole foundation of our faith in Christ. Of utmost importance, therefore, is it that the laity should be directed to a scholarly and candid introduction to the Acts, an introduction which they will easily read and certainly enjoy. Such an introduction, under the title of *The Beginnings of the Divine Society* (S.P.C.K.; 5s. 6d. net), has been written by four parish priests in the Diocese of Hereford. The Rev. H. E. H. Probyn describes the relation between 'The Divine Society and its Lord'; the Rev. C. R. Norcock, 'The Bases of its Teaching'; the Rev. H. F. B. Compston, 'Its Scriptures'; and the Rev. A. B. Wynne Willson, 'Its Earliest Development.' This on the Resurrection is a good example of the general attitude of the writers: 'Nowhere else is the need of a cautious and reverent study of all the evidence more necessary than it is in approaching the fact of our Lord's Resurrection. Two things seem to emerge from the records. First there is the assertion that on the third day after the Crucifixion, Christ's tomb was found to be empty by some of His most devoted followers. To this must be added their belief that they "had seen the Lord." To call their experience "subjective" is meaningless, unless those who make use of this expression intend to convey the idea that it did not answer to any actual fact. The faith of Christendom rests on the belief that in some convincing manner a *fact* was brought home to the disciples—the fact that their Lord was still living. The precise means by which this was made clear to them may be the subject of legitimate discussion and reverent inquiry; but the fact itself cannot be called in question by any Christian believer.'

---

There has been published by Messrs. Sweet & Maxwell a *Selection of the Questions appearing in the Bar Examinations from 1913 to 1921*. The editor is Mr. J. A. Shearwood, Barrister-at-law. It is a book for the Law student. It is also a book of quite unexpected interest for every one who reads the newspaper. Take an example: 'What is the crime of manslaughter? F.'s child died of smallpox. F. was a member of a religious sect which did not believe in medical aid and had therefore not obtained any medical advice. It was proved that, had medical assistance been rendered, it might have saved the child's life and would certainly have increased its chance of recovering; but there was no positive evidence that the death was caused or accelerated by the neglect to provide medical aid. Has F. committed any crime?'

# The Temple-Mount at Jerusalem (Gen. xxii. 14).

By A. H. Sayce, D.Litt., LL.D., D.D., Oxford.

Some years ago I contributed an article to The Expository Times on the Temple-Mount at Jerusalem and the deity originally worshipped there, with special reference to the enigmatical passage in Gn $22^{14}$. Since then the excavations of the Parker Expedition (1909–11), and more especially of Captain Weill (1913–14), have cleared up most of the problems connected with Mount Zion, 'the City of David,' where Captain Weill has found the royal tombs of the earlier Judæan dynasty in the precise spot in which Professor Clermont-Ganneau and myself (*Quarterly Statement of the Palestine Exploration Fund*, October 1883), independently of one another, stated they must be. New light has also come from Babylonia and Assyria, and it is now possible to supplement very materially my previous communication.

Mount Zion was the rocky spur between the valley of the Kidron and the valley of the Son of Hinnom (the later Tyropœon), which lies to the east of the modern Mount Zion with its Tomb of David and Cenaculum, and is now filled up with rubbish. Here was the Jebusite fortress, and here David built his city, the walls of which have now been traced eastward and westward. To the north was the ridge of Ophel, separated from Zion, however, by a depression and a cavern containing Canaanite tombs. Solomon connected it with Zion, as Weill points out, by means of the Millo or fortified 'filling up' of the break between Ophel and Zion.

Ophel was itself a continuation of the Temple-Mount, a sort of lower city having grown up upon it, and in the Temple-Mount I see the original Jerusalem. The name Uru-Salim, 'the city of Salim,' as it is written in the Tel el-Amarna tablets, is Babylonian, and we must therefore regard the town as of Babylonian origin. It commanded the road which led from the naphtha wells of Siddim at the southern end of the Dead Sea, to the military road, the *metig ammati*, written *metheg ha-ammâh* in 2 S $8^{1}$, which ran along the seacoast. These naphtha wells were of primary importance to the Babylonians in the period of the Khammurabi or Amorite dynasty (and probably also of the earlier dynasties of Akkad and Ur) when the Babylonian empire extended to the frontier of Egypt, naphtha being used by the Babylonians for lighting and heating purposes as well as for making mortar. It was of the city of Salem that Melchizedek was king in the age of Abram and Khammurabi.

But the Temple-Mount was a sacred locality as well as the site of a city. The double cave under the Mosque of Omar goes back to the neolithic period of Canaan, this double cave, as we have learnt from the excavations at Gezer and elsewhere, characterizing the sacred place of the neolithic age. The Hittite sanctuaries at Yasili Kaia and Mahaletch show that in Asia Minor the old neolithic tradition survived into late historical times. By the side of the city of Salem, there must have been in prehistoric days a holy place.

The tenacity with which traditions of religious sanctity cling to certain places in the Nearer East would lead us to believe that when the immigrants of the bronze age entered Palestine the Temple-Mount continued to be the site, if not of a sanctuary, at all events of religious worship. The exact form which this assumed would have been brought by the Babylonian founders or garrison of the city of Salem from Babylonia.

Among the Tel el-Amarna letters is one from Ebed-Khebe, the king of Uru-Salim (Knudtzon, No. 290), in which he says: 'The (*or* a) city of the mountain of Jerusalem (*al sad Uru-Salim*), the name of which is the city of Bil-Nin-ip, a city of the king (of Egypt), has revolted, and gone over to the men of Keilah.' The natural signification of these words would be that the city in question stood on the mountain which took its name from Jerusalem, that is to say where Jerusalem itself stood; if so, there was a Hierapolis or sanctuary as well as 'the city of Salem' on the Temple-Mount. This was about 1380 B.C. We now know the pronunciation of the divine name Nin-ip, which until lately Assyriologists were obliged to transcribe ideographically. It was Nin-Urta in Sumerian, which became En-Urta, 'the lord of Urta,' in Semitic Babylonian. In Hebrew Urta would appear as ירה, and this must be the origin of the unintelligible יראה of Gn $22^{14}$. When the meaning of ירה had been

forgotten, a punning etymology connected it with the root ראה, 'to see.'

Such was already the case before the age of the Chronicler, who has turned 'one of the mountains of the land of Moriah' (Gn $22^2$) into 'mount Moriah,' and interpreted the name, by an impossible etymology, as signifying a 'vision' (2 Ch $3^1$). 'Moriah' is probably, like Moreh (Gn $12^6$), a form of Amurru, 'Amorite,' Martu and Mûr in Sumerian. Rawlinson long ago suggested that the Phœnician city of Marathus derived its name from Martu. 'The land of Moriah' to which Abraham travelled from Beersheba was exactly that known to the Babylonians as *mat Amurrû*, 'the land of the Amorites.'

In the geographical list of Thothmes III. at Karnak, Har-el, 'the Mount of God,' comes where we should expect to find the name of Salem or Jerusalem. I have long believed, therefore, that it really denotes the latter place. Ezekiel ($43^{15}$) calls the altar which was to be the centre and starting-point of the new Jerusalem by the same name; in the next verse this is changed into Ariel, the name given by Isaiah ($29^1$) to the city of David at a time whem the Temple-Mount and Zion had become a single city surrounded by the same wall. Ariel is merely another form of Har-el; a cuneiform tablet telling us that *ari* signified 'mountain' in the 'Amorite' language of Palestine.

Reading ירה, the old saying quoted in Gn $22^{14}$ will have simply been: 'In the mountain of Yahveh is Urta,' *i.e.* the temple or sacred place of 'the lord of Urta.' Yahveh has been substituted for El, as would naturally be the case after the erection of Solomon's temple.

The name of the place, we are told, was 'Yahveh of Yireh' or 'Urta.' This corresponds exactly with the Babylonian En-Urta. *En*, 'lord,' was derived from the Sumerian *nin*, which properly signified 'lady,' but as Sumerian had no genders, in passing to the Semitic Babylonians it acquired the meaning of 'lord.' One result of this was that the feminine deity became masculine, occasionally retaining, however, the feminine form of the name. This explains the feminine form Yahveh, written Ya'ava and Yâva in cuneiform, instead of the masculine Yahu (written Yau by the Babylonians). A bilingual tablet informs us that Yau was an equivalent of *bîru*, *ribanu*, *rubû*, 'the god Y'au,' and in the land of 'the Amorites,' *i.e.* Palestine, of *ba'ulu* or *ba'al* (*C.T.* xviii. 8. 12). Reminiscences of the fact have been preserved in the expression *Yahveh Zebhâôth*, 'the lord' or 'baal of hosts'; probably also in the *Yahveh Elohim* of Gn 2. 3, and the substitution of *Adonai* and 'the Lord' for 'Yahveh' in pre-Septuagintal days.

The sanctuary, or Bit-Urta, 'the temple of Urta,' must have stood originally outside the walls of Salem, and formed a sort of suburb. At all events the narrative in Gn 22 seems to presuppose that it was not within the walls of the city; so, too, does the fact that Solomon's temple was built on the site of Araunah's threshing-floor. I have recently pointed out in the *Journal of Theological Studies* (April 1921) that the name of Araunah, which the Hebrew writer did not know how to spell, is the Hittite *arauanis*, 'nobleman,' which the bilingual vocabularies of Boghaz-Keui translate by the Assyrian *ellum*, and that this explains the gloss, 'the king,' in 2 S $24^{23}$. Araunah was the king or chief of the Hittite Jebusites of Salem, then known as Jebusi to the Israelites.

It is probable that Salem and Zion had already come to be included in the common name Uru-Salim, although as late as the period when Ps 76 was composed Salem and Zion were still regarded as separate cities.[1] Up to the date of David's conquest, excavation has shown that the city of Zion was still surrounded by its own wall of defence and was not yet united with Ophel. At the same time the capture of Zion brought with it the surrender of Salem.

To sum up: Salem or Uru-Salim, 'the City of Salem,' stood on the Temple-hill, another fortified city subsequently growing up to the south of it on Mount Zion, but subsequently to the age of the Tel el-Amarna tablets. Outside Salem was the sanctuary known as Beth-Urta as well as an unwalled lower city on the spur of Ophel. Eventually the name of Uru-Salim came to be extended to the citadel of Zion, which served as a defence to Salem; the citadel became the City of David and was connected by walls of fortification with the Temple-Mount. To this latter Solomon transferred the royal residence together with the temple, or chapel royal, which was attached to it. For an account of the recent excavations on Zion, and the archæological facts which they have brought to light, see Weill, *La Cité de David* (Paris, Geuthner, 1920).

[1] Cp. the Massoretic punctuation of *Jerusalem* as a dual.

# 'Thus saith Jahweh.'

By the Reverend Alexander M'Nair, M.A., Professor Emeritus of Hebrew and Old Testament Exegesis, Congregational College, Edinburgh.

To appreciate at its true value the significance of the prophetic formula 'Thus saith Jahweh,' it is necessary to note that in the Revised Version of the Old Testament, as in the earlier of 1611, it is rendered 'Thus saith the Lord,' which is, nevertheless, an imperfect and misleading representation of the Hebrew name; for 'Jahweh' and 'The Lord' are not equivalent terms, the ideas for which they severally stand being not only dissimilar, but disparate. What 'Jahweh' means, what its origin was, and where it originated, are questions which have long been, and still are, under dispute. One thing, however, is certain: 'The Lord' is *not* what it means. Centuries before the Christian era the Jews began to regard the distinctive name of their national God with a superstitious awe, which ultimately made them shrink from taking it on their lips even in the reading of Holy Writ, and led to their substituting for it, in their reading, a name of lower import and of generic as distinguished from personal significance (אדני), meaning 'Lord,' and accordingly represented in the LXX, appropriately enough, by Κυριος, which again was reproduced in the Vulgate by the Latin 'Dominus,' and subsequently by the English 'The Lord,' and the German 'Der Herr.' To what extent Christendom has in this matter followed in the wake of Judaism is amazing. The Jews would not pronounce the holy name; but we neither pronounce it nor print it. In English theological books, of a more or less scientific character, it is now common indeed to meet with the transliterated Hebrew name, in slightly varying forms (Jahwe, Jahweh, Yahweh), but as yet no English edition of the Scriptures intended for use in public worship has replaced the objectionable expression 'The Lord' by 'Jahweh,' which, like other proper names, will always be open, I fear, to the objection of being untranslatable.

In our English Bible, to represent 'Jahweh' use is frequently made of an impossible word 'Jehovah' —a conflate term consisting of the consonants of one word (יהוה) and the vowels of another (אדני), which is no word therefore of natural origin, and, strictly speaking, no word at all, but an artificial and essentially meaningless invention, introduced into the English language four centuries ago, in the year 1520, as the late Professor A. B. Davidson testifies. It was *then*, on various grounds, more open to objection than 'Jahweh' would be at the present day. In the first place, 'Jahweh' is a real word, which 'Jehovah' is not; in the second, there is no more reason for excluding it from our vocabulary than for excluding other proper names which have been transferred, in an altered or unaltered form, from foreign languages into our own; in the third place, and for a reason the most cogent of all, it would effectually do away with an ambiguity inseparable not only from 'Lord,' but also from 'The Lord.'

When Jahweh is represented by 'The Lord' or by 'God,' as in the case of the twofold expression אדני יהוה, because a seeming, but only seeming, tautology would be created by the rendering 'The Lord Lord,' the reader is tempted by the imposing capitals to think that the reference can be to none but the most High God—our Lord and God, the Lord and God of Christ and the Christian Church, although the reference really and always is to what might be with justice, but possibly not without offence, called a minor God; to God as He was conceived by ancient Israel, though not as a minor certainly, but as a major, or even as the supreme deity, even when He was not yet regarded as the sole God. This distinction, too often entirely overlooked, it is of great importance to recognize, and even to emphasize. For between Jahweh and the God of Christ and of the Christian Church (perhaps I should add, when it is duly enlightened), or God in the philosophic sense, there is in many ways a difference, and a great one too.

In the frequently recurring formula 'Thus saith Jahweh,' the speaker may be a more or less exalted phase of Jahweh, and as such a more or less adequate approximation to God in the highest and fullest sense, but He is always the God of Israel, and as such inferior, both morally and otherwise,

to the God of the Christian faith, on many occasions saying what the Christian God would never say, and doing what He would never do.

There is thus a high necessity for making it perfectly clear, when Jahweh speaks, that He is not yet God in our sense of the word, but only the God of the O.T., in one or other of the many phases through which He passed in the long course of His development in the mind of Israel. From any one who is content to treat lightly the difference between Jahweh on the one hand, even Jahweh at His best, and the supreme and universal God on the other, I must in all seriousness dissent. To slur over the difference is as much a blunder and a sin as to confound an εἴδωλον with the 'one living and true God.' For the greater glory of God dwelling in light unapproachable, it is therefore necessary to show a greater regard for scriptural terminology, and, instead of 'Thus saith the LORD,' to read 'Thus saith Jahweh,' and so get rid of an innovation and a perversion, accompanied by serious disadvantages, which is none the less an innovation and a perversion because it originated with the LXX more than 2000 years ago.

To restore 'Thus saith Jahweh' in all those passages of our English Bible where 'Thus saith the LORD' occurs, would be only a partial reform; but even from such a reform a considerable benefit would be derived, inasmuch as it would warn the reader that the speaker is Jahweh and not God in the absolute sense, nor even *our* God. If in every passage where 'Jahweh' stands in the Hebrew text, the name were to take the place usurped by 'The LORD,' the change would be much more extensive, while the consequences and advantages would be correspondingly great. Certainly Jahweh and God are not and never were identical, as they are commonly supposed to be. It is distinctly odd that, in Biblical typography, GOD should represent the God of the O.T., and not the greater God of the New.

# In the Study.

## Virginibus Puerisque.

### Facing Sunwards.

'They . . . pitched . . . in the wilderness which is before Moab, toward the sunrising.'—Nu $21^{11}$.

JULY and August are the great months for camping out. During these months we hear of Boys' Brigade Camps here, and Boy Scouts' Camps there, and even Girl Guides' Camps yonder. And it's all very jolly and splendid, and we come back to town wishing hard that we could live under canvas for ever.

Now those of you who know anything at all about camping out know that one of the most important things is the choice of the site where you are to pitch your tent or tents. You fix if possible on a spot where you can get water, and where you will be sheltered from the wind, and where you will get plenty of sunshine. For instance, you would not pitch your camp on the north side of a hill if you could avoid it. You would choose the south side, facing the sun.

To-day's text is one of many that tell us where the Israelites pitched their camp as they journeyed to the Promised Land. On this occasion we are told they pitched it 'in the wilderness which is before Moab, toward the sunrising.' That is just a poetic way of saying that they pitched east of Moab; but I think these three words 'toward the sunrising' would be not at all a bad motto to take for life's journey. Let us pitch our tent 'toward the sunrising.' Let us face in the right direction. Let us face the sun.

Once upon a time when our forefathers ran about dressed in skins they thought a very great deal of the sun, and they were careful always to choose the sunny slopes for their dwellings. After a time people grew to think less of the sun. They built houses facing north, or anyhow, houses too with tiny windows that scarcely allowed the sun to peep in. Then to make matters worse they hung their beds round with great stuffy curtains that shut out his rays, and they kept their blinds down lest his beams should fade their carpets. In our day, fortunately, men are beginning to find out how good a friend the sun is, and we read of sun baths and sun cures, and we go in for large windows and keep

our blinds up. And if we are buying or building a house we are careful to choose what house-agents and builders call 'a sunny aspect'—that is to say, we fix on a house facing in the right direction, a house that will catch all the sunshine there is. If a house faces in the right direction it is much more valuable and much more sought after, so you see the direction in which it faces is very important indeed.

Now facing in the right direction reminds me of the 'Burghead bulls.' Did you ever hear of them? They are not living beasts. They are old, old stone carvings, some of which are in the British Museum. They are so old that those who have studied such things tell us they were carved in the days before Christianity came to Scotland. The men who carved them had no tools such as our sculptors use, and so the carvings are little more than scratchings about as deep as the initials you boys carve on the desk when you have got a new pen-knife and the master isn't looking. But the men who carved these bulls were real artists, for the animals seem alive, and you can almost hear them stamp and bellow. The stone slabs on which they are cut were found at Burghead, on the N.E. coast of Scotland. That is how they got their name. But in other parts of Scotland there have been found other stones of the same period carved with the likeness of other animals. There is one, for instance, with a wolf, and another with a fish. And the boys and girls of Inverness have one carved with a boar almost at their very door, for the 'boar stone' two or three miles west of the town is just another of these early carvings.

Now, whether it be a bull, or a boar, or a fish, there is one remarkable thing about all these stone pictures; they are alike in this—they face in the direction in which the sun travels—from left to right. That is because they belong to the days when our forefathers worshipped the sun and offered sacrifices to him. They did not know of Jesus the great Sun of Righteousness, so they worshipped the best they knew, the shining sun in the heavens.

These wonderful old ancestors of ours did not know about Jesus, but they had found out one of life's great secrets, the secret of the right direction. What do I mean by that? Well, to come to every-day matters—tell me, how do you stir your tea? How does mother turn the handle of the sewing-machine? How do you spin a top? From left to right. Exactly. And, though you don't know it, why you find it easier to do things from left to right than from right to left is because you are following a law of Nature. You are moving in the right direction.

Now just as it is easier to do things in the right direction, so is it easier to be good if you face in the right direction. If you make up your mind to face steadily towards Jesus you will find as you travel through life that it will be easier to be good than bad. You simply can't face Jesus and be bad at the same moment. If you want to be bad even a little you must look away and turn aside from Him. And, of course, if you want to be badly bad you must face right round in the opposite direction and turn your back on Him. Ah! boys and girls, there is only one safe direction. Let us pitch our tents toward it, let us turn our faces ever toward the Sun of Righteousness.

---

### Angels of the Garden.

'Let your light . . . shine.'—Mt $5^{16}$.

The little strip of garden near the wall was very untidy, but the fairies kept watching it. They were feeling sorry for the row of pretty flowers that lay on the ground with their faces downwards. Of course they knew that the flowers were feeling very sad; they could see them clinging to each other, and clinging so hard that little peevish voices could be heard crying, 'O sister, you're hurting me; you'll kill me, sister.'

Two venturesome little blossoms at last tried to hold up their heads. They bowed in ever so many directions; they could not help it, for straight in front and standing quite near were other brothers and sisters whom they seemed to have known for a long time. They were dressed beautifully; they had been brought up by a lady who had taken a great fancy to them. Such pretty colours their dresses were, and of how many different shades. Some were pink, others mauve, orange, purple, lemon, cream, or white. 'Sister,' said one of the sad little flowers, 'don't you wish you looked like the others over there? Their dresses are *so* lovely.'

But a great shower of rain fell, and down went the two little heads together, for they had their arms round each other's necks. 'Sister, you'll pull off my head,' said the weaker one of the two; 'you hurt me awfully,' and they both wept.

They cried until their faces were as dirty as a street arab's; but the fairies kept laughing all the time and sprinkling the most delicious perfume over both them and the other flowers that seemed too sad even to try to look up.

When the rain had ceased a nurse came out of the house near at hand. 'Poor little things,' she said, 'you must be tied up.' When they heard that the little flowers shivered; some of them even tried to lift their heads themselves and a gentle and kindly breeze seemed to want to help them. But there was no time; a boy with rough horny hands came in answer to the nurse's call. He fastened a piece of string round a nail in the wall, and then without the least hesitation raised the scores of blossoms that lay on the wet ground. He could not hear the little voices crying, 'Oh dear,' 'Dear me,' 'Sister,' 'Mother, I'm being choked,' as he fastened the string on a nail at the other end. The pain was soon over, but the little flowers hung their heads and sulked. How the fairies laughed! Every few minutes they blew tiny breezes into the lovely but sad faces, hoping to raise even the least little bit of a smile, but the breezes were too tiny to lift heavy hearts. The flower sisters on the other side of the garden called from behind their wire netting, 'How we wish we were just tied up like you; your heads are quite free, we can only look out at windows and there are not enough of them. Ever so many of us want to look out and can't; they're all standing behind.'

And the fairies went on laughing and blowing breezes. But the darkness had come and nearly gone again before a whisper was heard in the little garden beside the wall. 'Did you hear that, sister?' A tiny voice asked, 'What?' 'A bird: it is saying, "Wake up, wake up."' After a little while the sun came and gave the flowers a glance that somehow made them feel a little ashamed. They all began to whisper to each other, 'My dress is pink,' 'Yours is mauve,' 'Mine is white,' 'Mine is . . . Oh, it's lovely!' And the fairies brought more perfume and shook it all about. 'Silly little things,' one of them said in a piping voice. 'You were lovely all the time, and are none the worse of being left on the ground for a bit.' 'Pretty, pretty,' said the flowers. 'Yes, my dress is . . . just me,' said the fairy. 'People who live in houses can't see my wings,' and she spread them out and poised herself on one foot. 'They carry me everywhere. Fairies never wish for things; but your wings . . . they are so soft. I know what a baby feels like and they are softer even than that. I want you all to show them this afternoon, because a little sick girl is coming out into the garden.' Then she sprinkled more perfume about and went flying away.

'Here she comes!' cried ever so many of the blossoms, as the nurse brought out a lame child and laid her on a short camp bed. 'I'm tired,' said the child, 'so tired.' 'Yes,' said the nurse, 'but just look at the lovely roses.' 'They're pretty enough,' said the child, 'but I don't like them nearly so well as the sweet peas by the wall. I believe there are fairies amongst them, they smell so sweet.'

'Sweet—sweet, sweet—sweet,' said a little bird. 'I do love fairies,' the child went on, 'and I do love sweet peas. I'll come and see them every day. Pretty blossoms, you'll help to make me better; won't you?' The flowers nodded their heads and all spoke at once. I think they said, 'Yes, we will, we will,' but I *know* that the fairies just laughed and danced and sprinkled perfumes.

For me it were enough to be a flower
. . . . . .
Ordained to blossom at the appointed hour,
. . . . . .

But hear my brethren in their darkling fright!
Hearten my lamp that it may shine abroad.
Then will they cry — Lo, there is something bright!
Who kindled it if not the shining God?[1]

## The Christian Year.

### Twelfth Sunday after Trinity.

#### The Larger Faith.

'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.'—Ac $10^{34.35}$.

Many men of high character, and of spiritual ideals, think that Christian missions are a mistake. They believe that the religions of other peoples are probably better suited to them than one which they seem to regard as a product of western civilization. These men have travelled; and, with the

[1] G. MacDonald, *Poetical Works*, ii. 185.

usual British respect for other people's consciences, and especially for religious convictions which they do not share, they are offended that the missionaries should seek to disturb the beliefs of ancient nations.

1. Now in so far as this position represents the conviction that these ancient philosophies and religions, and the more modern religion of Mohammedanism, adumbrate a revelation of God, we have no dispute with them. And if it expresses the belief that an oriental will not be better for a western Christ, again we have no quarrel with them. And, unfortunately, they have seen something of a western religion offered to easterns. Only by slow degrees do we westerns learn Christ, so as to bring to the East an eastern Christ. The power to do this has to be learnt through sympathy, and through a deep humility which is ready to learn before it teaches.

2. But this is not a complete presentation of the facts. It is not by seeing the public worship of an Indian festival, and by being thereby impressed by the hold that religion seems to have upon the oriental, that one learns the strength and the weakness of the religions of the East. There is need of an intimacy with oriental life and ideas, not easily obtainable, if one is to estimate rightly the religious ideas which actually govern men's minds, and their power to raise daily life. It is just here that those, for example, who know Indian life most intimately, not from the ancient religious books, or from official dealings with the people, tell us that its people hunger for the freedom that is in Christ Jesus, that they may be free indeed. The British citizen owes so much more to his Christianity than he generally realizes, that he does not appreciate that the mind of the non-Christian oriental is in slavery, that the practical religion of daily life is not what he supposes it to be from his study of oriental philosophies.

3. The Christian has no wish to disparage the lives of these non-Christians in the East, who may be designated as Seekers after God. His belief in God is such that he rejoices to think that, while we are widely separated from them on earth, the universal Father claims them as His own. They may be strongly opposed to Christianity as a false and dangerous religion, which will destroy the truth and mislead the worshippers of God. And yet the Christian has the larger faith, which satisfies him that God receives them. 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.' The Christian rejoices when he meets among his religious disputants those whose conception of the Deity is worthy of the most reverent treatment, and whose ideals of life are the highest. He does not desire to condemn or to disparage. He thanks God for His revelation to the heart of man. What, however, he realizes is that these men do not represent the religious ideas of the people, as they dominate the lives of millions; that the Indian student, for example, when he talks freely with his western tutor, reveals the fact that behind these high ideals and spiritual conceptions there is no power to set life free, nothing corresponding with the Christian salvation from mental, moral, and spiritual thraldom. The true test is to contrast non-Christian homes with Christian homes.

4. It is further arguable that the ancient oriental religions supplied a spiritual worship and belief, which was satisfactory before the intrusion of western life. But they are found to be altogether incapable of that adjustment and expansion which would enable them to be the strength and support of life under new social and political conditions and the modern educational system. We have forced western ideas and standards on the East; and these religions do not possess the power, which Christianity has manifested, of being progressive. It is important evidence to the truth of Christianity that it alone among the great religions of the world, with the partial exception of Judaism, is progressive. And we cannot use the East, and establish the bankruptcy of its religions, and remain indifferent to the result.

5. This particular consideration is before us even more pronouncedly when one thinks of the lower civilizations, with which the requirements of commerce, and of the development of the world's resources, compel us to establish contact. There is no need here to throw the blame upon our fellow-countrymen. If there are some of whom all good men would be ashamed, they only accentuate a problem which would exist without them. The process of disintegration is due to the fusion of two entirely different stages of civilization, under which the lower necessarily breaks up. We do not doubt that God has been educating these rude races through the rule of tribal chiefs, the inherited sanctions of moral customs, and the discipline of

taboo; or that religious rites, however superstitious and full of gloomy terrors, provide for them some realization of the spiritual.

6. But to-day our nation, in its enterprise and expansion, has rudely broken up this slow process of education, which, if left alone, might have advanced, under the inspiration of God, as primitive religious ideas advanced to the Semitic religion which made the background of Judaism. And there is responsibility to supply something in its place. If we do not offer these peoples what can build them up into a corporate life, capable of withstanding the strain of western contact, our national missionary vocation is being abused instead of being unfolded; and then we fail as a nation in doing our part in furthering the purpose of God in the world.

A few centuries ago it would have been recognized that it was a national duty to evangelize such peoples. That responsibility was felt by the Spanish monarchy, under which the New World was discovered. It was once tentatively realized in the government of our own colonies. To-day, in the evolution of Christian society, it is known that this duty must be performed by voluntary effort. The State rightly refuses to deal with it, not from indifference, nor merely because of our unhappy divisions, but that religious influence may be free, and not suffer damage through the pressure of official patronage.[1]

---

### Thirteenth Sunday after Trinity.

#### The Call.

'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.'—Ac 13[2].

What constitutes a definite call to work as a missionary? What is the kind of pressure which ought to send young people away from their own countries to live a life of full-time religious service among people of another race?

1. Let us think for a moment of the beginning of the missionary enterprise, when Barnabas and Saul were dedicated to it. As we try to picture what is narrated for us at the beginning of Ac 13, we see what might very well have appeared to an outside observer to be a somewhat eccentric proceeding. A little group of persons under the influence of the divine enthusiasm sends out two of its number into the world to do some undefined work. Those two set out 'sent thus by the Holy Spirit.' The whole thing looked as insignificant as it was eccentric. But we see it now in another light; we see that the world had been prepared to receive the Christian religion. The Roman Government had unified the world that lay around the Mediterranean Sea. The Greek language had provided a common medium of intercourse. Jewish synagogues all along the lines of trade had prepared the way for the belief in the one true God. The missionary enterprise began 'in the fullness of time.' Not only so, but the new religion of Christianity was just beginning to discover itself. Out of the chrysalis of Judaism it was emerging with wings, as a universal religion. That insignificant-looking action of the few men in Antioch marks a turning-point in the whole world's history. In simply yielding to a spiritual pressure, probably only dimly understood, they had provided the keystone for an arch on which God's building of the future of humanity was to rest. It is an illustration of how acts that appear far from sensational can be of the first importance because they fit into God's plan. It may seem absurd to you to make a fuss about your individual life, but that life may be the cog on which some enormous machine must turn, and the engineer knows better than the cog how much it is worth in its right place.

2. We can easily imagine the story in those opening verses of Ac 13, written by a modern historian of missions in a very different way. Writing up the story so as to appeal to modern readers, he might have pictured that group of Christians in Antioch facing the condition of the Roman world in their day. There was the awful needs of the slaves, deprived of human rights; the pathetic wandering of the Greek mind among philosophies which undermined belief in the real God; the seething moral corruption of society, not a little of which could be directly traced back to an idolatry tainted with immoral suggestions. All this was crying out for the gospel. And the awful need was met by wonderful new opportunities. Roman roads were open for gospel messengers to tramp to remote parts of the Empire. Synagogues everywhere afforded a platform for these Jews with their message. One of them had a conversion story to tell which ought to move every honest-minded Hebrew brother. Another was well known and loved in the island of Cyprus, where the new

[1] D. Jenks, *The Fulfilment of the Church*,

enterprise could be favourably launched. Farther afield, Saul's Roman citizenship would give him a standing of which his manifest gifts of speech would enable him to make good use. In short, the need, the opportunity, the provision of the right workers, were so manifest, that men who were praying could not fail to see that it was God's will that this thing should go forward.

3. We go back to the New Testament, and read: 'As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.' Are these two accounts of the same thing really different? We think not. These men *did* feel the need of the Roman world of their day. Can we read passages like the first of Romans and doubt that for Paul one ever-compelling motive was the sense of the terrible moral consequences of idolatry which he saw all about him? In writing to Corinth, does he not say enough to show us that he did not forget the philosophers and their need? And these men *did* rejoice in the new opportunities for the spread of truth which their age afforded; it was these very men who first talked about 'open doors.' But along with the meeting of need and opportunity there was something else, and a good Hebrew felt that the 'something else' was the all-important thing. The pressure of God's Spirit was *the* thing which must be mentioned when the event was told to others; it was the decisive, all-embracing factor in the situation; the whole thing was really told when Luke put down 'the Spirit said.'

Need, opportunity, divine pressure, combine to make the 'Call.' Let us think of the special need and opportunity in the world-situation in which we find ourselves. Then let us weigh up some of the considerations which every individual has to think over before coming to a decision for or against service as a foreign missionary. The reader with a life to invest, after prayerful and leisurely meditation on these things, will probably find out whether for him or her the line of life's development has reached the meeting-point of need and opportunity and whether a real divine pressure can be felt.

The boundaries of the world with which St. Paul was familiar have been set back, and the globe has been surveyed. Whereas St. Paul looked out upon some eighty to a hundred millions of people in the Roman Empire, we see the world's vast populations, in India and China alone, seven times as numerous. Not a single thing which could be said in St. Paul's day about the need for the evangelization of the Roman Empire is inapplicable to some part or other of the world which lies open to us to-day. In many places there is a marked resemblance between some of the conditions then and now. The philosophies which the first missionaries encountered all have their modern counterparts somewhere in the world. Idolatry among unnumbered millions of our fellow-men is producing precisely the same results now as then. Nothing which then contributed to make the apostle feel that he owed a debt alike to Greeks and barbarians is missing in the modern world. Nothing has since been discovered to take the place of that message which proved then to be the power of God.[1]

---

## Fourteenth Sunday after Trinity.

### The Past and the Future.

'Now there arose up a new king over Egypt, which knew not Joseph.'—Ex $1^{8}$.

'Now faith is the substance of things hoped for, the evidence of things not seen.'—He $11^{1}$.

1. The great soul and great services of the kidnapped Hebrew whose political sagacity and ethical soundness had been Egypt's saving either had not come within the purview of this proud monarch, or was but an old tale that had faded from his memory. All which was a great misfortune and the beginning of trouble, trouble for Israel, but even more in the end for the unremembering Pharaoh and his unhappy country. And just here may be found a note of not unneedful admonition for our own day and hour. One generation goeth and another cometh, and always you have the new king arising who knows not Joseph.

(1) To forget Joseph is to be blind to the lesson of history, to the services of those who have worked there, to the teaching, example, and experience of the good who have lived and laboured in years that are gone. In the guiding of our individual lives we forget Joseph when we ignore the moral qualities that made—and still make—a life like his, strong, beneficent, and beautiful; when we forget that chastity, moral integrity, patience under adversity, a heart free from envy, are

[1] Godfrey E. Phillips, in *Essays on Vocation: 2nd Series.*

qualities essential to all wholesomeness of life, and all true service of our kind.

(2) As constituent members of human society we forget Joseph when, like the ungrateful Pharaoh, we are oblivious of our debt to those who have gone before us, the fruit of whose labours we selfishly enjoy or foolishly squander; when we are criminally unmindful of the wisdom and moral qualities, the self-denying service that have made the earth a habitable home, and when in our ignorance and selfishness we accept all and give nothing, or nothing worthy to the human society at whose breasts we have been suckled, by whose fostering care we are sustained, to be, in our turn, worthy inheritors and stewards of a great patrimony.

(3) As members of the body politic we forget Joseph when ceasing to remember the good that has come to us as a people from the infusion of other blood into the national veins, our Norman, Saxon, Scandinavian ancestry — our industrial, social, and religious debts to Flemish weavers, Huguenot refugees, and all the various strands that are inextricably woven into the web of our social fabric; we become a prey like this persecuting Pharaoh to mean, self-destructive suspicions, and disseminate the poison gas which pollutes and degrades the atmosphere for every clear-thinking, history-remembering, and God-fearing Christian soul, while it dims the ideal, and hinders the coming on the earth of the kingdom and brotherhood of Christ.

2. But having said all this, one has to turn to the other and not less important aspect of the human problem. To reverence for the past must be added faith in the future, faith of the quality defined by a great but anonymous Christian writer as 'the substance of things hoped for, the evidence of things not seen,' or as Dr. Moffatt translates, 'Now faith means we are confident of what we hope for, convinced of what we do not see.' Here, again, is material for thought. Faith so defined is clearly no mere academic study. Viewed in the light of the illustrations which follow, it is the vital element in all strenuous living, the root and sap of every kind of heroism, the soul of all great adventure, the iron in the blood of every human who shows grit and courage, the guiding star of every pioneer and discoverer in the realm of truth and duty. There is nothing of the 'Leave thou thy sister when she prays' spirit here. Faith as defined by the great soul who gave us this Epistle is no luxury, no useless, though femininely attractive, adornment. It is the very breath of life, a necessity for everybody who is anybody, a thing without which living is not life. For living is not life when it has nothing to hope for, when it aspires to nothing as yet unseen. All good things in this world have come about because somebody—an increasing number of somebodies—believed in them 'when as yet they were not' and had the courage to live for them, sometimes even to die for them; to die, for the most part, without seeing them realized, yet in the faith that they would one day be realized.

(1) For a little, man may be content to live on his past. But not for long will the bank of experience honour his cheques. History never *quite* repeats itself. 'Experience is like the stern light of a ship at sea; it enlightens only the track which has been passed over.' Without faith, the qualities essential to progress—the qualities of adventure, courage, and sacrifice are for ever impossible. For faith, as this great Christian declares, alone has power to give substance to things hoped for and assured conviction of things as yet unseen.

(2) To act rightly with a view to the future is almost a complete definition of a good man. A human life is worthy in the measure in which its influence makes for the well-being of society, contributes to a clean, sweet, and brotherly life. The Christian position is that only faith in Christ helps to do that supremely. And so unprejudiced a judge as John Stuart Mill agreed that to model his own life on that of Christ would more than anything else keep a man both personally and socially right: 'Act always so that Jesus Christ would approve your action.' So to act is faith—faith at its lowest in Christ as a moral ideal, at its highest and best in Christ as a living friend and saviour, in loyalty and obedience to whom life would come to be what God meant it to be, and the Divine purpose for the world would be in the end fulfilled.

(3) And let us remember that the 'things hoped for' are not, in the Christian view, vague, impalpable aspirings. They are definite although as yet unrealized ideals: not here as yet but sure, resting on the security of God's promises. Simply to 'hope' for things, even things demonstrably right and Christian, is not faith. Faith is to give *substance* to such things, to have assured convictions

regarding them. Which means, on the one hand, that the things hoped for have here and now substance for *you*, are real, so real that you will risk something—in the last push risk everything—on the certainty of their being true and realizable. And, on the other hand, that although as yet unseen these Christian things have your full and undivided loyalty and support, that you are convinced they can and ought to be realized.[1]

---

### Fifteenth Sunday after Trinity.

#### Authority in Sin.

'Thou shalt not follow a multitude to do evil.'—Ex 23[2].

Theology has always been deeply interested in the problem of authority in religion. The problem of authority in sin is of equal importance. Religious faith in the individual would be weak and intermittent unless it could lean on permanent social authorities. Sin in the individual is shamefaced and cowardly except where society backs and protects it. This makes a decisive difference in the practical task of overcoming a given evil.

1. The case of alcoholic intoxication may serve as an example. Intoxication, like profanity and tattooing, is one of the universal marks of barbarism. In civilization it is a survival, and its phenomena become increasingly intolerable and disgusting to the scientific and to the moral mind. Nevertheless alcoholic drinking customs have prevailed and still prevail throughout civilization. What has given the practice of injecting a seductive drug into the human organism so enduring a hold? Other drug habits, such as the opium, cocaine, or heroin habits, are secretive and ashamed. Why does the alcohol habit flourish in the open? Aside from the question of the economic forces behind it, the difference is due to social authority.

In the wine-drinking countries wine is praised in poetry and song. The most charming social usages are connected with its use. It is the chief reliance for entertainment and pleasure. Laughter is supposed to die without it. No disgrace is attached to mild intoxication provided a gentleman carries his drink well and continues to behave politely. Families take more pride in their wine-cellars than in the tombs of their ancestors. Young men are proud of the amount of wine and beer they can imbibe and of the learning which they refuse to imbibe. Until very recent years a total abstainer in middle-class European society was regarded with disquietude of mind and social impatience, like a person advocating force revolution or political assassination. He was a heretic, and his freedom of conscience had to be won by very real sufferings.

This justification and idealization of alcoholism by public opinion made it incomparably harder to save the victims, to prevent the formation of the drinking habits in new cases, and to secure legislation. Governments were, of course, anxious to suppress the disgusting drunkenness of the labouring classes, which interfered with their working efficiency, but the taming of the liquor trade was hard to secure as long as men high up in Parliament, the Church, and Society considered investments in breweries, distilleries, and public-houses a perfectly honourable source of income.

2. In the case of alcoholism we can watch a gradual breaking down of the social authority of a great evil. In the case of militarism we are watching the reverse process. Before the War enthusiasm for peace was one of the clearest social convictions of the Church. This state of mind was one of the causes for our mental reactions at the outbreak of the War. In the course of a few years we swung around. Prophets of war asserted that war is essentially noble, the supreme test of manhood and of the worth of a nation. The corresponding swing in the attitude of the Churches was made slowly and with deep reluctance and searching of heart by many ministers. But it was made. Those who remained faithful to the religious peace convictions which had been orthodox a short time ago, were now extremists, and the position of a public spokesman of religion became exceedingly difficult for one who believed that war is inherently evil and in contradiction to Christianity. The problem of Jesus took on new forms and dealt with His pacifism and non-resistance. The ejection of the traders from the temple with a scourge of small cords, and the advice to the disciples to sell their cloaks and buy swords, took rank as important parts of the gospel. In these ways religion, being part of the national life, had to adjust its convictions and teachings in order to permit the idealization of war.[2]

[1] C. Allan, *The New World.*

[2] W. Rauschenbusch, *A Theology for the Social Gospel.*

SIXTEENTH SUNDAY AFTER TRINITY.

## Forgiveness.

'But believeth on him that justifieth the ungodly.'—Ro $4^5$.

1. It is sometimes said that love needs no atonement to forgive. That may be true of petty sins between persons. There the innocent party always hears a voice within him say, 'Forgive your neighbour; you know at heart you are no better than he; if you have not offended in his way, you have in your own.' But when we come to serious offences, to mortal wounds, can any one forgive without atonement, without the conscious or unconscious sacrifice which love pays to justice? And the higher and holier the innocent one, the bitterer the tribute he must bring to the altar within. Every act of forgiveness of this kind whether on earth or in heaven is in its own kind and degree another Calvary, or cross erected in the soul, until it mounts up to 'The Lamb slain from the foundation of the world,' 'My God, my God, why hast thou forsaken me?' As his child, every soul is a miniature God. 'He hath set eternity in their heart' (Ec $3^{11}$). The Via Dolorosa up the sides of the green hill near Jerusalem which the Son of God travelled is the way which every pure heart goes whose task is forgiveness.

Twice I had occasion (in 1904 and 1908) to look upon one of the greatest pictures in the world. It was in the Museum in Cologne. It was a peasant interior, partly house, partly shop, where father and son were busily plying their trade as shoemakers. The mother is standing behind the chair of the father. The door opens and the lost daughter faces the family group. Shall love triumph, or shall she be thrust out into the cold? It is a question of atonement. There is no forgiveness here out of hand. There is either a peremptory shutting the heart, as in the brother's face, perhaps in the father's, or there is atonement in the sense of the deepest theory ever devised to explain the death of Christ, as in the mother's. It was simply a picture, but the artist was a theologian. It was only a canvas, but it was the eternal drama of salvation.

What was the trouble with the cobbler and his family? If, before she entered, the girl by the waving of a magic wand could have transferred the family into a fairy world where moral laws did not run, there would have been no problem. How different then the faces of the picture! 'It is not doubtful,' says Fichte, 'but the most certain thing there is, yes, the foundation of all other certainty, the one absolutely valid objective reality, that there is a moral world-order. What you love, that you live.' The family were caught in that moral world-order. The poor girl did not think she was thrusting the problem of Gethsemane on her home. In that same moral Weltordnung was Lady Macbeth caught.

*Doctor:* Look how she rubs her hands!

*Gentlewoman:* It is an accustomed action with her to seem thus washing her hands. I have known her to continue on this a quarter of an hour.

*Lady Macbeth:* Yet here's the spot.

*Doctor:* Hark! she speaks. I will set down what comes from her.

*Lady Macbeth:* Out, damned spot! out, I say! . . . There's the smell of blood still. All the perfumes of Arabia will not sweeten this little hand.

*Doctor:* More needs she the divine than the physician. God, God, forgive us all!

It is the genius of Shakespeare and all great artists to see that every moral act makes everything different, ourselves and the universe—that every moral act strikes chords that cease not to vibrate till they mingle for good or ill with the harmonies of the spheres. In the words of Shelley:

> Life, like a dome of many-coloured glass
> Stains the white radiance of Eternity.

You can't kill your Duncans without casting a shadow on the throne of a moral God. There is something more than the outward deed.

> Will all great Neptune's ocean wash this blood
> Clean from my hand? No; this my hand will rather
> The multitudinous seas incarnadine,
> Making the green one red.

2. The other difficulty is sin. 'You Christians make all too much of sin,' the objector says; 'it is not such a tragedy.' Now, it is true that the Christian idea of atonement is built on the fact of sin being a horrible blot on the universe, a dreadful and hateful thing, hellish in its possibilities. Now, really, Bible or no Bible, Chris-

tianity or no Christianity, sin is just that. The newspapers teach us that every day—only remember that it is only the better classes of sins (if I might put it that way) which get into the papers. Give the editors credit for that. The nameless horrors, the blasting deeds of lust, and thousands of crimes which every day cry to heaven, the newspapers happily do not mention, partly because they ought not, partly because they dare not, and partly because these sins are hidden, not news. Whether we like it or not, these are facts. We may sympathize with Walt Whitman, who envies the cattle 'so placid and self-contained,' who do not 'whine about their condition.' 'They do not lie awake in the dark and weep for their sins,' and wish that man was without a conscience and more brutish than he has yet made himself, but we must take the world as it is. If hell is worse than sin has made some of the best homes and fairest parts of the world, God pity those who go there.

Besides, if God is holy He is all-holy. If so, He cannot look upon sin with allowance. Then, if sin is damnable and if God is holy, punishment is not optional. It is part of the moral order of that universe of which God is the soul. But love is not an elective either. The forces of salvation are working along with those of retribution, and the Son of God who is at the heart of them is involved in their sweep. Thus we get Calvary, Vicarious Sacrifice, and the truth at the bottom of the Penal Satisfaction theory. It is not an expedient; it is not an artifice; it is not a solution of a problem; it is the Eternal Atonement, and the working out of that atonement in history, especially as summed up in one Person and in one chief sacrifice or act—the everlasting offering of the Love of God to His Righteousness, that He might be just and yet the justifier of the sinner who believes in His Son.

I remember when the Rev. Charles A. Berry, of Wolverhampton, came over to preach in Plymouth Church, Brooklyn, after Beecher's death. He was later invited to come as pastor, but declined, and himself soon followed into the Deathless Land. Late one night his doorbell rang. On going to the door he found a Lancashire girl, with a shawl over her head. 'Are you Dr. Berry?'

'Yes.'

'Then I want you to come and get my mother in.'

Thinking her mother was drunk and she wanted him to go and help lead her home, he recommended the girl to get the police.

'No,' she said, 'she is dying, and I want you to get her into heaven.'

Berry was perplexed. Finally he yielded under the importunities of the girl, and went. When he got to the place he found it was a house of shame. Drinking and carousing were going on downstairs. Upstairs in a small room he found the woman dying. Berry told her of the beautiful life of Jesus, His loving ministries and example. He urged her to follow Him. She shook her head.

'That's not for the like o' me. I'm a sinful woman, and I'm dying.'

'It flashed upon me,' said Berry, 'that I had no message of hope for that dying woman, and like lightning I leaped in mind and heart back to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross that just such as she might be saved; of His blood poured out for the remission of sins, and all the blessed truths of the old, old story. And,' he added, 'I got her in, and I got myself in too.'

And with St. Paul and Berry I place myself with the lost woman.

No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Shakespeare sings the same song as Whittier:

Therefore, Jew,
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: we do pray for mercy.

When I was in bed with influenza in the fall of 1918 I had time to review the foundations of my hope, and in my first chapel after getting out I announced this hymn as speaking my deepest thoughts for life, death, and eternity, namely, 'Rock of Ages, cleft for me,' a hymn written not in the first place for the unchurched, but by a saint for saints. The flaming light of the Eternal

Holiness shrivels up our excuses and palliations like burned paper, and the best man can but echo the word of Dr. Chalmers, 'What should I do if God did not justify the ungodly?' This feeling is not cant or a false humility, but the question of our heart of hearts.

Why, all the souls that were were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is at the top of judgment, should
But judge you as you are?[1]

[1] J. A. Faulkner, *Modernism and the Christian Faith.*

# The Beatitudes.

By Professor the Reverend Robert Mackintosh, D.D., Manchester.

I wish, in this short article, to adduce some further arguments in support of the general conclusions contained in a paper published in June 1915; viz. that on the whole the Matthean text of the Beatitudes is much to be preferred over the balanced blessings and cursings of the Lucan text.

Mainly, I desire to make fuller use of the opening words of Is 61—the most Deutero-Isaianic, the most Servant-like in all the later chapters conveniently assigned a 'Trito'-Isaianic writer or school. According to Lucan presentment this passage furnished the keynote to Christ's first public utterance as a teacher, in His Synagogue sermon at Nazareth. And yet it will not be possible to ask readers to attach importance to the order of the Lucan record of Christ's teaching—an order which indeed appears to be topical and not chronological. V.[23b] in Lk 4 is sufficiently conclusive—'Whatsoever things we have heard done in Capernaum, do also here in thy country.' That is not a criticism passed on the beginning of a ministry, but on a ministry which has begun elsewhere and has shown its great qualities to other eyes and ears; of whom Nazareth feels jealous. It is plain therefore that we cannot accept St. Luke's record as furnishing evidence how the mind of our Lord worked when He began to lead.

But internal evidence may supply what the external evidence cannot fairly be held to furnish. We look back to the narrative of our Lord's Temptation, which implies, we take it, that the truth of His Messiahship was a startling new revelation vouchsafed to Him at His baptism. Various wrong ways of acting in the light of the new truth are struck out as temptations. What is their positive counterpart? What is the immediate duty of God's Messiah, while He awaits His full and public installation? History answers the question: Jesus begins to teach; only under the spur of circumstance (Mk 1[23-38]) does He add to His main task of preaching the mission of expelling evil spirits and of healing.

But what history affirms of the action of Jesus, prophecy prescribes as His programme, precisely in the passage referred to, Is 61[1-3]. The Lord has 'anointed' Him; then He is Messiah! But whereunto, under present conditions, does His Messianic anointing summon Him? To the welcome task of ministering good tidings! Here, then, we note the similarity and the contrast between Jesus' message and that of John. Both may cry, 'Repent, for the kingdom of heaven is at hand.' Yet the great forerunner's announcement would not naturally be described as 'the good news of the kingdom of God.' Jesus' attitude forces that description upon ancient hearers and modern readers. And thus the characteristic starting-point in the Christ's great ethical manifesto is Beatitude—more suitably than beatitude balanced, Lucan fashion, against woes. For Beatitude is the starting-point of the prophetic programme: 'good tidings!' (Is 61[1]).

But further, the very words with which the Sermon on the Mount begins are taken almost verbally from Is 61. Jesus preaches good tidings to the 'poor' or the 'meek'—the difference between these expressions is one of phrase rather than of thought or of substance. Hence, too, we may draw a fresh argument against regarding Mt 5[5] as an original part of Jesus' proclamation. Would there not be a tautology in enumerating both 'poverty' and 'meekness' among the blessed qualities? And do we not miss in Mt 5[5] that

infinitely characteristic *heightening* of the O.T. formulation which shines from other beatitudes of our Lord? Not to insist further that, when the Kingdom of God has been promised, an inheritance either of the 'earth' or of the 'land' fades into insignificance.

Passing on, we notice that Christ's second beatitude as well as His first was formulated already in Is 61. And we notice, too, that the Matthean form grows out of the prophetic words, as the Lucan form does not. 'He hath sent me to comfort all that mourn;' 'Blessed are they that mourn: for they shall be comforted.' Would it really have been worthy of Messiah to make what we may surely call the cheaper announcement, that they laugh best who laugh last?

An argument on the opposite side may possibly be thought to arise out of the fact that Luke's four beatitudes present the aspect of paradox more than those other beatitudes do which stand by their side in the Matthean text. It is a good thing to be poor; to be sad; to be hungry; to be persecuted;—if these sayings stood by themselves, they would ring indeed paradoxically, much more so than the companion sayings: It is good to be merciful; to be pure in heart; to be a peacemaker. But then, the paradox-element is *not* thus emphasized within the Beatitudes. Elsewhere in the Sermon on the Mount it is indeed present, and clamours for recognition. But the promises, following sharp upon the formulation of divinely appointed conditions, dissolve anything of the nature of paradox and suffuse the future with a blaze of glory. Blessed indeed, manifestly blessed, is it to be an heir of God's Kingdom, to be destined for God's comfort, to be filled with God's fullness.

This introduces us to a final argument in support of our thesis. According to Matthew, Christ twice over promises the Kingdom of heaven —to the poor (or 'poor in spirit'), and to the persecuted; to the latter, obviously, because their constancy has been tested, and because God has carried them through and given them victory. And then follows, *in the second person*, still another reiteration of the same thought—'Blessed are ye, when men shall revile you,' etc. This puts the coping-stone upon the whole edifice. Correspondingly, at this point, the great Speaker feels Himself at liberty to expand out of all proportion to the narrow limits of a Beatitude proper. And Luke's Beatitude (number four) contains the expansion: but *the balancing woe* (*number four*) *contains nothing similar*. Does not this circumstance plainly betray the secondary character of the text which has arisen from Lucan or from pre-Lucan manipulation?

Of course, in arguing for the superiority of the general Matthean handling, one makes no claim on its behalf for verbal infallibility. We admit the probability that the smaller Matthean expansions ('in spirit,' 'after righteousness') may be glosses. Still they deserve honourable recognition as helpful glosses, corresponding to the inner mind of Jesus, even if the *ipsissima verba* did not fall from His lips.

# Two Johannine Parentheses.

By the Reverend Hubert M. Foston, D.Lit., of Hathern (Loughborough).

That stormy, outright incident of the expulsion of the traffickers from the Temple, took place, we gather from Mark ($11^{15}$), on the second day of the last visit of Jesus to Jerusalem. Matthew ($21^{12}$) and Luke ($19^{45}$), in different ways, seize on it for use in vivid frontispiece to their whole accounts of His controversial relations with the sordid city chiefs. John ($2^{15}$) does the same thing. But his account of such matters begins at an earlier point; and the frontispiece falls earlier. We shall observe that he places it in quite distinct parenthesis.

And once again John shows Jesus coming to Jerusalem in passover-time ($12^{1}$). But here, where the three evangelists begin to be concerned with the controversy, he is concerned less with the controversy, more with the intimacy of His parting with His disciples. For this he needs a different frontispiece. He chooses the story of the supper at Bethany—setting it in parenthesis

almost exactly as he set the other. Let us trace his procedure.

I.

John is unlike the other evangelists, in giving us a glimpse of the traffickers in the Temple *twice*. We see them, first ($2^{14}$), settled just as they have been for years, without disturbance; and then, just after ($2^{15}$), in the comprehensive avalanche that all the evangelists show. It is striking to observe how he has arranged the two glimpses. In his first scene of settlement, he has appropriately set the established objects down in the order of their mass, with the largest and heaviest first—'oxen, and sheep, and doves'—and with the changers of money composedly 'sitting.' In the changed glimpse, he has deliberately arranged them in the order of their various capacity for being put in movement! And the effect of expulsion heaving up, here, there, and all over, and slackening down only with the exhaustion of material, is without parallel, so far as I know, in literature.

First in the cataract that Jesus sets in action, you have things that possess locomotive power of their own—live sheep and oxen; then you have things that Jesus Himself moves—the money and the tables; and last, what He Himself does not set in motion. And if you look closer, this order of movement rules the inner details of the assembled items from the beginning to the end.

The large kine are naturally most conspicuous to sight when all are at rest; and they were first in view when we looked before (with the sheep after). Now (with a flick in the Greek, τά τε), the light, scampering sheep are first, breaking forth from the Temple and heading the rout; with the heavy kine appropriately lumbering after. Of the lifeless things which Jesus Himself sets in motion, the small coins are first: pour them out—they come with a gush, springing and ringing on the floor, and then rolling in all directions. The more stolid tables, upset (ἀν-), do but heave over, perhaps slide a little, and so remain. And finally, least mobile are the doves, captive and tender. These their owners are ordered to carry out: and the scene is closed. So the movement flows out to the last borders of its scope. Have you not seen the overturning of a barrel of grain, with the current over the edge flowing like water, and the mass sliding down behind—while, as you lift the barrel, the last remaining grains detach themselves and fall away? The thing is as complete as that. And as you look, does it not occur to you, that if we would see the rout of blank and eyeless evils that have lurked long and composedly in world and Church—see them going, losing all hold, and leaving behind no provision for their ever coming back again—we must wait on the liberation of the personal energies of Jesus in our midst?

Now trace the parenthesis. This is how John began: '*And the Jews' passover was at hand, and Jesus went up to Jerusalem*; and He found . . .' Then, through the transparency of the Gospel, we see how what He found was ultimately dealt with (really on the last visit—which the *second* glimpse brings suddenly near in view). Then John simply resumes ($2^{23}$) his story of the first visit: '*But when He was in Jerusalem, in the passover, in the feast* . . .' And the story of the traffickers lies between—in parenthesis which, it may be seen, has extended even beyond the resurrection.[1]

II.

Mary, very conscious that Jesus is going away, sees Him now in just such a scene of rest as He Himself has often used in imaging forth the fellowship beyond the veil. Martha, indeed, looks earthly enough: hot and busy with her dishes in this hour of impending tragedy (she is construing her opportunities too much after the present manner of what we call 'the church on earth'). But (δέ) Lazarus, with the light of life in his eye, reclines with Jesus at table, fit image of those who shall be with Him, where 'they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.'

But Jesus Himself is *here* yet; with His noble heart under stress. She knows: she seizes what remains of *earth's* unique opportunity of contact with the Master. And in a movement like a little silent poem, she has uttered herself straight to His heart, with a freedom, perhaps, that no prose of spoken words dare have assumed. She has broken her alabaster box, and has pressed upon Him, so soon to depart, in a devotion present and human even to the very hairs of her head. So He has *this* touch, ere He comes to the ache and fever of

[1] A full stop is required after καθημένους, *sitting*. See below on ποιήσας, *having made*. δέ, as resumptive, is exactly translated by our English 'but.' For discussion of Johannine characteristics ($2^{23-25}$), see appended Note.

the cross: this still reminder of all that He has been, and yet shall be, to men.

Any one might see that a violet is irregular in shape, without being able to look into the little chasm of its unutterable beauty. Mary's action is criticised. But what expansion of sympathy—likely to prove worth more than three hundred pence to needy souls about her—did she gain, when she came so close to the most unselfish Sufferer that earth has ever seen? And—'Me ye have not always': so the story ends.

And what if, as He is so near His going to the Father, the pages of this Gospel are presently suffused with a rare light as when the vaporous sun gilds valley and clouds into one likeness to the gate of paradise? One thing forget not. Let Mary, from this frontispiece, remind you that the sense of *the strange, but intelligible, glory of His presence on earth* must never be lost sight of, even amid the brightest thoughts of His glory in the unseen world.

But how is this story set? 'So six days before the passover, Jesus came to Bethany, where was Lazarus, whom Jesus raised from the dead'—then the story: then the resumption—'So the ordinary folk of the Jews learned of his being there, and came, not on account of Jesus only, but that they might see Lazarus also, whom He raised from the dead.' Across the story of Mary, exactly the same topics are resumed. But note the antithesis. As Jesus comes up to die, the risen Lazarus reminds us, *simply*, of the transcendent dawning force of life in Him—in Jesus, in Jesus (*bis*)—that can never be holden of death. But then the people—is it not exactly John?—come and make *Lazarus raised* a sort of *additional* interest, beside Jesus. The Centre of attraction is effectively there, but not quite allowed the *all*-transfiguring predominance that makes its help most full. (As in Jn $2^{23-25}$, there is an interest in Jesus that does not quite free itself from the interferences arising out of His environment[1]—a wonderfully subtle touch, after Bethany!)

So at the beginning of the first, and the beginning of the last visit to Jerusalem, you have a story (appearing *elsewhere* in the other Gospels) placed here in vivid introduction to what will follow; and, in each case, a previously visible thread of narrative picks up afresh with perfect cleanness after it. Such clearly witnessed and parallel parentheses have the marks, not of coincidence, but of method.

At what exact point, in each case, does the parenthesis really part off? The pivot in each case is in the verb ποιέω, *make* ($2^{15}$ $12^{2}$). In each instance something is *made* that may well have taken longer than appears at first sight. 'They therefore made him a supper there' means that the coming of Jesus to Bethany set the idea of the supper going (ἐποίησαν οὖν); and, as a probably semi-public affair, it might take a day or two to arrange. In the other instance, Jesus takes note of the abuse in the Temple, 'and having made a whip of small cords,' or of rushes from the floor . . . And does John see but one scourge in the case? Feeble, downtrodden individuals, like rushes from the floor, assembled with one mind in a crowd, and held in some one's hand, may bring home the sting and the shame of terror to sordid and craven oppressors, who would never yield to truth, but only to fear of force. Such a scourge (for show and shaming, rather than use and smiting) was not yet ready at the opening of the ministry; but it was ready at the end. So the two makings may seem unobtrusively to work out the required intervals for the stories.

[1] See Note below.

Note.—As the beginning of Jn $2^{23-25}$ forms a pillar of parenthesis, it seems desirable to examine its substance.

*When he was in Jerusalem, in*, etc.—veils for His freshness—*many believed on his name, beholding the signs*, etc. The phrase means quite vital personal belief. *But Jesus himself was not committing himself to them.* Reserved, (impf.), independent (αὐτός), sagacity of a young teacher from the country, even with a section of the metropolis at His feet to offer Him his apparent opportunity! But these 'good Christian people' were really quite too denominationally 'in Jerusalem, etc.,' for Him to present a developed manifestation to the world under their ready-to-hand but disguising auspices; He must not hide His light under their bushel. His knowledge kept a clear, sufficient course of its own. If, in one aspect, it was a comparatively young peasant's knowledge (mark his advance—retirement, village Cana, provincial Capernaum for a moment, *metropolitan Jerusalem*), it was not of a kind that could be supplemented by the experience of men of affairs and wide travel—not the sort that misses the fresh realities of things through *information. He was in no need that any should witness to him concerning man: for* Himself—feelingly: His faculty sprang from a rich unspoiled humanity, that could recognize the very heart of what was human—*himself was conscious* (impf.), *of what was in man.*

Who but John could hide so much of life's finer learning under a veil of so much simplicity; or keeping in touch with the human, so suggest the Divine? Of course it is unique;

but hidden uniqueness is John's way: there is no surer way to miss him than to think you know where to have him. (For a sufficient parallel of reflective manner, take $12^{37ff.}$.)

Mr. Strachan (EXPOSITORY TIMES, vol. xxvii. p. 233) points out peculiarities which he thinks mark $2^{23-25}$ as not Johannine. But, first, I do not see anything here to put the belief outside the *range* of $1^{12}$. And the uniqueness of πιστεύω as *entrust* is in accordance with its N.T. rarity, and exactly answered by its Lucan uniqueness, $16^{11}$. As for the shifting ray of *trust*, *entrust*, you must hardly be surprised at *any* form of antithesis in John. There is a precisely similar *trust* in expression in $1^{11}$, merely smaller in turn—'His own (things, ἴδια). . . . His own (people, ἴδιοι)': and curious word-sensitiveness in the ghastly close characterization of δια-βόλου ἤδη βε-βλη-κότος, $13^2$. And if μαρτυρέω, in human relation, is just saved from uniqueness by the existence of a *third* (brief) epistle (v.[12]), how many more *hapax legomena* might be dissolved by the existence of three hundred? ($3^{28}$ $7^7$ $13^{21}$ do not seem to hold a *strictly* specialized use in very safe keeping). How far, by the way, would you have to read in John's Epistles to find one of his verbal surprises? (ἐψηλάφησαν).

(The syntactical jut of ἃ ἐποίει, projecting the existent *matter-of-fact*—contrasted with His withholding, $2^{18}$—resembles the positional jut of εἰσίν, $14^2$—the same syntactical instinct.)

# Entre Nous.

## SOME TEXTS.

**2 Cor. i. 8.**

'We were pressed out of measure.' The Greek means 'worried out of our lives.' 'A curious case, perhaps unique, in which English possesses a colloquialism the exact counterpart of the Greek. It would, however, be a mistranslation for all that, for the reason that having become colloquial it has lost something of the pathos of its Greek original. In a passage of real pathos, to speak of renderings as happy or unhappy would savour perhaps of double entendre. Suffice it to say that Weymouth's is flat; Way's almost maudlin, and Moffatt's ("crushed more than I could stand") frankly barbarous. 20th Cent. renders well: "We were burdened altogether beyond our strength, so much so that we even despaired of life."'[1]

**2 Cor. viii. 2.**

'A great trial (δοκιμή) of affliction.' This word δοκιμή 'is evacuated of much spiritual value when it is translated "trial" (*e.g.* Rutherford—"afflictions which try them sorely"). The word "trial" denotes a testing or ordeal. The Greek for such trial is πειρασμός, always rendered "temptation." It does not carry with it any implication as to the result of the test or ordeal. δοκιμή does not mean a process at all: it describes only the result of a process, and only a favourable result: it means the recognition of that merit which has been proved by the ordeal. When the δοκιμή or approval is obtained the πειρασμός or trial is all over, and happily over. Rom. v. 4, "Patience earns approval, and approval carries with it the happy anticipation of reward." 1 Pet. i. 7, "Your faith has stood the test, and the approval so earned is far more precious than gold."'[1]

[1] W. H. Isaacs, *The Second Epistle of Paul to the Corinthians*, 42.

**Heb. xi. 1.**

The Rev. Alexander Nairne, D.D., Fellow of Jesus College, Cambridge, is the author of one of the best interpretations of the Epistle to the Hebrews ever written, greatly favoured though that Epistle has been. He was a sure choice for the Revised Version edition of *The Epistle to the Hebrews* in the Cambridge series (Cambridge: at the University Press; 7s. 6d. net). It is a strong book. There is no repetition of comment. He sees the meaning of his author directly and expresses it forcibly. The Introduction also, which fills more than half the volume, is a masterpiece of condensed knowledge. The section in which a comparison is made between the A.V. and R.V. translations is particularly useful, and the more welcome that it is so rare. Of other translations Dr. Nairne prefers Moffatt's earlier translation in his *Historical New Testament*. We may quote his note here on He $11^1$.

'Translations into modern English, such as Weymouth's or *The Twentieth Century New Testament*, are less acceptable for Hebrews than for other parts of N.T. Moffatt's earlier translation in his *Historical New Testament* (T. & T. Clark) does preserve something of the peculiar flavour

[1] *Ibid.* 57.

of this Epistle. Yet how thin is his rendering of xi. 1: "Now faith is to be confident of what we hope for, to be convinced of what we do not see." Hardly indeed may A.V. be surpassed in that verse: "Now faith is the substance of things hoped for, the evidence of things not seen." The half philosophical, half picturesque phraseology of the original is just caught there, and the marginal note on "substance"—"Or, *ground*, or *confidence*"—goes as far as it ought to go in concession to the weaker brethren. The R.V., it must be confessed, attenuates the sense: "Now faith is the assurance of things hoped for, the proving of things not seen," and in the margin for "the assurance" "Or, *the giving substance to*"; for "proving" "Or, *test*."'

Then he compares the A.V. and the R.V. We must quote him again.

'In Hebrews A.V. is particularly good, not merely as a piece of English, but as an equivalent of the uncommon Greek style. The advantage of reading in R.V. is not so immediately obvious as in St. Paul's Epistles, perhaps even less so when the proper test of reading aloud is applied. Yet to the theologian, however simple, who does not read to delight his ear but to assure his anxious heart, the satisfaction of R.V. is presently discovered. There is first the inestimable advantage of the pure text. At the outset R.V. strikes the note of hope with "at the end of these days" instead of "in these last days"; then of breadth with "when he had made purification of sins" instead of "when he had by himself purged our sins." It does matter whether Christ came as a high priest of good things to come, or, R.V. margin, of good things that have with His death already come, ix. 11; whether we ought to "consider him that endured such contradiction of sinners against himself," or rather "him that hath endured such gainsaying of sinners against themselves," xii. 3.'

---

**Judg. vii. 7.**

'And the Lord said unto Gideon, By the three hundred men that lapped will I save you.'

Has any one yet discovered why? Dr. Nelson Annandale, Director of the Natural History Survey of India, has made a new suggestion. We find it in that cleverly edited weekly, *The Children's Newspaper* (May 28, 1921). Dr. Annandale was journeying in Western Baluchistan, close to the Afghan frontier. 'He saw a member of an Indian labour corps drinking at a spring, and drinking very carefully, lapping the surface water with his hand. When asked why he did this so carefully, the Indian answered that he was afraid of leeches—for there is a freshwater leech, which is well known in Palestine, that is apt to lodge in the gullet of men and beasts when they drink directly from the water.' So the three hundred could hold themselves in hand. The rest were so overwhelmed with thirst that they threw themselves down and drank directly from the stream, regardless of consequences.

---

## SOME TOPICS.

**The Good Beetle.**

'Allegorical treatment has its obvious dangers of becoming grotesque. The writer not long ago heard a sermon in which Revelation i. 14 was taken to mean that the hair of the glorified Christ had turned white from grief at human perversity. One would not recommend allegorical sermons on the Song of Solomon to the extent of the course of eighty-two preached by St. Bernard of Clairvaux; nor would modern congregations find *Solomon's Temple Spiritualised* as interesting as, doubtless, John Bunyan's hearers did.

'But occasional use of the allegorical method is to be recommended, since it is in no way inconsistent with a realization of the actual nature of the Scripture so treated. Even in modern critical commentaries some reference to allegorical use may be *ad rem.* In Habakkuk ii. 11, *e.g.*, it is the allegorical interpretation of the Septuagint "beetle" in the sense of "beam" as applied to the Crucifixion, that explains a strange title applied in patristic times to Christ—*bonus scarabæus.* Yet there is not one word about this in recent critical commentaries.'[1]

---

**Lot's Wife.**

The Dean of Rochester has written an Introduction to Mr. Donald Maxwell's *A Painter in Palestine* (Lane; 6s. 6d. net). It is a truthful introduction, but it was not necessary. No one will pick up the book and read a page of it without reading it to the end, so lively is the style, so enlightening the illustrations. Mr. Maxwell writes as an artist, with an eye to the lie of the land and

[1] H. F. B. Compston in *The Beginnings of the Divine Society*, p. 59 f.

its colour, but he is a believing artist. He believes in the resurrection of Jesus from the dead, and offers a full discussion of 'the place where they laid him.' He believes in the visit of the Wise Men from the East and the star which led them—not from the East to Jerusalem but from Jerusalem to Bethlehem. And he believes in Lot's wife:

'The story of Lot's wife has become as mythical as Father Christmas. Yet this is only because we live in Balham or Kensington, where the metamorphosis of a respectable resident into a pillar of salt would be looked upon as rather a tall story. To the denizens of the Dead Sea plain the fact of a lady being struck dead by touching a live wire would be equally difficult of belief.

'During the fearful storm, the salt marshes, across which Lot and his family were fleeing, would be white with driving dust and salt. To-day can be seen encrusted objects, and there are many pillars of salt, and the fact that Lot's wife, turning to meet the storm, being suffocated and overwhelmed is a perfectly natural occurrence and not at all, as many have tried to show, a thing that needs an effort of faith to believe.'

---

**Race.**

What is *The Practical Value of Ethnology*? In a lecture now published under that title (Watts; 1s. net), Dr. A. C. Haddon tells us that one of its uses is to deliver us from pride of race. He says: 'As late as the year 1900, Anno Domini, a book was published in the United States of America, on the title-page of which we read: "The Negro a beast, but created with articulate speech, and hands, that he may be of service to his master—the White man." This book was published by the American Book and Bible House, St. Louis, Mo., and the publishers are convinced, when it is "considered in an intelligent and prayerful manner, that it will be to the minds of the American people like unto the voice of God from the clouds."'

---

**Folklore.**

But Dr. Haddon finds many other uses for the study of Ethnology. To the British official in any part of His Majesty's dominions it is simply invaluable. And it might deliver us from some of our superstitions—'folklore' is Dr. Haddon's word—at home. He gives two examples: 'A lady living within the shadow of the walls of Harvard University maintains that carbons from arc lamps are a sure preventative of neuralgia.'[1] 'In many motor-cars is suspended a perforated stone, usually a sea-rolled flint with a natural bore; this stone is supposed to act as a protective amulet. It is supposed to confer safety on the fastest travelling motor-car, and there is many a speedy driver who in his heart ascribes his immunity from accidents to the strange power of the perforated pebble.'[2]

---

**Confucius Worship.**

When the *Yasaka Maru* was torpedoed there went down with her to the bottom of the Mediterranean three volumes typewritten, being a history of all the stations of the China Inland Mission—the author, the Rev. Marshall Broomhall, M.A. Fortunately, as he thought, Mr. Broomhall had another copy at home. But he has not been able to publish it. So now he has resolved to tell the same story in portions, here a little and there a little. The first portion is the life-story of Pastors Chang and Ch'ü, the one a Buddhist priest, the other a Chinese scholar. The title is *In Quest of God* (China Inland Mission; 5s. net).

It is a popular book and it is illustrated popularly. But Mr. Broomhall has a good literary sense and a keen interest in accuracy. In one place he gives an account of the worship of Confucius, an entirely reliable account, for he consulted Professor E. Parker, Dr. Soothill, and Dr. Du Bose, all of whom had seen the ceremony.

'Twice a year, for approximately the last two thousand years, Confucius has been worshipped in the spring and autumn by the Emperor in Peking and by the officials and *literati* throughout the whole of China. In every city, even those of the lowest rank, would be found a temple of literature, where Confucius is represented either by a wooden tablet bearing his name and titles, or, in more rare cases, by an image. This great bi-yearly sacrifice takes place in the fifth watch of the night, when one ox, twenty-two sheep, and twenty-two pigs are slain. In the capital cities the ceremonies are on a large scale, the Governor-General, with thousands of attendant mandarins and scholars, taking part. What with the chanting and the music, with the flag-bearers and dancers bending their bodies to right and left, with the pouring out of the libations and the richly clad company in the

[1] F. Russell, President's Address, American Folk-Lore Society, *Science*, 1902, p. 569.

[2] *Daily Chronicle*, London, March 14, 1903.

artificially lighted grounds, the occasion is one of no little magnificence.

'Let the reader picture to himself the gloom of a huge Chinese temple, lit with many-coloured Chinese lanterns, in those early hours of the morning long before dawn. Let him imagine the unpleasant carcases of victims laid upon the altars before the tablet of the Great Sage and his canonised disciples, whilst all around stand a great concourse of officials, civil and military, watching a slow-time dance, something after the fashion of our minuets, performed by fifty youths, while several bands, each of six players, discourse shrill music, the air of which and the instruments employed all being similar to those with which Confucius was familiar. All the while the singers and dancers sing and posture as the words, "Great is Confucius, philosopher, the primal seer, the primal sage" are slowly chanted. Symbolic offerings will be seen standing upon the tables between the incense vase flanked by two candles upon the altar, and a roll of spotless white silk spread out upon the floor ready for burning after the departure of the spirit.

'While this is proceeding, half a dozen high officials, clad in their gorgeous robes, will be seen standing in the courtyard below the steps under the open sky, now prostrating themselves with foreheads to the ground, now, at each offering, marching up the side steps to the hall, there again prostrating themselves, then back again to the courtyard below. At length at dawn the high priest arrives, having, if he has obeyed the recognised ritual, fasted for the three preceding days, and slowly the ceremonies proceed to their close, when a great chorus is sung:

Confucius, Confucius! how great is Confucius,
Before Confucius there never was a Confucius,
Since Confucius there never has been a Confucius,
Confucius, Confucius! how great is Confucius.

'"It is an impressive and a curious sight," writes one who has witnessed it, "leaving one with a feeling in the weirdness of the dark night as of one suddenly transported back through thousands of years of time to an age which is long past."'

---

**J. H. Fabre.**

J. H. Fabre is the excellent preacher who can preach to every single person present. His new book is *The Story of the Fields* (Hodder & Stoughton; 8s. 6d. net). A chapter at a time may be read to the very youngest as they go to sleep. The next in understanding will spell one out and feel the joy of it. The schoolboy will read and read and go out to the fields to find it all true. And the 'grown-ups' will wonder at God's works and wish Fabre had been fashionable in their school-days. The preacher too may be carried back in thought to the days in which he discovered Hugh Macmillan.

---

## RECENT POETRY.

**H. L. Hubbard.**

*The Dreamland of Reality*, by H. L. Hubbard (Dent; 4s. 6d. net), is described as 'a Book of Mystical Verses.' And not only is it true to its description, but also gives us an unusually clear idea of what mysticism is. Thus:

### None Other.

Do you hear the country laughing in the spring-time of the year?
Then be certain 'tis none other than the Laugh of God you hear.

Do you see the branches quiver of the slender forest tree?
Then be certain 'tis none other than the Kiss of God you see.

Do you see the starry splendour of illimitable dark?
Then be certain 'tis none other than the Robe of God you mark.

Do you feel the spirit lifted far above a world of sin?
Then be certain 'tis none other than the Life of God within.

The Introduction is by Mrs. Stuart Moore (Evelyn Underhill). She says: 'In Mr. Hubbard's poems we find the eternal truths of mysticism stated as they could only be stated by a writer of our own day: and with a freshness, simplicity, and directness which should make a wide appeal to the many who are now seeking within a world of change for some assurance of unchanging Reality.' That is good sooth and well said. Add this only, that the volume is most attractive in appearance, and you have the assurance of money right well spent.

**W. H. T. Gairdner.**

We knew that Mr. W. H. T. Gairdner was an authority on Islam, we did not know that he was a poet. His *Saul and Stephen* (S.P.C.K.; 1s. net) proves him to be a poet also. It is a dramatic poem based on the early life of St. Paul. And we dare to say that however intimate you may be with the story it will give you a more vivid conception of its reality. No quotation is of much service. Try this. One of the Christians has given the rest warning of the approach of Saul and his persecutors, but has himself been seized:

'Saul. Ha! they have flown. Whither have they gone, traitor? No reply? Beat him, men; make him smart for his foul treason. (*The* Disciple *is beaten with rods.*) Still silent?

The Disciple (*groaning*). The Lord forgive thee!

Saul. Bind him and take him to the prison. Propose to every man and every woman the test, "Jesus is Accurst"; he may then go free.

The Disciple (*with ecstatic face*). Jesus is Lord!

Saul (*vociferating*). Silence! Wilt make me mad (*striking him on the mouth*)? Away with him! (*They leap on him and force him out.*) Some to the houses, some to the city synagogues! Away!

[*Exeunt violently.*'

**G. A. D'Arcy-Irvine.**

An enlarged edition of *Poems*, by the Rev. Gerard Addington D'Arcy-Irvine, has been published by Messrs. Nisbet (2s. 6d.). Mr. D'Arcy-Irvine is an Australian. He is Rector of St. Michael's, Rose Bay, and Vaucluse, Sydney, Canon of St. Andrew's Cathedral, Sydney, Archdeacon of Cumberland, and Vicar-General of the Diocese of Sydney. His poems are Australian. Most of them are suggested by incidents in the War. One of them is a sonnet in honour of Edith Cavell. Occasionally one comes upon a startling rhyme, as 'draw' with 'more,' or 'dawning' with 'morning.' Is that Australian? Surely not. A fair example (in spite of the rhyme) is

The Two Birds.

Blithe was the song a little bird sang
To greet the new day at its dawning;
Pleased with its life, its happy notes rang,
And brightened the joy of the morning.

Soft was the lawn, where children at play
Ran shouting and telling their pleasure;
Gay was the garden where, hung from a spray,
Loud carolled our saffron-hued treasure.

Cruel the butcher bird, swooping in rage,
The moment he found us unwary;
Feathers and stains on the bars of the cage
Tell the fate of the little canary.

**E. Hamilton Moore.**

There is a strong flavour of Islam in E. Hamilton Moore's new volume, *The Fountain of Ablutions* (Cambridge: Heffer; 3s. 6d. net). Its title is taken from the first, which is also the longest, poem, a tribute to Abu Yusuf, a Mohammedan saint, who prayed without ceasing.

While dawn and noon and dusk and every day
He comes to say
His rosary of worship, and, that done,
Towards Mecca turned, makes thus his orison:

God, there is no God but He!
Time is not when He shall not be,
The ever-living, never-sleeping,
That earth and heaven hath in keeping,
And past and future in His ken,
Yet stoops to hear the prayers of men.
What's wisdom but a spelling o'er
The letters of His infinite lore,
Whose hand upholds the worlds and guides,
Untired, the stars and drifted tides?
To Him unending glory be,
For, lo, there is no God but He!

But passing out of the Mohammedan atmosphere (which curiously savours of Pharisaism) we read and undisturbedly enjoy such poems as this:

Liberty.

I heard a captive skylark sing,
His prisoned breast against the bars,
And still he strained his fluttering wing
That should have soared among the stars.

No wider world beyond the cage,
No secret grassy nest he knew,
Yet rapture claimed its heritage,
And quivered to its native blue.

I heard him sing his happy lay,
I heard him fling his challenge clear
To bonds that hold the fettered clay
But keep no freeborn spirit here.

O poet heart! O valiant dust!
When dark I sit and prison-pined,
Shall I not share thy starry trust
And sing and leave my bars behind?

**Louis Golding.**

*A Queen's College Miscellany* is published at the Holywell Press, Oxford. For it is the work of

graduates and undergraduates of Queen's College, Oxford, not Queens' College, Cambridge. It is much varied in manner, in excellence, in everything. And the variety is half the charm. For there is charm—even in the shape of the book. How shall we show its quality? This by Mr. Louis Golding is for 'Search me and know me':

SECOND SEEING.

If he be truly Christ
The Sacrificed,
Then I am deaf and blind as they
Who hung him up between
The two thieves mean,
In Calvary upon a moaning day.

If I not recognize
Within his eyes
The slow bloodfall down pools of pain,
Nor on contracted brows
The thorns that house
Their swords about the anguish of his brain;

If I do not perceive
His mother grieve
Below the rood where he hangs crossed,
Nor hear the sea and wind
Cry, 'Thou hast sinned!'
Then woe is me that I am doubly lost.

This is not he alone
Whom I have known,
This is all Christ's since Time began.
The blood of all the dead
His veins have shed,
For he is God and Ghost and Everyman.

---

**Oliver C. de C. Ellis.**

*Samson Adami* (Manchester: Sherratt & Hughes; 1s. net), which gives Mr. Ellis's book its title, is a short dramatic poem on Samson and Delilah. It consists of two scenes, in one of which Samson falls asleep and is shorn of his locks, while in the other Delilah visits him in prison and ministers to him. She is represented as loving him but for the moment of betrayal loving her country more. She loves him enough to elect to die with him. There is another dramatic poem on Orpheus and Eurydice. Both are 'swift and poignant, and not without haunting cadences,' as Professor Herford in his Foreword says. The rest of the book is less arresting, but enough to make sure that Professor Herford is right again when he says that Mr. Ellis has 'the stuff of poetry in him.' 'Gnothi Seauton' has most philosophy in it. We quote the first five stanzas:

There is a spark of godhead in my breast,
Caught from a far Elysian altar-flame
Burning beyond the reach of mortal quest
Where dwells the Deity Who hath no name.
In witching guise the wondrous knowledge came
That I was charged to cherish God-given fire,
To make therefor a temple of my frame,
To mount therewith the zenith of Desire;
Whilst baffled Ill beholds the building of her pyre.

Hither I came not knowing, not desiring,
Even as sets upon the gaunt Earth-face
The cosmic dust, which rode and rides untiring
Through the long silence of the greater Space.
Hither I came as others of my race,
Making no vain refusal nor complaint,
But voiceless, thoughtless, helpless, motionless;
Nor even wondering at the High Constraint
Hither unasked compelling, here retaining pent.

Whence came I then; and how, and what, and why,
And who perchance will answer if I ask?
Will the Constraint that brought me here reply?—
That were an easy ending to my task;
But hid behind impenetrable mask
His face and form may not be looked upon.
Sometimes in long, bright sunbeams do I bask
And think they are His fingers—but anon
The grey Earth-mist half stifles me: and they are gone.

I grew; and finding others of my kind,
I copied them;—insensate mimicry—
They gave me doles of body and of mind;
I fed and learned; and then I found in me
The seat of Pain. So, wondering timidly,
I cast my other tutors all aside
And learned of Pain what might and might not be.
I feared my mistress sorely; and I tried
To please her, till at length my fear grew sick and died.

For something bade me look on her with scorn;
My eyes awakened to her paltriness:
Some sense of Right and Wrong—a changeling born—
Some thought of courage, some desire to bless;
Some yearning to outstrip her and progress
To where the giants stood, immune to fear;
I read of martyred saints, and reading—Yes,
Desired that even I, some coming year,
Should on the altar lie of some Ideal dear.

---

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

Many are the interpretations of Jn $16^{8-11}$, but not one of them has given general satisfaction. Mr. W. H. P. Hatch tries another.

The difficulty is with the verb. In the Authorized Version it is translated 'reprove'—'he will reprove the world of sin, and of righteousness, and of judgment.' But to reprove the world of righteousness, or even of judgment, requires explanation. The margin of the Authorized Version, however, has a more likely word: 'or *convince*,' it says. If that word 'convince' had its modern meaning the difficulty would almost be removed. He will convince the world of [the reality of] sin, and of righteousness, and of judgment—that is sense enough, and very good sense. And the probability is that that is the meaning which the ordinary reader takes out of it and is content. But that meaning will not do.

For the verb so translated does not mean convince. It means 'convict.' The Revisers render the eighth verse literally and accurately: 'And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement.' And we are back again with the old difficulty.

The difficulty, when you give the verb its proper meaning, is with 'righteousness.' Mr. Hatch, who writes in *The Harvard Review*, sees that. He sees that to convict the world of sin is intelligible enough; but to convict the world of righteousness, which is the very opposite of sin, is not intelligible.

But *is* righteousness the very opposite of sin? Not always. The word rendered righteousness here is sometimes rendered justice. It is rendered so even here by the Rheims translators, after the Vulgate *justitia*. For it has sometimes the meaning of righteousness or moral excellence, and sometimes the meaning of justification or acquittal. Take the latter meaning here. Then, says Mr. Hatch, 'the world will be brought to recognise three things by the power of the Paraclete: First, that it has sinned because it has not believed in Christ; second, that believers are justified or acquitted because Christ has gone to the Father to act as their advocate; and third, that evil has been condemned because the ruler of this world (the devil) has been condemned.'

Are we out of the wood now? By no means. 'Brought to recognise' is just the old and impossible 'convince' over again.

A volume of sermons of quite unusual interest, and of quite unusual ability, has been published

by Messrs. Hodges & Figgis, under the title of *The Downfall of Satan* (5s.). The author is the Rev. J. E. Hutton, M.A., of the Moravian Church in Dublin.

---

The Downfall of Satan is the subject of the first sermon. The text is Lk $10^{18}$, 'I beheld Satan as lightning fall from heaven.' It is a text that has awakened the curiosity of the most careless reader and has occupied the thought of the most attentive student, and the one has taken about as much out of it as the other. Mr. Hutton believes that the failure is due to lack of the historical imagination.

---

He has no doubt that the disciples understood what Jesus meant. They had certain ideas about Satan. Jesus took these ideas into account. And they had a way of speaking of the future which also He accepted and made use of. What were these ideas and what was that way of speaking?

---

The way of speaking—Mr. Hutton takes it first—was to represent the future as if it were the past. Jesus adopted that way of speaking. 'Your work,' He said, as the Seventy returned with joy, 'is only a beginning. There are far grander things in store for you; some day Satan, the Prince of the Demons, will fall. I have had a vision of the good time coming. I have looked ahead into the golden future. I have seen Satan himself fall as lightning from heaven.'

---

Mr. Hutton says that it is common for preachers to speak in that way. We are not sure that it is common. But it occurs. It is more common with poets than with preachers. And it is to a poet that Mr. Hutton goes for his example. In 'Locksley Hall' Tennyson 'puts his prophecy into the form of a vision, and says that he himself actually saw what was about to take place. He saw the airmen fighting in the air:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging through the thunder-storm;

Till the war-drum throbbed no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the World."'

---

Then Mr. Hutton turns to Satan. What were the ideas which the disciples of Jesus had about Satan?

---

The first idea was that he is a political tyrant. Where did they get that idea? They got it from the prophecies of the Book of Zechariah. There Satan is 'a barrister defending the cause of tyranny.' The question of the day was between Church and State. 'Should men be free to worship God according to the dictates of conscience, or should the State decide what every man should believe and teach? Should there, in a word, be religious liberty or should there be State tyranny? The people were divided into two parties. On the side of religious liberty stood Zechariah, assisted by Joshua, the High Priest; on the side of tyranny, Satan, the clever lawyer: that is Satan's first appearance on the stage of human history. The prophet described the situation in a vision. The scene is a Court of Justice. The Judge on the throne is God; the

prisoner at the bar is Joshua, the High Priest, clad in filthy garments; the prosecuting counsel is Satan; and Satan argues like tyrants the wide world over. As the Jews suffer, it is clear God does not love them; therefore they cannot know Him first hand; and therefore the State must regulate religion for them. The verdict was given by God. The wicked barrister received a stern rebuke; the prisoner's filthy robes were taken from him; then he was given new fine robes, and a diadem crowned his head; and God Himself laid down the sacred principle that henceforth each man should worship according to his conscience.'

---

'What, then, did Jesus mean when He said, "I saw Satan as lightning fall from heaven"? He was predicting the downfall of political tyranny. For that cause of religious liberty our fathers shed their blood; for that cause their noble sons died on the plains of Flanders. The first need of the soul is freedom: freedom to seek and to proclaim the truth.'

---

The next idea of Satan held by the disciples of Jesus was that he is a cynical philosopher. They got that idea in the Book of Job. Mr. HUTTON quotes the passage from the first chapter of the Book of Job. We need not quote it here. Satan 'has no belief in human virtue; there is, he informs us, no such thing as unselfish heroism. No one, he says, will be religious unless he finds that it pays; no soldier fights except for what he can get; and no one does a kind deed except for a reward. And now a modern Satan informs us that this vile law applies to nations. According to the German historian Treitschke, the duty of every nation is to be selfish; no nation has any right to risk her life for another; and, therefore, when England rushed to the help of Belgium she was either a hypocrite or a fool. In plain English, Satan was a brutal cynic.'

---

Mr. HUTTON finds the best definition of the cynic in Oscar Wilde. A cynic 'is "a man who knows the price of everything and the value of nothing." He knows the price for which a man will work, and he does not know the value of the soul. According to Satan, all men's motives are selfish; according to Jesus, a selfish man may, by Divine grace, be made unselfish; and that is what He meant when He said, "I saw Satan as lightning fall from heaven."'

---

Another idea of the disciples about Satan was that he is a tempter. That idea they found in Chronicles, where they read that Satan tempted David to number Israel. Very likely the idea was fostered by our Lord, if by this time He had told the story of His own Temptation. In any case that was the thought of Satan which of all others they left as a legacy to the Church. And Christ looked forward to the temptations which His followers would have to meet, and the victories which they would gain. He looked forward to Peter's temptation and the prayer, 'I prayed for thee that thy faith fail not,' to Paul's temptation, so hopelessly strong at the first, so gloriously overcome at the last. 'Thanks be unto God, which giveth us the victory through our Lord Jesus Christ.'

---

One other idea the disciples had about Satan. He was the origin of bodily suffering, the author of disease. And here Mr. HUTTON boldly ranges himself with the disciples. 'The Christian Scientist says there is no disease; the New Testament calls it a Satanic reality; and, being Satanic in nature, it must come down. What, for example, did Jesus mean when He said that Satan had bound a certain woman for eighteen years (Luke xiii. 16)? He meant that she had chronic paralysis or rheumatism. St. Paul spoke in the same way. He called his disease "a messenger of Satan to buffet me"; he wrote to his friends at Salonika, "I would have come to you, but Satan hindered me"; and what he really meant was, "I had a touch of malaria." In that sense, Satan has still much power in those regions.'

---

'For all true Christians, therefore, the future is

bright. The future is in the hands of Christ, and He sees what is coming. The power of political tyranny is coming down; the power of the brutal cynic is coming down; the power of sin in the soul is coming down; the power of disease is coming down; and all those who fight on the right side will receive a glorious reward.'

---

The Rev. E. Aldom French still believes in the preaching of the Gospel. Put the emphasis on Gospel. It is the old use of the word, now quite and even quaintly out of date. He believes in—what did our fathers call them?—evangelistic services. He even believes in revivals. In *Evangelism: A Re-interpretation* he has edited nine addresses by nine earnest men, all of the same belief (Epworth Press; 4s. net).

---

Now the evangelism that those nine men believe in involves two assumptions. First, that all men are dead in trespasses and sins (excuse the antiquated phraseology); and next, that there is power in the preaching of the Gospel to make them live. Are these assumptions true?

---

One thing is certain. Those nine men are not fools — Campbell Morgan, Robertson Nicoll, Samuel Chadwick, A. S. Peake, H. B. Workman, George Eayrs, Spencer Watkins, Elvet Lewis, Aldom French—they are not fools; and they are not alone. Are they entitled to assume that all men are dead in trespasses and in sins? That is their first, their fundamental, assumption. Can it be made good?

---

The first question is, When are men dead? Are they born dead? Or do they die afterwards? If you decide that men are not born dead, you are still entitled to say that all men are dead in trespasses and in sins. They may die through their own deliberate will. For to be dead is to be out of touch with God. As Drummond told us long ago, it is a matter of atmosphere. The plant or animal is dead that is out of correspondence with its environment, that environment which is necessary to its sustenance—fresh air, proper food. A man, even a child, may put himself out of touch with God by doing wrong. But that comes after birth. Are we out of touch with God when we are born?

---

'I'll tell you,' says Dr. John Brown (it is the beloved physician, who wrote of Rab and his Friends)—'I'll tell you,' he says, 'where all the babies come from; *they all come from God*; His hand made and fashioned them; He breathed into their nostrils the breath of life—of His life. He said, "Let this little child be," and it was.' We agree. But with what endowment did it come? There are three interpretations. Poetry says with Heaven all about it. Theology says burdened with the sin of the race. Science says without any other endowment than certain faculties or instincts, which serve for good or evil only when the will consents.

---

First, Poetry. And first, Wordsworth—

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But He beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

---

But the thought is not original to Wordsworth.

Sir Arthur Quiller-Couch will take you back to John Earle and Henry Vaughan, and further back still to George Herbert, of whom Henry Vaughan was a learner, and to Thomas Traherne, who learned of both Herbert and Vaughan. Traherne has it both in poetry and in prose, and his prose is as poetical as his poetry. In poetry thus—

How like an Angel came I down!
How bright are all things here!
When first among His works I did appear
O how their Glory me did crown!
The world resembled His Eternity
In which my soul did walk;
And everything that I did see
Did with me talk.

---

And then in prose—'Those pure and virgin apprehensions I had in my infancy, and that divine light wherewith I was born, are the best unto this day wherein I can see the universe. By the gift of God they attended me into the world, and by His special favour I remember them till now. Certainly Adam in Paradise had not more sweet and curious apprehensions of the world than I when I was a child.'

---

Then comes Wordsworth. And then Hood—

I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heav'n
Than when I was a boy.

And then Whittier—

We wander wide through evil years,
Our eyes of faith grow dim;
But he is freshest from His hands
And nearest unto Him!

---

And then the succession passes to two quite modern poets, Percy Ainsworth (of whom, had he been a poet only and not also a preacher and a greater preacher than a poet, another Shelley might have written another 'Adonais'), and A. E. (the chief of the Irish and some say of all the poets of our day). This is Ainsworth—

Still to gentle hands is left the task of waking
Children dreaming in the glamour of the dawn
To the lurid day, where hearts are nigh to breaking
For the fairy joys, so simple in the making,
That are gone.

Very slowly o'er the Eastern light comes creeping
A faint shadow that shall deepen by and by;
And ye know not that there passeth from your keeping
That for which your heart will hunger when the weeping-
Time draws nigh.

Be ye thankful if the swift-sped days but weave you
Blooms of heart's-ease 'mid the cypress and the thorn;
If the hours that bring a message that must grieve you
Shall but tell their tale and pass away—nor leave you
Quite forlorn.

And this is A. E.—

How far apart are I and you,
Beloved, from those spirit children who
Felt but one single Being long ago,
Whispering in gentleness and leaning low
Out of its majesty, as child to child.
I think upon it all with heart grown wild.
Hearing no voice, howe'er my spirit broods,
No whisper from the dense infinitudes,
This world of myriad things whose distance awes.
Ah me; how innocent our childhood was!

Now before passing to the theological and the scientific interpretations let us see if this poetical view of the state of infancy is left unchallenged.

---

Archbishop Temple does not challenge it. He accepts the innocence of childhood, finding 'something sacred' in it. 'The purity,' he says, 'which has been kept clean, not that which has been made clean, always seems to have a peculiar unearthly lustre.' And he holds that though the sinner who repents reaches a higher degree of purity, it is not the same kind of purity. For 'nothing else can quite replace the simple attachment which binds the innocent heart to the loving Saviour, and the grown Christian clings with earnest longing to whatever fragment of childlike innocence still remains to him. And as he grows older there is no temptation which cuts him with deeper pain than one which solicits him to do a wrong thing which he never recollects having done before.'

---

Nor does Stevenson challenge the poetical estimate of childhood. But he challenges the idea that the child's heaven passes away into the common day of manhood. 'The regret we have for our childhood is not wholly justifiable: so much a man may lay down without fear of public ribaldry; for although we shake our heads over the change, we are not unconscious of the manifold advantages of our new state. What we lose in generous impulse we more than gain in the habit of generously watching others; and the capacity to enjoy Shakespeare may balance a lost appetite for playing at soldiers.'

---

And Ruskin challenges it more decidedly. 'No line of modern poetry,' he says, 'has been oftener quoted with thoughtless acceptance than Wordsworth's:

Heaven lies about us in our infancy.

It is wholly untrue in the implied limitation; if life be led under heaven's law, the sense of heaven's nearness only deepens with advancing years, and is assured in death. But the saying is indeed true thus far, that in the dawn of virtuous life every enthusiasm and every perception may be trusted as of divine appointment; and the *maxima reverentia* is due not only to the innocence of children, but to their inspiration. And it follows that through the ordinary course of mortal failure and misfortune, in the career of nations no less than of men, the error of their intellect, and the hardening of their hearts, may be accurately measured by their denial of spiritual power. In the life of Scott, beyond comparison the greatest intellectual force manifested in Europe since Shakespeare, the lesson is given us with a clearness as sharp as the incision on a Greek vase. The very first mental effort for which he obtained praise was the passionate recitation of the passage in the *Æneid*, in which the ghost of Hector appears to Æneas. And the deadliest sign of his own approaching death is in the form of incredulity which dictated to his weary hand the *Letters on Demonology and Witchcraft*.'

---

Fitzgerald, however, wholly denies the existence of Wordsworth's heavenly child. He discusses the matter in *Euphranor:*

'I know not yet whether I have ever had an Infant Hero of any kind to deal with; none, certainly, who gave any indication of any such "clouds of glory" as your Wordsworth tells of, even when just arrived from their several homes—in Alexander's case, of a somewhat sulphureous nature, according to Skythrops, I doubt. No, nor of any young Wordsworth neither under our diviner auspices.

"Nay, but," said Euphranor, "he tells us that our Birth is but a 'Sleep and a Forgetting' of something which must take some waking-time to develope."

"But which, if I remember aright, is to begin to darken 'with shades of the Prison-house,' as Wordsworth calls it, that begin to close about 'the growing Boy.' But I am too much of a Philistine, as you Germans have it, to comprehend the Transcendental. All I know is, that I have

not yet detected any signs of the 'Heaven that lies about our Infancy,' nor for somewhile after—no, not even peeping through those windows through which the Soul is said more immediately to look, but as yet with no more speculation in them than those of the poor whelp of the Dog we talked of—in spite of a nine days' start of him."'

---

And the experience of teachers and coachmen is on Fitzgerald's side. In the Life of William Alexander, Archbishop of Dublin and Primate of All Ireland, we read that there was 'a remarkable coachman called Jimmy. He evidently had no excessive veneration for his master. In fact, he was more than once heard to say—"Experience teaches fools, and if his Lordship does what he's thinkin' on, he'll larn." On one occasion the Bishop was giving away prizes at a school—it was on the Festival of the Holy Innocents, and he spoke with feeling of the beauty of innocent childhood, their trailing clouds of glory, and so forth. "Childer is just wee botherations, so they are," floated in from where the carriage waited. "The horses will tramp you, without you quit yer capers—ye limbs of Satan."'

---

Pass to the theological view of infancy. The theological view is that the child is by nature sinful. The Rev. Thomas Stephens, who edited a volume of essays by many and various writers on *The Child and Religion*, summed up the matter in this way: 'There have been dogmatic developments of the theological idea which have had to be rejected. Theologians have exaggerated and elaborated, and so have made the thought repugnant. But still, the derived sinful bias of human nature is a fact, not a dogma. "A corrupt tree cannot bring forth good fruit." Serious observers have recognised that the "taint" is transmitted. Only a superficial view of humanity or an inadequate conception of morality can jauntily say that "all children are born good." The modern view of things is marked by an even stronger sense than in former days of the reality and universal presence of sin. The flimsy optimism which led men to regard this as the best of all worlds, and to make light of the facts which contradicted their pleasing hypothesis, has vanished. To-day there is even an oppressive sense of the weight of the sin which burdens humanity. We have disposed of the shallow views of Rousseau respecting the inherent goodness of children, and have ceased to dream of a perfectibility based on education, and on altered social and political conditions. Pelagian views of human nature are discredited. Kant's deeper and truer note is accepted, and we are forced to acknowledge the presence of a radical evil.'

---

The theological view of the nature of children is obtained from Scripture, but it is supported by observation. Take observation first, and take so untraditional a theologian as Mr. F. R. Tennant. 'The child nature,' says Mr. Tennant, 'is always characterised by what, in older persons, would be described as faults and vices. Young children are invariably very impatient of godly restraint and discipline; they exhibit a passionateness of temper, a wilfulness, a greed, an unconscious cruelty, and a capacity for unrestrained self-pleasing, which serve to convince the majority of minds that there is indeed much of the old Adam in human nature from the first. "Can you possibly doubt the doctrine of original sin," the present writer was once asked by a mother, and again by a theologian with experience of Sunday Schools, "if you have ever had anything to do with children?"'

---

Take again so unfettered a theologian as Bishop G. A. Chadwick: 'The theological dogma of original sin, however unwelcome to many, is in harmony with all experience. Impatience is there, and many a childish fault; and graver evils develop as surely as life unfolds, just as weeds show themselves in summer, the germs of which were already mingled with the better seed in spring. It is plain to all observers that the weeds of human nature are latent in the early soil, that this is not pure at the beginning of each individual life.'

But it is in Scripture that the doctrine is discovered. The passages are familiar and need no repetition here. These passages are accepted by the great majority of theologians, Roman and Protestant, as decisive. And decisive on two things —both guilt and depravity.

---

They are decisive on original guilt. The chief passage of Scripture is Ro $5^{12-18}$. 'Whatever obscurities lie in it, its main tenor is considered to be clear—St. Paul is proving the guilt of all men, young and old, from the fact that all men suffer the penalty of guilt, to wit, death. It is an argument from the effect to the cause, from the universality of the punishment to the universality of the guilt. Children, who have not sinned according to the similitude of Adam's transgression, die. If they die, thus suffering the penalty of sin, they must have sinned—sinned in a pre-temporal state according to Origen, in a super-temporal state according to Julius Müller, in Adam according to the evangelical divines. Accordingly, all children are born in a state of guilt, and consequently of condemnation.'

---

They are equally decisive on the depravity. 'No phrase,' says Dr. J. Cynddylan Jones in *The Child and Religion*, 'has been more prominent in the discussion of this subject than that of "total depravity." What did Augustine, Calvin, and their equally able followers intend by it? Evidently that man by nature is destitute of all goodness, and has in him the seed of all vice. The Westminster Confession, the standard of orthodoxy in Calvinistic churches, teaches that our first parents "became dead in sins and *wholly* defiled in all the faculties and parts of soul and body," and that "they convey the same death in sin and corrupted nature to all their posterity." The (United) Free Church of Scotland recently receded from that extreme position, making "total depravity" to mean, not total in intensity, but total in extent, *i.e.* that no part of our nature has escaped the contagion of evil. According to the modern interpretation it does not signify that human nature because of original sin is as bad as it might possibly be, but that in every faculty it has been tainted with badness.'

---

It follows from the guilt and depravity in which children are born that they must be 'born again' if they are to enjoy fellowship with God. Says Bishop Moule: 'Such is the damage wrought by that deep mystery we call the Fall, so sore a break of continuity in the filial attitude does it bring, that Scripture seems plainly to speak of a *re*generation as necessary for every human being if it is to enjoy that sonship which is to be sonship indeed. It seems to me clear that the New Testament, in the vast majority of passages, when it speaks of "children of God" (and similar phrases), speaks of human beings who have been thus *re*generated.' And the Rev. John Lewis, a Baptist, in the same useful handbook, says: 'I cannot see how anyone can be in the kingdom until he is old enough to exercise his own choice, and has by an act of faith and love surrendered to Christ. I believe this choice, which from the human side we call conversion, is possible at a very early age, and often takes place before the subject of it is fully conscious of everything that has happened. It should be expected in very little children, who can often understand what sin is and what forgiveness means far better than many suppose, and should be regarded as the normal experience of child life in every household where the little ones are brought, not to any ceremony, but to the living Christ, in prayer and faith.'

---

Pass to the scientific view. 'What do psychologists, who have studied the infant mind, find to be the constitution of human experience during the first epoch of mental life? No one, of course, believes now, if indeed anyone did in Locke's time, in innate ideas. There is no such complex furniture in the infant's mind at birth as the general idea; even what Kant called the forms of intuition, space and time, modern psychology has shown to be the outcome of elaborate synthesis. The

infant's experience begins in raw sensations, feelings of pleasure and pain, and the motor adaptations to which these lead. With these, and with the latent germs of the faculties of perception and thought, which cannot be observed but which must be assumed in order to account for the development of the child into the man, we have no concern. There remain only the congenital instincts and appetites.'

---

On these instincts and appetites we may quote Sir Henry Jones. He is very clear and he is very emphatic. They are not to be regarded as sinful. They 'are not actual tendencies in any direction, but *potential faculties*.' 'There is no room for doubt that a degenerate parentage brings weakened offspring; or that the sins of the fathers are visited upon the children. But in every other sense, except that of varying capacities awaiting realisation by actual contact with circumstance, each child is a new beginning; the way to virtue is as open to the child of the wicked as it is to the child of the virtuous. The whole stress, therefore, falls upon the environment, and above all else upon the social environment, into which from birth the child enters.'

---

Addressing the new-born infant, Longfellow as a poet can say:

> Here at the portal thou dost stand,
> And with thy little hand
> Thou openest the mysterious gate
> Into the future's undiscovered land.

And science can accept the poetry as scientifically true.

---

But scientific observers are not always all of one mind. At the present moment a keen controversy is raging between the believers in environment and the believers in heredity. There are those who deny the white-paper theory, as they call it. Children are not born as a sheet of white paper is laid on the desk to be by and by written upon by the outside influence of their surroundings. They are born with hereditary tendencies. These tendencies may be for good or for ill, but they are there and they have to be reckoned with. 'A child may inherit from vicious or dissolute parents a disposition to evil. It matters not, we are told, what influences may be brought to bear upon it, sooner or later the original strain will manifest itself in act. The vicious life breaks out in due time almost as surely as oak leaves upon an oak tree. And so strong is this conviction, so fully does it seem to be maintained by evidence gathered from all quarters of the animal kingdom, that it has been a main obstacle in the way of one of the most desirable and promising of social reforms—the adoption as members of the family of the derelict waifs of the great cities. The fear of hereditary predisposition paralyses the benevolent, and paralyses them the more, the more they place value upon character. They cannot face the risk of twining their affections around children who may have brought with them into the world the tendencies which destroyed their parents.'

---

My child is mine.
Blood of my blood, flesh of my flesh is he,
Rocked on my breast and nurtured at my knee,
Fed with sweet thoughts ere ever he drew breath,
Wrested in battle through the gates of death.
With passionate patience is my treasure hoarded,
And all my pain with priceless joy rewarded.

My child is mine.
Nay, but a thousand thousand powers of ill
Dispute him with me: lurking wolf-like still
In every covert of the ambushed years.
Disease and danger dog him: foes and fears
Bestride his path, with menace fierce and stormy.
Help me, O God! these are too mighty for me!

Now of those three interpretations which is the true one? The first undoubtedly. The Poet is a seer. He looks into the heart of things. And when he expresses truly what he truly sees, that is the truth for us. If, instead of declaring his vision he reasons and reflects upon it, he may go wrong. Wordsworth may be wrong when he says that the youth must daily travel further from the east. For he is then speaking as a theologian rather than as a poet, and agrees with the theologian who says, 'No mere man since the Fall is able in this life perfectly to keep the commandments of God, but doth daily break them, in thought, word, and deed.' With that, however, we have nothing at present to do. Our business is with the child. And it is true that heaven lies about us in our infancy.

---

It is true as an ideal, as all poetic truth is. The reality is often far otherwise. The literal truth is that hell lies about the infancy of some children. That is one of the problems of our time, one of its greatest and most urgent problems. The problem is how to turn the hell of so many an infancy—a hell which is due to man—into the heaven which God intended it to be. But the ideal of the poet is also often realized. In many a home heaven lies about the children's early years, and many a man has been able in after years to thank God for it.

---

But the theological interpretation is not all wrong. Many modern theologians are ready to abandon the doctrine of original sin, and among laymen it seems to carry so little sense of reality that congregations are apt to smile at the mention of it. But it is one of the few attempts of individualistic theology to get a solidaristic view of its field of work. The doctrine of original sin views the race as a great unity, descended from a single head, and knit together through all ages by common unity of origin and blood. This natural unity is the basis and carrier for the transmission and universality of sin. Depravity of will and corruption of nature are transmitted wherever life itself is transmitted.

---

And science agrees. Evil, as well as good, says the scientific observer, flows 'down the generations through the channels of biological coherence. Idiocy and feeble-mindedness, neurotic disturbances, weakness of inhibition, perverse desires, stubbornness and anti-social impulses in children must have had their adequate biological causes somewhere back on the line, even if we lack the records.'

---

The poet is right. Heaven lies about us in our infancy. Jesus was a poet and He said so. 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' And the theologian is right also. For even when they come to the Saviour, and at however early an age they come, they are already weighted with the inheritance of the race. They are bone of their fathers' bone. They are flesh of his flesh. They are soul of his soul and spirit of his spirit. They cannot be, without being human; and humanity has in it something of the brute, if you speak after the manner of science and evolution, something of the Fall, if you speak, more reverently, of the will of God and highest hope.

# Two Passages in the Psalms.

By the Venerable R. H. Charles, D.D., D.Litt., F.B.A., Archdeacon of Westminster.

In this article I propose to emend two corrupt passages in the Psalms, $2^{11.12}$ $119^{85}$.

Ps $2^{11.12}$.—The fourth strophe ($2^{10-12}$) of this Psalm reads as follows, according to the Massoretic text:

$2^{10}$ Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
$^{11}$ Serve the Lord with fear,
And *rejoice* with trembling. $^{12}$*Kiss the son*
Lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him.

In the above strophe scholars are practically agreed that the fourth line is corrupt. I have italicized the words that cannot stand.

Let us consider shortly the objections to the Massoretic text, and first as to the word 'rejoice.' 'Rejoice' cannot be used as a parallel to 'serve' in the preceding line. Hence most modern scholars deal summarily with it and either excise it, as Cheyne, Duhm, Buhl, etc., or emend גילו, as Ewald, into חילו.

Next, the phrase 'kiss the son' is wholly unsatisfactory. Both the Semitic words נשקו־בר in this phrase are difficult. Let us deal with the second first. The word בר in the sense of 'son' is impossible. For (1°) it is an Aramaic word, and its occurrence instead of the Hebrew בן, which the author has used already in $2^{7}$, is unaccountable. 2°. The absence of the article is inexplicable if the word refers to the same person as 'my son' in $2^{7}$, where of course it is clearly defined. 3°. The rendering of בר by 'son' is not found in the LXX and Targum (*i.e.* παιδείας and אולפנא), which appear to presuppose another reading. The misinterpretation of בר as='son' is due to Syriac and Aramaic influence.[1] It is not found in Aquila or Symmachus, whose respective renderings ἐκλεκτῶς and καθαρῶς presuppose בר, which is to be derived from quite a different root. 4°. As in line five above, 'Lest he be angry,' as well as in lines three, six, and seven, it is God Himself that is referred to and not the Son of God, so it is not the Son of God nor any other being than God that can be mentioned in line four. The entire strophe refers to God alone.

Hence we conclude that the Aramaic word בר='son' cannot be original in $2^{12}$.

We have next to study נשקו. There are several difficulties connected with the use of this word here in the sense of 'to kiss,' *i.e.* 'to worship.' 1°. Duhm with considerable justice argues that this meaning cannot be inferred from 1 S $10^{1}$ or the cultic use of the term in 1 K $19^{18}$, Hos $13^{2}$, Job $31^{27}$. 2°. The LXX, Targum, and Vulgate agree in a different rendering (*i.e.* δράξασθε, קביל and *apprehendite* respectively). Aquila and Symmachus render it respectively by καταφιλήσατε and προσκυνήσατε, but assign a different meaning to בר, as we have seen above. 3°. Hardly any modern scholar accepts נשקו. It is taken either to be corrupt or to be an interpolation. Briggs retains it, but emends בַּר.

Thus since practically all the ancient versions are at variance as to the meaning of both words in the phrase נשקו בר, and since most modern scholars are at one in regarding this phrase as corrupt or in rejecting it as an interpolation, the question may well be asked: Is there any hope of recovering the original text of line four? The present writer believes that it can be recovered by means of careful emendation, which does full justice (*a*) to the parallelism, (*b*) to the metrical structure, and (*c*) in all probability to a grammatical idiosyncrasy of the author of the Psalm.

(*a*) גילו is against the parallelism. Whether it is an interpolation or a corruption is a question that can be left for the present, though at the outset with scholars generally I took it to be an interpolation and so excised it. Turning to נשקו בר it flashed upon me that this phrase was a corruption of הקשיבו. Thus we should have:

Serve the Lord with fear,
And with trembling hearken.

This emendation satisfies the parallelism save that there is no parallel to 'the Lord.' If the parallel is perfect then, we should expect to find the missing parallel word under the corruption גילו.

(*b*) At this stage I showed my emendation to

[1] The Syriac alone of the ancient versions renders 'son.'

various scholars, who approved of it provisionally, and finally to Dr. Cowley. Dr. Cowley after some study of the problem made a great improvement on the emended verses by showing that גילו was a corruption of אילו. By this discovery the parallelism is rendered complete and the metrical structure of the verse is recovered, which runs thus:

ואילו ברעדה הקשיבו,

and the couplet is perfect in every respect:

Serve the Lord with fear,
And unto him with trembling hearken.

Thus the original is recovered by the change of a few letters and without an excision of any kind. But the recovered text has some further support from the fact stated in (*c*).

(*c*) The reader will recognize that in the above couplet we find the grammatical and rhetorical figure chiasmus—that is, a figure by which in the case of two parallel clauses the order of the words in the one is inverted in the other. Now, if we examine $2^{1.2.5}$, and especially $2^{9.10}$, we shall find that the author of the Psalm has already used this figure five times. That he has again used it here, evidence of an independent character serves to prove.

Thus in the emended line, though no word has been excised, the perfect parallelism in the two clauses has been recovered, as well as the metrical structure. Finally, the emendation thus effected is confirmed by the fact that the very order of the words represents the rhetorical figure chiasmus, of which the author is very fond.

Thus the strophe which refers only to God and His judgment runs:

Now therefore, O ye kings, be wise:
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And unto him with trembling hearken,
Lest he be angry, and ye perish in the way.
Blessed are all that put their trust in him.

[I may mention here a few of the most notable emendations of former scholars. For נקשו בר Lagarde proposes מוסרו נ"=‘puts on his bonds,’ Brüll, בקשו פניו, ‘seek his face.’ But the metre does not admit of these. Cheyne, followed by Marti and Duhm, regards גילו and נשקו to be two competing readings and both incorrect. Duhm suggests ושחו=‘and bow ye down,’ but this is insufficient for the metre; Cheyne, והשתחוו לו, ‘and do homage.’]

Ps $119^{85}$.—

The proud have digged pits for me,
Which are not after thy law.

So the A.V. The R.V. (so also Kautsch’s German Version) runs:

The proud have digged pits for me,
Who are not after thy law.

Both renderings reproduce the text accurately, but the couplet in either case is unsatisfactory. That ‘the proud’ or the ‘pits’ which they dig for the righteous are not according to God’s law would be a truism, unworthy of a place even in a Tupper *in duodecimo*.

Briggs draws attention to the fact that, whereas the Massoretic put the negative after the relative (אשר לא=‘which are not’), the LXX puts it before it, *i.e.* οὐχ ὡς, which presupposes לא אשר. The latter he takes to be a corruption of לַאֲשֶׁר (=‘for one who’), and translates:

The proud have dug for me pits—
For one who is according to thy commandments.

But this is not much of an improvement on the R.V. Besides, it does not explain the genesis of the different order in the Massoretic and LXX.

That none of the above renderings or emendations are satisfactory is clear. Notwithstanding, the present writer is assured that it is possible to emend the text so as to do justice to the sense and explain the variants.

Now the one fact that emerges from the renderings just given is that there appears to be nothing wrong with the first line of the couplet, nor with the closing words of the second line, ‘after thy law.’ The corruption, in other words, lies in אשר לא (=‘which are not’). If the relative is retained, it must refer to one or other of the three nouns in the first line, as in the three versions just given. The result, as we have already seen, is pure bathos in all three.

Hence we assume that אשר at any rate is corrupt. Now if אשר is corrupt, the text of itself suggests that behind אשר there stood originally אשרי (*i.e.* אַשְׁרֵי=‘my footsteps’). This word

occurs frequently in this connexion: cf. Ps $37^{31}$ $17^{5.11}$ $44^{18}$, Job $31^{7}$, Pr $14^{15}$. Further, this word suits the first line of the couplet perfectly: the pits are digged for the feet of the righteous. It suits also perfectly the words that follow in the second line, 'after thy law'—if we excise the negative. Leaving out the negative we have:

The proud have digged pits for me,
(But) my footsteps are according to thy law.

Here the meaning is all that could be desired. The Psalmist states that the proud have digged pits into which he may fall, but he fears them not; for his footsteps are directed by the law of his God.

The omission of the adversative particle 'but' is frequent in Ps 119: see $119^{23.51.61.70.78.81.83.141.143.157.163}$.

But how are we to explain the genesis of the negative? This is quite easy. So long as אשרי ('my footsteps') stood uncorrupted in the text, there was no ground for the interpolation of the negative. But, when it was corrupted into אשר (='which'), a subsequent scribe, taking this naturally to be a relative referring either to 'proud' or 'pits,' added לא (='not') in the margin. This לא was subsequently incorporated into the text: by one scribe *before the relative*—hence the LXX. Vulgate versions: by another scribe *after the relative*—hence the Massoretic text.

Thus the above emendation satisfies every requirement of the text.

# Literature.

## *PERSIA.*

Brigadier-General Sir Percy Sykes, K.C.I.E., C.B., C.M.G., has issued his great book, *A History of Persia*, in a second edition, bringing it up to date (Macmillan, 2 vols., 8vo, pp. xxviii, 563; xx, 594; 70s. net). It is six years since the first edition was published, and at that time just a century had elapsed since the publication of Sir John Malcolm's *History of Persia*. In that long period the mystery of the cuneiform inscriptions had been solved, Susa had yielded up its secrets, and in many other directions a notable advance had been effected. Each important discovery had been embodied in some work of special value, but no book had been written dealing with Persia as a whole and embodying the rich fruits of all that modern research. It was time that another History of Persia should be written, and Sir Percy Sykes was the man to write it.

For he had spent twenty-one years in Persia. He was a writer as well as an administrator. He had given himself to the study of the literature of and about Persia and to the study of the country and the people. All that is necessary to the writing of a great history was his, and the History he wrote was undoubtedly great.

But in its new edition it is greater. All the illustrations are in the new edition and there are new maps, magnificent maps. The story of the War as it affected Persia is told in fullness. A wonderful story it is—quite by itself, not at all like the story of the war in Palestine or Mesopotamia. And there is a long chapter at the end on 'Persia after the Great War.'

The future of the country is not easily foreseen. The danger is from the Bolshevists. 'Will Persia become a convert to Bolshevist propaganda? It is difficult to answer this question. We read of proposals emanating from Moscow, by the terms of which the Bolshevists cancel all debts owed by Persia, and all railway, road, and land concessions. Compensation, too, is promised for damage due to the Bolshevist invasion. Other terms are tantamount to a recognition of the Soviet principle in Persia; and unlimited consular representation, or, in other words, unlimited opportunities for propaganda are demanded. The Cossack *coup d'état* announced at the time of going to press has brought in a Cabinet which intends to reject both the British and Bolshevist proposals, and to create a force under foreign officers for the defence of the country after the departure of the British troops. Will this new Cabinet, based on the discredited Cossack Division, be strong enough to defend Persia against the Bolshevists? I doubt it. In my opinion she may burn her fingers in the hot seething cauldron of Russian Communism and will then bitterly repent. It cannot be too often repeated that the percentage of roughs and robbers

in the country is very high, and that a call to loot may prove irresistible, in which case her experience is likely to be terribly severe. On the other hand, the Bolshevists, whose aim is India, may try to secure the friendship of Persia, but their subordinates will hardly refrain from looting.'

The remedy is with the aristocracy. 'To me it is clear that, unless the upper classes reform themselves and renounce their present privileges, as was done in another Asiatic country, Japan, there can be no real progress. The Turkish proverb runs, "A fish putrefies from the head," and unless the Persian grandees cease to spoil their own countrymen and to add village to village with the proceeds of spoliation, unless they dismiss their hordes of idle servants and themselves work honestly for Persia, they are doomed, and justly doomed, and their country will be involved with them; for the middle and lower classes are not competent to take the lead and save Persia by themselves. Europe in the Middle Ages was ground down by robber barons as Persia is to-day, and yet surely, though slowly, it progressed towards light and liberty; and why should not Persia do as much? But the time is short.'

## *THE ANALYSIS OF MIND.*

*The Analysis of Mind* is an ambitious title. It is the title which the Hon. Bertrand Russell, F.R.S., has given to a published volume of lectures which were delivered in London and Peking (Allen & Unwin; 16s. net). It is an ambitious title; and yet it is not ambitious enough. For if Mr. Russell offers an analysis of mind, he also offers an analysis of matter.

There is a movement at present among psychologists, 'especially those of the behaviourist school,' to make psychology dependent on physiology, and to think of matter as much more solid and indubitable than mind. There is also a movement among physicists, 'especially Einstein and other exponents of the theory of relativity,' to make matter less and less material. Mr. Russell writes this book in order to reconcile these two movements. That which seems to him 'to reconcile the materialistic tendency of psychology with the anti-materialistic tendency of physics is the view of William James and the American new realists, according to which the "stuff" of the world is neither mental nor material, but a "neutral stuff," out of which both are constructed.'

It seems simple; it is almost satisfying. We wait only to hear what this 'neutral stuff' is. But we still wait. It is called 'the primal stuff of the universe' and other names, but all its names and titles simply walk round it, like policemen round an enclosed ring: what is inside the ring we never see.

And yet the book is very readable. If we do not reach the end of the journey and find the neutral stuff, we taste and see many interesting things by the way. Mr. Russell's elaborate discussion of belief is one thing. Three elements, he tells us, are involved in believing—namely, the believing, what is believed, and the objective. 'Suppose I believe, for example, "that Cæsar crossed the Rubicon." The objective of my belief is an event which happened long ago, which I never saw and do not remember. This event itself is not in my mind when I believe that it happened. It is not correct to say that I am believing the actual event; what I am believing is something now in my mind, something related to the event, but obviously not to be confounded with the event, since the event is not occurring now but the believing is. What a man is believing at a given moment is wholly determinate if we know the contents of his mind at that moment; but Cæsar's crossing of the Rubicon was an historical physical event, which is distinct from the present contents of every present mind. What is believed, however true it may be, is not the actual fact that makes the belief true, but a present event related to the fact.'

Does belief always influence action? That is another interesting point. And again Mr. Russell has his apt illustration. 'Suppose I am invited to become King of Georgia: I find the prospect attractive, and go to Cook's to buy a third-class ticket to my new realm. At the last moment I remember Charles I. and all the other monarchs who have come to a bad end; I change my mind, and walk out without completing the transaction. But such incidents are rare, and cannot constitute the whole of my belief that Charles I. was executed. The conclusion seems to be that, although a belief always *may* influence action if it becomes relevant to a practical issue, it often exists actively (not as a mere disposition) without producing any voluntary movement whatever. If this is true, we cannot define belief by the effect on voluntary movements.'

## *CHRISTIANITY IN ITS MODERN EXPRESSION.*

Notes of lectures are rarely readable. The volume entitled *Christianity in its Modern Expression* (Macmillan; $3.75) contains the Notes dictated to his students by the Rev. George Burman Foster, late Professor of the Philosophy of Religion in the University of Chicago, and edited by Professor D. C. Macintosh of Yale. And it would have been no more readable than any volume containing any other professor's dictated Notes, if the Notes had been published alone. What makes this book interesting and indeed very valuable is the fact that Professor Foster was in the habit of arresting the dictation and uttering 'elaborations and extemporaneous remarks.' These remarks, says the editor, contain 'many brilliant and memorable sayings of this inspiring and thought-provoking teacher.' He says truly. Now these remarks were also 'taken down' by his pupils, and they are reproduced verbatim. The Notes are for the student, and they are worth studying. The remarks are for us all.

Take one of the remarks: 'In substituting Jesus' person for his cause [the gospel about Jesus for the gospel of Jesus], has Christianity gone astray from its birth? The essential thing in the Christian faith in Jesus is that God is as good as Jesus is, even though appearances may sometimes be to the contrary. If we can stick to this in all the grind and torture and darkness of this world, we can live in hope and die without despair. If the will at the heart of things is, in its attitude toward us, as good as the will of Jesus, I can bury my child, I can pass through invalidism, lose my fortune, be maligned, and die forgotten before I die; I can assume too that the divine attitude toward me in my guilt will be one of mercy. If God is truly represented by the will of Jesus, made omnipotent, what need I fear? If we depart from this, we depart from the Christian religion. As people decline to believe this, they decline, theoretically and practically, from Christianity.'

A quotable note is not so easily found. This will serve: 'Christianity, in distinction from the rigidity of law religions and from the unhistoricalness of the other redemption religions, is a religion of the spirit, which, along with the permanent features it contains, enters into living history, *i.e.* it itself enters into a process of development. Precisely in this capacity for development by which Christianity is distinguished from other religions do we find the basis (*a*) for its missionary claims more consciously and more consistently than can be made by any other religion, and (*b*) for its claim to be the ultimate religion, and to proclaim *universally valid*, permanent truth.'

---

## *DAY-DREAMS.*

'During the war I wanted the name of a German paidological review, which I knew very well, for it had inserted an essay of mine. As one commonly does, I tried to create a mental atmosphere calculated to favour the coming to the surface of the stubborn title: I tried to call up a visual image of it; in my mind I went over its dimensions, the colour of the cover, the special character of the print, the place of publication, the room of the Sociological Institute where I used to read it, the table upon which it was laid, the persons with whom I used to discuss it, etc., all without avail. Then I thought: If I could see one of the other German reviews I used to read before the war, I should remember it at once. Thereby I felt a certain impression which I will call intuition, but which is in fact indescribable, for the reason stated before; it gave me the certainty that this would suffice to evoke the stubborn recollection. (I did not know yet, at that time, as I do now, the importance of the affects in recollection.) A few weeks later, when on leave in London, I went to the British Museum to look up the name I wanted, for I hoped I should recognize it in the catalogue of reviews. Scarcely had I opened the catalogue when the title I wanted so badly—*Zeitschrift für Kinderforschung*—came to the fore spontaneously, before any search, to my great and agreeable surprise. I cannot help thinking that the entrance to the reading-room evoked the mood in which I used to enter the similar room of the Sociological Institute in Brussels that was so familiar to me, and that this affect was responsible for the reappearance of the link that I wanted, and was missing when I had tried before to revive the associations connected with the place where I prepared most of my research work.'

This power is called 'the power of the affect.' You will find its place and importance in Psychology if you read *The Psychology of Day-dreams*,

by Dr. J. Varendonck, formerly Lecturer in the Paidological Faculty of Brussels. The book is published in English by Messrs. Allen & Unwin, with an Introduction by Dr. S. Freud (18s. net).

Dr. Freud does not *wholly* approve of it. He dislikes some of its terminology. The author, he says, 'includes the sort of thought-activity which he has observed in Bleuler's autistic thinking, but calls it, as a rule, *fore-conscious thinking*, according to the custom prevailing in psycho-analysis. However, the autistic thinking of Bleuler does not by any means correspond with the extension and the contents of the fore-conscious, neither can I admit that the name used by Bleuler has been happily chosen. The designation "fore-conscious" thinking itself as a characteristic appears to me misleading and unsatisfactory.' At the same time, however, he heartily approves of the publication and translation of the book. For it 'contains a significant novelty, and will justly arouse the interest of all philosophers, psychologists and psycho-analysts. After an effort lasting for some years the author has succeeded in getting hold of the mode of thought-activity to which one abandons oneself during the state of distraction into which we readily pass before sleep or upon incomplete awakening. He has brought to the consciousness the chains of thought originating in these conditions without the interference of the will; he has written them down, studied their peculiarities and differences with directed conscious thinking, and has made thereby a series of important discoveries which lead to still vaster problems and give rise to the formulation of still more far-reaching questions. Many a point in the psychology of the dream and the defective act finds, thanks to the observations of Dr. Varendonck, a trustworthy settlement.'

## *ISLAMIC MYSTICISM.*

A volume of *Studies in Islamic Mysticism* has been issued from the Cambridge University Press (24s. net). The author is Reynold Alleyne Nicholson, Litt.D., LL.D., Lecturer in Persian in the University of Cambridge, and formerly Fellow of Trinity College. There is no study which is more free from sectarianism than the study of Mysticism. It is the one touch of nature which makes the whole world kin. For the whole world comes from God and goes to God, and the desire after God has ever been the most nearly universal of all the desires of the human heart. Among the mystics of Islam, as translated and interpreted by Dr. Nicholson, we are at home, with scarce a feeling of strangeness. We are almost as much at home with Abu Sa'íd and Ibnu 'l-Farid as if we sat down with Thomas Law or Alexander Whyte. And when the mystic is a poet the common inheritance is yet more evident. We take Wordsworth's 'Heaven lies about us in our infancy' to our heart at once. But, long before Wordsworth, Ibnu 'l-Arabi had said:

'The child affects the father's disposition, so that he descends from his authority and plays with him and prattles to him and brings his mind down to the child's, for unconsciously he is under his sway; then he becomes engrossed with educating and protecting his child and with seeking what is good for him and amusing him, that he may not be unhappy. All this is the work of the child upon the father and is owing to the power of his state, for the child was with God a short while ago (*ḥadíthu 'ahd*$^{in}$ *bi-rabbihi*) since he is newly come into the world, whereas the father is further away; and one that is further from God is subject to one that is nearer to Him.'

How will it be possible to convey a notion of the wealth of welcome material on the mystic state which this book contains? Try the thought of the Perfect Man. 'What,' says Dr. Nicholson, 'do Ṣúfís mean when they speak of the Perfect Man (*al-insánu 'l-kámil*), a phrase which seems first to have been used by the celebrated Ibnu 'l-'Arabí, although the notion underlying it is almost as old as Ṣúfism itself? The question might be answered in different ways, but if we seek a general definition, perhaps we may describe the Perfect Man as a man who has fully realised his essential oneness with the Divine Being in whose likeness he is made. This experience, enjoyed by prophets and saints and shadowed forth in symbols to others, is the foundation of the Ṣúfí theosophy. Therefore, the class of Perfect Men comprises not only the prophets from Adam to Mohammed, but also the superlatively elect (*khuṣúṣu 'l-khuṣúṣ*) amongst the Ṣúfís, *i.e.* the persons named collectively *awliyá*, plural of *walí*, a word originally meaning "near," which is used for "friend," "*protégé*," or "devotee." Since the *walí* or saint is the popular type of Perfect Man, it should be understood that the essence of Mohammedan saintship, as of prophecy, is nothing less than Divine illumination, immediate

vision and knowledge of things unseen and unknown, when the veil of sense is suddenly lifted and the conscious self passes away in the overwhelming glory of "the One true Light." An ecstatic feeling of oneness with God constitutes the *walí*. It is the end of the Path (*ṭarîqa*), in so far as the discipline of the Path is meant to predispose and prepare the disciple to receive this incalculable gift of Divine grace, which is not gained or lost by anything that a man may do, but comes to him in proportion to the measure and degree of spiritual capacity with which he was created.'

## *THE MIDDLE AGES.*

In the autumn term of 1920 a series of lectures were delivered at King's College, London, on *Mediæval Contributions to Modern Civilisation.* They have now been issued as a volume—a handsome volume—edited by F. J. C. Hearnshaw, M.A., LL.D., Professor of Mediæval History in the University of London, with a preface by Mr. Ernest Barker, M.A., Principal of King's College (Harrap; 10s. 6d. net).

In the Preface Mr. Barker says: 'The mediæval contributions to modern civilisation, which are the theme of this book, are twofold. There is the contribution of the idealised Middle Ages, magnified, mirrored, and roseate in the reflective thought of modern man concerning the Middle Ages. This is their contribution as it appeared to Morris, or as it appears to Mr. Belloc, or Mr. Chesterton, or the votaries of guild socialism. It is a contribution made not by the actual Middle Ages, but by a projection of the Middle Ages on an ideal screen by an idealising mind. It *is* a contribution, but it is an indirect contribution; it moves the mind and stirs the spirit of men, but the motion and the stirring are those not of the Middle Ages themselves, but rather of a certain antiquarian idealism—an inverted Utopianism, as it were, leading men to find the Utopia, or Nowhere, of the future in what one may call a Never Was of the past. But besides this indirect and ideal contribution—none the less real because it is indirect and ideal—there is the direct and actual contribution of the Middle Ages as they actually were. It is this contribution which is the peculiar theme of this book.'

The words 'Middle Ages' are used with generosity. 'It is the millennium from the fifth to the fifteenth century; from the fall of the Roman Empire in the West to the fall of the Roman Empire in the East; from the triumph of Christianity over classical paganism to the revolt of Protestantism against Catholic Christianity. It is the thousand years which saw the rise, the mighty reign, and the decline of the papal monarchy; which witnessed the dominance of Feudalism and chivalry, whereby the cosmopolitan commonwealth of later Rome was transmuted into the new integration of the modern state-system; which beheld, and indeed achieved, the education and evangelisation of the barbarians whose ignorant and demoniac hordes at first overwhelmed both Latin culture and the Catholic faith; which, finally, effected the fusion of Roman and Teuton into a single homogeneous society.'

So Professor Hearnshaw interprets the title in his introductory lecture. Then each lecturer gives himself to his own subject within those generous limits, Professor Jenkins to the Religious Contribution; Professor Wildon Carr to Philosophy; Dr. Singer to Science; Dr. Percy Dearmer to Art; Sir Israel Gollancz to Poetry; Professor Adamson to Education; Miss Hilda Johnstone to Society; Mr. Adair to Economics; Professor Allen to Politics.

In the very first lecture the lecturer finds himself forced to account for Christianity—'the triumph of the communion of saints over the might and majesty of imperial Rome.' Now Professor Hearnshaw is an historian. Already an historian named Gibbon accounted for it. Does Dr. Hearnshaw follow Gibbon? 'The full explanation of the miracle [note that word] lies, perhaps, in realms beyond the sphere of the historian. Yet even he on his low plane of mundane sequences can see four facts which go far to solve the mystery. First, Christianity was, as a faith, incomparably superior to its rivals, whether they were the old theologies of Rome or the newer and more popular Oriental cults; it satisfied the religious sense as none of them did, with its revelation of an incarnation, its proclamation of an atonement, its offer of redemption, and its promise of eternal life. Secondly, it provided a more rational explanation of man and the universe than did any of the current philosophies, rendering more intelligible the mystery of existence, sundering the veil of scepticism and despair. Thirdly, it set before the eyes of a world sated with bestiality and blood a new and lofty

ethical ideal: the old gods were non-moral; the cults were often frankly immoral; Christianity came to raise a standard of exalted purity, it showed the ideal already realised in the life of the Perfect Man, and it possessed a power which enabled it to cleanse and transform the debasement of the vilest mortal into the same immaculate sanctity. Finally, the Church had in its organisation—its bishops and presbyters, its synods and councils, its missionaries and evangelists, its monks and anchorites—a social structure of such immense stability and strength that it was able to withstand the most violent shocks of all its foes.'

## *HENRY JAMES PIGGOTT.*

Two ministers from this country spent their lives in Rome as preachers of the gospel and had their greatness acknowledged—Dr. Gordon Gray, the Presbyterian, and the Rev. Henry James Piggott, B.A., the Wesleyan. The biography of Dr. Gordon Gray has still to come. That of Mr. Piggott has been written by his son, the Rev. T. C. Piggott, assisted by the Rev. T. Durley. *Life and Letters of Henry James Piggott, B.A.*, is the title (Epworth Press; 7s. 6d. net).

Mr. Piggott's life was one of extraordinary strenuousness. But hard work did not kill him. He was born in 1831 and in 1915 he was still presiding over the Commission which revised Diodati's Italian version of the Bible. 'We are spending now about £5000 a year. We have ten evangelists; seven schools, with their complement of teachers; five colporteurs; fourteen or fifteen rented apartments, halls, or churches; a shop and depôt for bibles and religious books. For all this complicated and varied expenditure, I alone am responsible: in most cases what I do not personally see to is badly done.' That was in 1863, and that or something like it went on to the end.

His greatest gift was discernment of character. And he needed to keep it fresh and fit. For every now and then came priests, and what were they in heart and life? They were not all bad, of course. There was Sciarelli for one—'Francesco Sciarelli, a young Franciscan monk who came from Chieti in the Abruzzi. He had served in the company of volunteer ecclesiastics who had followed Garibaldi in the Neapolitan campaign; but had returned to his convent. His brief respiration of the air of freedom and light that had come to him from the Word of God and from contact with a neighbouring Protestant minister, had made the old life intolerable. From an appeal to me at Milan resulted a correspondence which revealed a man of no ordinary gifts and culture; and a soul as sincere now in its desire of consecration to the better understood gospel of Christ, as it had been in its former consecration to the ascetic life of the monk. After a few months' instruction in Milan, and a brief period of preliminary service at Parma, Francesco Sciarelli joined Mr. Jones at Naples, and to his zeal and activity was largely due the very successful initiation of the mission in that city, in Via Toledo.'

It was a life of adventure—adventure in the things of the soul most of all. And the surprises were not all on Mr. Piggott's side. 'Mary [his daughter] called on her friend the other day. Somehow it came up that we had evening prayer in the family; she became very curious; whatever did I pray about? Mary explained: of course there was adoration, there was thanksgiving, there was confession of sins, etc. etc. Angelina was especially amazed about the last point, and soon afterwards, her husband and sister coming in, she could not contain herself, but exclaimed to them: "What do you think Miss Piggott has been telling me? They have prayers every evening, Mr. Piggott prays, and would you believe it—*he confesses his sins before his daughter and the servant!!!*"'

*The Children's Story Garden* (Lippincott; 6s. net) is a collection of Quaker tales for children. They have a moral every one, but it is well sugared. For every story is a story and told with skill.

Dr. W. Douglas Mackenzie, President of Hartford Theological Seminary, wrote his father's Life, and the book was a revelation of how a man may be both missionary and statesman, and the better statesman because he is a missionary. That memoir is now out of print, and Dr. Mackenzie has written a smaller book to take its place. The title is simply *John Mackenzie* (London Missionary Society; 1s. net).

Give a good start to *Man in India* (Luzac; 5s.). It is a quarterly record of Anthropological Science with special reference to India. The editor is Rai Bahadur Sarat Chandra Roy, M.A.,

B.L., M.L.C. The first number (March 1921) has contributions by Dr. W. Crooke and Dr. W. H. R. Rivers—enough to float any anthropological magazine.

---

The journalist is probably maligned but he is certainly credited with less knowledge of the Bible than any other person. Mr. P. Whitwell Wilson is a journalist and knows the Bible. His knowledge of it is a layman's knowledge. That is to say, he was not trained to study the Bible beginning with its language and going on to its theology. He began reading it for the interest, the human interest, he found in it. And he persisted in his reading till at last he was able to write a book which he called *The Christ We Forget*; then another book which he called *The Church We Forget*; and both these books were worth reading and were widely read. Now he has written a third book, which he calls *The Vision We Forget* (Morgan & Scott; 7s. 6d. net). And although it will not be so widely read as the other two, for it is an exposition of the Apocalypse, to those who do read it the enjoyment will be very great.

Mr. Wilson did not study Dr. Charles before he wrote his book on the Apocalypse. It would have made no difference to him if had done so. Dr. Charles is not in all his thoughts. He finds his own meanings in the visions of the Apocalypse; he finds his own author of the book; he finds his own Christ from beginning to end of it. And always what he finds is worth reading.

For it has to do with to-day. 'This, indeed, is what first startled and then amazed me. What would you say yourself if you were handed one day a document, undoubtedly written about two thousand years ago, in which you were not expecting to discover anything about the happenings of last week, and on reading it, as you would read, for instance, Homer, were suddenly to find in it curious yet exact descriptions of modern war, of recent revolutions, of the electric telegraph, of the women's movement, of the popular press, of the distributed Bible, pocket size, of Capital and Labour, of Catholics and Protestants, of scientific research, of the art of healing, of international peace,—in fact, of all that is characteristic, whether good or ill, in the Twentieth Century? Suppose that you also found aeroplanes described, with a quite irresistible and hitherto incomprehensible accuracy, so that until aeroplanes were invented, nobody could imagine what the passage meant, while after they were invented, nobody could doubt that only aeroplanes were referred to—what then would you say? If you are a scientist, claiming to face phenomena fairly and squarely, why do you turn shy at this phenomenon? Do you think that the phenomenon will disappear, merely because you are trying to ignore it? It is only the fool who says in his heart that there is no God.'

---

Mr. Dudley Wright is a student of the Occult. He writes on vampires, and other terrors of the day and night. He also writes on *Masonic Legends and Traditions* (Rider; 5s. net). That is his latest book, and his weirdest. For it mixes up fact and fancy beyond belief. Not that Mr. Wright is the author of the mixture. He is a most faithful historian. It is the human mind that has done the mingling, and a disturbing commentary on the human mind is furnished by it. Of edification, of help for right thinking or right living, there is not a particle. Nay, if any purpose can be discovered at all, it is the desire to escape from the responsibilities of thinking and of living. And sometimes it is sheer folly: 'One of the questions which the Queen of Sheba is said to have asked was how to pass a silk thread through a bead, the perforation of which was not straight through, but winding like the body of a moving serpent. It was performed, at the King's request, by a small white maggot, which, taking the end of the thread between its teeth, crawled in at one end and out at the other. As a reward, the King granted the request of the insect that it might lodge inside the seed vessels and other parts of plants and feed thereon.'

---

*The Starvelings* (Society of SS. Peter and Paul; 3s. 6d.) are the clergy of the Church of England. The Rev. F. J. Hammond, Vicar of All Hallows, Hoo, Kent, has a remedy for their distress. Relieve them of the burden of maintaining great vicarages with gardens, greenhouses, and glebes. Sell it all and distribute the money: there would be enough to go round.

---

Mr. Gustav Spiller is an advocate, an earnest, persevering, self-denying advocate, of moral education. Unfortunately he is also an opponent of religious education—as earnest, persevering, and self-denying. This need not, and probably does

not, prevent religious people, who are as anxious for a better moral standard of life in the rising generation as he is, from co-operating with him; but it seriously restricts his own influence for good.

And he seems to find it so. In his new book he is puzzled to discover a way of working which shall be effective in moral results among the young. 'Various items occurred to him [he speaks of himself in the third person], but, from his methodological standpoint, nothing worthy of being advocated as a system. For some ten years he recurred repeatedly to his favourite theme of conceiving an adequate plan, but in vain. During the last two years, however, he felt that just as his young children learnt to play on the piano, so should they become proficient in matters of right conduct; but still no luminous inspiration came to indicate how this was to be accomplished. One day, at last, whilst one of his children was playing the piano, a feasible solution dawned on him. It was to the effect that, accepting as a basis the golden rule enunciated in § 97, one might begin with posture training—sitting, standing, walking, etc., proceed to handshaking and simple salutation, then to simple conversation, and so forth. The general methods employed would be those in common use for all arts.'

The golden rule enunciated in § 97 is this: 'Enlightened men and women will necessarily manifest in all relationships of life a profound fellow-feeling and self-reverence, guided by fullest information and circumspect reasoning, accompanied by geniality and tact, and intelligently realised by a strenuous and firm-bent will which is inspired by the desire to serve the good of humanity.'

The whole thought is far removed from the method of Christ—nearly as far as it could be. But for the very purpose of seeing how futile the advice to do better is, hanging thus in the air, the book is of inestimable value. Never before and nowhere else has it been proved more conclusively that he that findeth his life shall lose it. The whole book of which the title is *A New System of Scientific Procedure* (Watts) is a commendation, while meant to be a contradiction, of that profound saying of Jesus Christ.

---

The eyes of all the world are on the lands of the Bible. What are we going to do with Palestine? What are we going to make of Mesopotamia? But first, all the world should know how it is with these countries now. A book on *The Geography of Bible Lands* has been prepared by Rena L. Crosby and published at the Abingdon Press in New York and Cincinnati ($1.75). The text is in short paragraphs, accurate and clear. The book is well furnished with maps and illustrations. At the end of every 'Lesson' there are questions for self-examination or further search.

---

Bishop William A. Quayle, of the Methodist Episcopal Church of America, is a lover of books, of books as books. He loves to have them and to handle them, whether he reads them or not. And he loves to talk about them. You hear him talking about his books in *Books as a Delight* (Abingdon Press; 35 cents net).

---

Arthur George Heath, sometime Fellow of New College, Oxford, was one of those whom monstrous war devoured. He left little of output behind him. But one good thing he left—the essay which was awarded the Green Moral Philosophy Prize in 1914. And his friends, Reginald Lennard and John D. G. Medley, have published it. The title is *The Moral and Social Significance of the Conception of Personality* (Oxford: at the Clarendon Press; 7s. 6d. net).

What is the purpose of the essay? It is, says the author of it, 'to discuss those aspects of personality which have most direct bearing on the theory of conduct, with reference to metaphysics only so far as ethical or political problems turn out to demand it.' But what is personality? Again he tells us: 'Not merely to be a self, but to have a developed consciousness of self: to realize definitely the existence of an outer world against which the self acts and reacts: to form deliberate plans in which memory serves to guide, and rational criticism to control the will.'

And then, as the essay proceeds, we find that the author's chief desire is first to do away with the notion that God cannot be a person because personality is limited and God must be absolute. Next he seeks to dispose of Lotze's argument that perfection of personality is only attributable to God, the only infinite Person. Then he passes into practical affairs and shows how necessary it is for us to understand what is meant by the personality of corporations and companies and all other

groups or associations that are supposed to have no soul, and act up to the supposition.

*The Quakers: Their Story and Message*, by A. Neave Brayshaw, B.A., LL.B. (Harrogate: Davis). This book, together with J. W. Graham's *The Faith of a Quaker*, will satisfy any reasonable desire to know what Quakerism is and how it has come to be what it is. There are Quakers, it is true, who do not accept Mr. Graham as an exponent of their faith, counting him too 'liberal,' but Mr. Brayshaw is not one of them. On the contrary, he specially commends the book to our notice. He himself, however, writes more lucidly than Mr. Graham, perhaps also more authoritatively. Every conclusion, almost every opinion, is supported by quotation, and the quotations are carefully chosen. Clearly Mr. Brayshaw is thoroughly furnished in the literature of his religion.

Do not miss a single volume of the Swarthmore Lectures. They are of course Quaker lectures and they are often quite Quakerish. But when most occupied with the Quakers they are most instructive—so near the mind of Christ is that Faith at its finest. The Swarthmore Lecture for 1921 was delivered by T. Edmund Harvey, B.A. Its topic is Human Progress. The title given to it when published is *The Long Pilgrimage* (Harrogate: Davis; 1s. 6d. net). The question is whether the civilization reached to-day is likely to be maintained or to go down into chaos again. Mr. Harvey believes that it will be maintained if—but all depends on the if—if Christ becomes the centre of unity for modern society. 'The failure of organised Christianity to prevent the world war and its helplessness in face of that vast physical and moral cataclysm does not stand alone. The newer forces of organised socialism and organised labour also aimed to work for a world brotherhood, transcending national differences, and they broke down completely in the same crisis. The differences separating socialists from each other are perhaps even greater and more bitter to-day than those which separate sect from sect and church from church. The acceptance of a mere theory of life, whether it be theological or political, cannot, it is clear, form a basis of union strong enough to stand the strain of such a time as this. A unity must be sought which is deeper than can be given by mere membership in an organisation professing a common doctrine, whether it be economic or religious: it must be found in the very well-springs of will and aspiration, in our attitude to life, in our way of life itself. In the great Christian society this unity is found in loyalty to Jesus Christ Himself as our Master and Guide.'

# Our Lord's Agony in the Garden.

By William E. Wilson, B.D., Woodbrooke, Birmingham.

The late Professor Denney, in discussing our Lord's prayer in Gethsemane, says: 'The divine necessity to lay down His life for men, which we have been led to regard as a fixed point in His mind, did not preclude such conflicts as are described in the last pages of the Gospel; rather was it the condition of our Lord's victory in them.' He then goes on to suggest that though at a distance our Lord could view with something like equanimity His approaching death, as it came close and the full reality of 'treachery, desertion, hate, mockery, injustice, anguish, shame' was vividly before Him, 'It is not hard to conceive that in these circumstances Jesus should have prayed as He did in the Garden: "O my Father, if it be possible, let this cup pass from me," even though the unmoved conviction of His soul was that He had come to give His life a ransom for many. It is one thing to have the consciousness of so high a calling, another to maintain and give effect to it under conditions from which all that is ideal and divine seems to have withdrawn.'[1]

What Dr. Denney says would no doubt be true of any other than our Lord, for not only would such a one have dreaded the ordeal, but also he would always have been in some doubt as to whether that ordeal was the Father's will for him.

[1] *The Death of Christ* (Revised Ed.), pp. 44, 45.

But according to Dr. Denney's conviction, strongly expressed in the previous chapter in commenting on the words 'The Son of Man must suffer,' there was no doubt whatever in our Lord's mind on this matter. To him it was God's will. 'The divine necessity for a career of suffering and death is primary.' It 'was not simply the moral solution for the situation in which he had found Himself.'[1] That is, the necessity was of the absolute order, definitely preordained by God, and was recognized by Jesus as such. Upon such a hypothesis, great agony and dread on the part of Jesus as the hour approached are natural. Prayer that the Divine strength might uphold Him through it would also be natural. But can we so easily accept the prayer that the cup might be removed? If Dr. Denney's presupposition, that the suffering and death were predetermined by God, and that Jesus knew they were predetermined, is true; and at the same time the common Christian presupposition, that Jesus maintained throughout perfect unity with the will of God, is a fact, it does not seem possible to accept the statement of the Synoptic Gospels that He prayed that He might not have to go through the ordeal. But the episode is mentioned in all three Gospels. Moreover, it was more than a momentary prayer. Matthew and Mark relate that He prayed the prayer twice, and Luke's statement points to prolonged prayer. It is not therefore possible to find a way out of the difficulty (though it would be an unsatisfactory way) by suggesting that the prayer was the sign of a temptation, which was at once overcome. Nor can we reject this part of the narrative on critical grounds. No early Christian would have been likely to invent such a scene. The tendency was rather to eliminate all that seemed to show weakness in Jesus. We may rely upon the Synoptists here. Jesus really prayed these words.

What, then, is the way out? We cannot with good reason reject the statement of the Gospels. We cannot, as Christians, accept the suggestion that Jesus Christ was for a while out of unity with the Divine will. There remains only the possibility that He had not that absolute certainty of His coming death which dogmatic tradition has ascribed to Him. In short, we must conclude that Dr. Denney is going beyond his evidence in maintaining that our Lord's words, 'the Son of Man must suffer,' denote an inward necessity which was more than 'the moral solution which He had discovered for the fatal situation in which He found Himself.' There are degrees of necessity which are all naturally and correctly expressed by 'must.' The Moslem, believing that his smallest acts are preordained from eternity, says 'I must,' and regards himself as the passive victim of a sort of divine coercion; but to most men who say 'I must,' the very most that it means is that an inward necessity compels them to take a certain line of action, because their own conception of duty, arrived at through a review of circumstances, points to that way as right. But when the 'must' is of this sort, an alteration in circumstances may remove the necessity. What seemed at a distance as though it would be a duty, is, as events fall out, no longer required of us. If the necessity which Jesus felt for His death was of this latter sort, His prayer in the Garden was natural and right. If He had seen, as seems probable from the Gospel narrative, that the influential people of Judaism would neither accept Him nor His message, but on the contrary were becoming more and more determinedly opposed to Him; and at the same time had realized, helped to that realization by meditating on the Suffering Servant of Is 53, that His death would bring to God men whom His life had failed to reach, is it not natural that He would have begun to teach His disciples that 'The Son of Man must suffer'? We can, I think, imagine Him intellectually convinced that His work could not be accomplished apart from His death, and therefore that His death was a part of His divine vocation, and yet hoping against hope that His own people might yet recognize and accept Him.

Under these circumstances the prayer in the Garden is seen to have a meaning different from that which has been usually assigned to it. The older dogmatic interpreted it as the outcome of our Lord's terror in contemplation of Divine desertion, and of suffering vicariously the torments of the damned. Such an anticipation was enough to cause agony to any one. But amongst present-day theologians it is no longer believed that He either suffered the torments of the damned or was actually deserted by God, and the tendency is to suggest that the whole scene was simply due to the inevitable shrinking from suffering of an exceptionally sensitive soul. This, in face of the fact that many naturally shrinking and sensitive

[1] *Op. cit.* p. 22.

souls have gone to death for Him with the greatest fortitude, seems inadequate. It ascribes to Jesus weakness, from which many of His followers have been free. If, on the other hand, it be held that while intellectually He was convinced that His people had rejected Him, yet still conviction alternated with a hope that even at the last they might repent and accept Him,[1] His agony need no longer be explained as shrinking from His own suffering, but as shrinking from the realization that so far His mission had not been accepted, and all that that fact entailed in tragedy for the Jewish race. Thus the intensity of His agony in the Garden may well be a measure of the intensity of His yearning love for His people. It is unselfish through and through. It would then appear that this explanation of our Lord's Agony in the Garden is closely akin to the explanation of His Cry on the Cross, which, in collaboration with Mr. J. A. Smallbone, I suggested in THE EXPOSITORY TIMES (August 1920).

There are three passages at least in the Synoptic Gospels which lend confirmation both to my suggestion that the necessity which our Lord saw for His death was not absolute (at any rate to Him), and to the view that the agony in the Garden was due to the intensity of His yearning over the Jewish people rather than to anticipation of His coming suffering. They are the two laments over Jerusalem and the parable of the Vineyard. One lament, 'O Jerusalem, Jerusalem,' occurs in both Matthew and Luke (Mt $23^{37}$, Lk $13^{34}$). It combines a full recognition of the guilt of the Jewish people ('which killest the prophets, and stonest them that are sent unto thee') with the tenderest solicitude (the hen and chickens figure); and then goes on to forebode only disaster as the result of the rejection of Him. Yet it concludes with the expectation that Jerusalem may even now turn and welcome Him as the Messiah. When it was said, we can see that the possibility, or perhaps probability, of His rejection was already struggling in Him with the hope that the Jewish people would repent and accept Him. The second lament (Lk $19^{41}$) 'If thou hadst known!' has the same note of yearning love, the same suggestion that repentance would have brought national salvation, but instead of concluding on a note of hope, there is only certainty of impending calamity. The last words are, 'because thou knewest not the day of thy visitation,' as though He were saying, 'In rejecting me you brought inevitable doom on yourself, because you thereby took the way of death instead of the way of Life.' Thus both laments suggest that Israel might have believed (in which case it would not have been the Jews that compassed His death), and that the disappointment and sorrow of our Lord that they did not believe was so intense that He could scarcely bring Himself to accept it as a fact.

The thought expressed by the parable of the Vineyard is similar. The Jewish nation does not bear fruit. (Surely here the sharing of their heritage of true religion with the Gentiles is the fruit.) Servant after servant is sent to them and rejected. Last the Son is sent, with the words, 'They will reverence my son.' Does not this mean that it had not been a foregone conclusion in our Lord's own mind that He would be rejected? And the rejection and death of the Son are represented as the wicked acts of depraved men, not as predetermined by God. The story itself seems to have been told as one of a number of last appeals to the Jewish rulers. If such appeals had been successful, the death of Christ would not have occurred, or at all events would not have occurred then, or at the instigation of His fellow-countrymen.

The direction in which these considerations point is plain. It is that there seems to be a great deal in the references of our Lord to His death which has been mistakenly interpreted as meaning that His death had a Godward reference. These passages suggest that He foresaw it, not as the inevitable outcome of Divine preordination, but as the result that would certainly come if the Jewish nation did not repent. Yet this does not mean that His death was not *in the circumstances* the Will of God for Him. It rather means that the appeal of love which had characterized His whole life and teaching found its consummation in His death. God's message had to be given so as to be clear to men. Had they been less blinded by prejudice and false principle, it may be that they would have accepted it on the word of Jesus. As it is, it is His death that has been the convincing proof of His love and of the love of the God He represented.

[1] Cf. the words 'With God all things are possible,' used with regard to the conversion of unlikely people (Mk $10^{27}$).

# In the Study.

## Virginibus Puerisque.

### Windows.

'I am the light of the world.'—Jn $8^{12}$.

I WANT to speak to you about windows, because they play such a big part in our lives.

There are, as you know, front windows, back windows, and 'skylights,' and each of these gives us a different outlook. In the country front and back windows are pretty much alike; but in towns or villages to have a front window means seeing life. There are the passers-by, shops, school-children, message boys, carts—why, you could all write down long lists of things that are to be seen from a front window. And there may be a garden in front of your house; what would life be without gardens?

To have a back window and no other may mean a very dull life, especially if one is kept indoors by work that is monotonous. There was an old woman—a dear, honest soul—who eked out a living by doing odd jobs for her neighbours. She wove carpets, sewed bed-quilts, made rugs, or mended house-linen. One evening she brought home two bags full of calico patches which two neighbours had given her with orders to stitch them into quilts. She was delighted at getting the work; but it had always been a great cross to her that the window at which she constantly sat sewing was a back one; for she liked to see everything that was going on outside. 'It's a great divarsion,' she used to say—'a very great divarsion to see Mr. Peters' cows goin' in and out of the byre, day after day; an' that's about all I do see—never git a sight of the folks goin' to meetin' or nothin'. When the minister's prayin' for the widders an' orphans, he'd better make mention of one more,' she once said to a neighbour, 'an' that's women without front windows.' How eagerly she seized upon the few objects of interest that could be seen in the course of the day! Some school-children made a short cut through her yard; she watched for them every day; if they did not appear at the usual time she eyed the clock and muttered, 'I wonder where they can be?' When at last they came, and passed out of sight again, she would think of them for an hour afterwards. Not even a bird escaped her notice. She paused as she stitched away at a quilt to gaze at one on a young tree opposite. 'That's the same yaller bird I saw yesterday, I believe,' she said; 'I reckon he's goin' to build a nest in that elm.' There was one spot where the grass grew much greener than elsewhere. 'I can't make that out,' she said another day, 'whether that spot is greener than the rest because the sun shines brightly there, or because something's buried there.'

It was thinking about a lonely little girl that brought skylights to my mind. She had no sisters, and her mother had set her love upon her four boys; poor wee Jessie had little attention paid to her. But she had a bedroom with a 'skylight' in it, and when she felt unhappy she used to go and put her head out at it. Then she could see beyond her native town, and she thought of many things. She knew very little poetry; Tennyson's 'May Queen' was about the only poem she could repeat. But there were, of course, hymns she had learnt, and which she could sing in her own way. If you had been in the house with me one night you would have heard Jessie's voice in a hymn nearly every one knows. 'Glory, glory dwelleth in Imanuel's land' were the words that reached me. 'You were making plenty of noise, Jessie,' her mother said when she came downstairs. 'I never thought you would hear me,' she answered; 'my head was out at the skylight.'

Once I happened to be in a Quakers' meeting. It was held in a very plain and simple room. The walls were not painted; they were whitewashed. The forms on which the worshippers sat were plain and uncushioned, and the windows were high up—as far as looking out was concerned they were more impossible than a skylight. There was no stained glass. But when a shaft of pure sunlight struck across the room, it made one think of the 'Better World' of which you children sing. There was no preaching; the worshippers just sat quite silent and waited. It might have been for half an hour or longer. The silence was very impressive, for they were waiting for a message from God. There was a 'skylight' in that Quakers' meeting-house.

Beginning life as you boys and girls are doing is like setting about to build a house. It is right

—it is necessary—that you should have front windows in it; God means you to take your place in the world. Back windows mean the grey days of hard work we have to put in all by ourselves. You must have both. And skylights! Life would be poor indeed without the light that comes down from heaven. If you have your skylights and keep them open it will be but the beginning of life everlasting, for the light that comes down from heaven comes from God Himself.

Is the light for ever failing?
God's in His heaven!
Is the faint heart ever quailing?
God's in His heaven!
God's strong arms are all around you,
In the dark he sought and found you.
All's well! All's well!
All's . . . well![1]

---

### A Bit of Soap.

'Fullers' soap.'—Mal 3[2].

Our text to-day is one you all know. You made acquaintance with it when you were a very tiny baby and you have met it every day since. But although a bit of soap is such an old friend some of us are not so very fond of it. When we were quite small Nurse or Mother sometimes let it get into our eyes and mouth, and when we grew a bit older we often thought it would be so much nicer to stay grubby than to have to bother washing.

Once a Sunday-school teacher was speaking to some very small boys and girls about the advantages of cleanliness. She was just a little too old to remember what it felt like to be nice and dirty, so she remarked, 'We all like to have clean hands.' But she got no further, for at this point a little voice piped indignantly, 'Well, my big brother doesn't.'

I think that teacher must have been some relation of the lady of whom I once read. One winter morning she was trying to induce her little niece to rise and endure her usual tepid bath. She described in glowing terms the pleasures and privileges of cleanliness; and at last the little maiden remarked cheerfully, 'All right, Auntie, you do as you like; and I'll do as I like. *You* like to be clean and cold; but *I* like to be warm and dirty!'

[1] John Oxenham, *All's Well.*

But though some of us object to soap, I wonder if we should care to be without it altogether. Should we really like everything to be grubby—clothes and beds, curtains and tablecloths and towels? Should we like—not stopping at being ordinarily grubby, but going on getting grubbier and grubbier? For that is how things would be if we had no soap and nothing to take its place. After all, a bit of soap is not such a bad thing.

Now there is a kind of soap I want you all to carry with you. It is the soap of good humour and of charitableness that helps to wash out the little stains that would soil and spoil our lives. Has anybody hurt your feelings or played you a shabby trick? Then get out your bit of soap quickly and wash it from your mind. Don't rub in the stain deeper or add to its size by foolish broodings and exaggerations of your own. Laugh at yourself and get rid of it as fast as you can. Is anybody saying unkind or untrue things about some one you know? Out with your bit of soap and clean up your friend's character. Don't—however much you may feel tempted to do so—don't add to the stains that are being put upon it. Don't put stains on your own heart and conscience by making your friend appear any blacker.

One thing more I should like you to remember. It is that there are stains which no bit of soap of ours can wash out—the stains of our own sins. Only God can wash these away, and He will do it if we ask Him.

A missionary to India tells the story of how one of his converts became a Christian. The man was a Hindu, and the thought of his sins lay like a great weight upon him. He believed that if he could only bathe in the waters of the Ganges at the sacred city of Benares he would be cleansed from his sin. So for many weary miles he dragged himself to the river upon his elbows and knees. At last, weak and worn to a shadow, he reached the waters, and uttering a prayer to Gunga he crept in. But when he came out again he felt no better. The ache was still in his heart, and he lay down on the river bank utterly weary and hopeless. Presently from the shade of a banyan tree near by came a voice. It was the voice of the missionary, and he was telling the story of the Cross. And the poor, sick man sprang up in great excitement. 'That's what I want!' he cried. 'That's what I

want!' So he found the cleansing that he had sought in vain from his heathen god.

And, boys and girls, that is what we all want, and what God alone, for Christ's sake, can give us.

## The Christian Year.

SEVENTEENTH SUNDAY AFTER TRINITY.

### Unrealities.

'Keep yourselves from idols.'—1 Jn $5^{21}$.

It is not possible that John can have meant 'graven images.' There is no such allusion in all the epistle. It is pitched in too high a tone. Neither in his other epistles, nor in his gospel, is there a kindred hint. This, too, is the last word of Revelation. How, then, are we to understand it? Paul says, 'An idol is *nothing in the world*' (R.V. 'We know that no idol is anything in the world,' 1 Co $7^{4}$). And this within touch of the statue of Jove himself. So an idol stands with Paul and John for something *unreal*. We may read, 'Keep yourselves from unrealities,' or, as Carlyle would have it, 'from shams.' Moreover, this meaning is confirmed by another word—'genuine,' or 'real,' or 'true,' which John has just been using. 'We are in Him who is *real*—Jesus Christ the reality.' 'True' does not quite translate the idea. A proposition is true. A thing or person is real. True is the opposite of false. Real is opposed to the unreal—the sham.

What are the unrealities of which we are in danger, and from which we should keep ourselves? The whole epistle has been treating of them. They gather round two centres—Christ and Christianity. The Apostle labours to show when our conception of Christ is unreal and protests against it; and when our conception of Christianity is unreal and warns us against that. Let us consider his teaching on both points.

1. When is our conception of Christ unreal? When it leaves out either of two things—His humanity or divinity. Let us listen to what John says on the first: 'He who denies that Jesus Christ came in the flesh.' We are urged to confess *Jesus*. It is a remarkable thing about the epistles, the bold way in which they speak of the humanity of Jesus. Remember that the Christ risen was worshipped and recognized as Lord. Yet, as we read the story of His life, we are told, in the most lucid style, of the babe in swaddling clothes; that He sleeps; that He is weary at the well; that He confesses His ignorance of some things. Now, the first unreality about Christ from which we are to flee is that which omits all this. There is a danger. He is our blessed Lord—yes; He is Christ—risen, glorified, omnipotent. But He has been man—like me—with my limitations, infirmities, sympathies. He was the son of Mary, a brother, one of the family, perfectly human. Miss this, and how much you miss! How unreal Christ becomes! You miss His representativeship. You miss His sympathy with weakness. You miss His example. Christ, as *He* was, so am *I* to be *in this world*.

But there is another unreal way of thinking of Christ on which the Apostle dwells, and to which he alludes when he says, 'Flee from unrealities'—that which leaves out or obscures His divinity. Let us listen to John on this point—that *Jesus is the Son of God*. 'Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God' (1 Jn $4^{15}$). And he is very insistent on the fact that he means Son in no accommodated sense. Not as delegate; not becoming a Son by incarnation; not son in any sense as we are sons. He is very clear, very strong, very incisive. He speaks of the Son as 'from the beginning' of the 'Eternal Life which was with the Father'—He is 'the only begotten Son'—'The Father sent the Son'—'This is the true God and Eternal Life.' And in these very Gospels which tell us of His humanity most explicitly—Matthew, Mark, and Luke—in all of them they speak of a pre-existing Son of God, who, as a babe, comes into His humanity.

Yes, just as a Christ not perfectly man is unreal, so a Christ not a pre-existent Eternal Son is unreal. And what danger lies in all this! 'A Christ as an unique exemplar of sinless humanity, an unapproachable teacher of morals, a perfect ideal of humanity, King of the kingdom of God! This is the essence of Royalty'—says the great popular teacher Harnack in his book in many languages. *No*, it is the play of *Hamlet* without Hamlet. It is an unreality. There is no existent Christ behind such a representation.

Flee from this unreality, leave out the Divinity, and there is no connexion between Jesus and the love of God—there is no key to human history. There would be no primal ideal Son according to whom man was created—no Father of whom all

families are created. God would be a mathematical unity, not a warm, living, loving, intro-active unity in plurality. No Son, then no Father. Leave out Divinity, and there is no living glorified King. There is no Mediator between God and man. There is no infinite expiation.

2. But as the Apostle has in view an unreal Christ, so also he has in view an unreal Christianity. And when, according to the Apostle, is our conception of it unreal?

There are three effects of belief in a true Christ necessary to make our Christianity true. Let us look at them.

*First.* If I know Christ as the Son of Man—God in humanity—then I know Him as my Master, my Lord and Exemplar. His word is law to me: His life is my pattern; in His steps I plant mine. That follows by logical consequence. What astounding knowledge, what wondrous belief is this of a God-Man who lived thirty-three years here to set the perfect example and share my temptations!

*Next.* If I know Christ as *the Son of God*, then I love *God* and *Him*, and my *fellow-men*. How can it be otherwise? What knowledge is this of a Divine Son who became Man and went to the Cross, which does not make me *love* also! Herein we know love.

*Lastly.* If I know Christ as the Son of God and Son of Man, I have fellowship of Life Eternal. For I know that my sins have been borne, expiated. I am reconciled in Him to God. Thus I have contact with the fullness of life which is in Him. It overflows and communicates itself to me. What knowledge is this of the Divine Redeemer, of Eternal Life, which was with the Father, and manifested to us, which does not thus overflow to me!

This, then, is real Christianity. But to know, or rather, say I know Him, and not realize these effects, is to have a sham Christianity, and, in fact, shows that my knowledge of Christ is a sham knowledge.[1]

---

EIGHTEENTH SUNDAY AFTER TRINITY.

**Brotherhood.**

'Ye are my brethren.'—2 S $19^{12}$.

The Gospel on its practical side is brotherhood. The content of this idea is large, but it cannot be supposed to mean less than these four things: equal rights for all, the supremacy of the common good, mutual dependence and service, and active goodwill to all.

1. *Equal rights for all.*—The Gospel of Jesus is pure democracy. Jesus trusted the people as completely as the greater part of those who teach in His name distrust them. Many fancy themselves democrats because, as they say, they believe in 'the rule of the people'; but these are half-hearted democrats who, on cross-examination, avow their belief in the rule of the people, not by the people themselves, but 'by a representative part of the people,' wiser and better fitted to rule than the whole people. A genuine democrat is one who believes heartily in the whole people and rejoices that he is one of them. If there was a 'lower class' in the day of Jesus, He belonged to it; if there were any 'common people,' He was one of them. The true disciple of Jesus offers the Pharisee's prayer, with the negative omitted: 'O God, I thank thee that I am as other men are.' He gladly shares the common lot.

One of Abraham Lincoln's truest sayings was: 'No man is good enough to govern another man without that man's consent.' It is easier, as all human experience shows, to educate a democracy to govern itself than to train a 'better class' to rule the rest of the people. Power is corrupting except when diffused. When everybody has as much power as anybody, tyranny and corruption vanish together. It is no question of a vicious aristocracy—every class is vicious. The working class is no more righteous, no more worthy to bear rule, than any other, and only flatterers and deceivers tell the working class otherwise. The three-cornered struggle now in progress between organizations, each claiming to represent the true interests of the workers, is testimony irrefutable that the workers yield to the temptations of class selfishness as quickly as any other class. The trades unions of the American Federation of Labour are a labour aristocracy that looks with disdain on the interests of the unskilled labour of the Industrial Workers of the World, while the Socialist Party claims to have at heart the interests of both, but is in imminent danger of failing to gain the confidence of either. There is no way out of the labyrinth but the way of Jesus: the Gospel of brotherhood and equal rights.

2. *The supremacy of the common good.*—This

[1] H. J. Piggott, *Life and Letters*.

negatives all selfish striving, all merely personal ambition. It strikes at the root of all modern business enterprise, the end of which is personal profit without regard to the common good. Jesus called the concentrated wealth of His time Mammon, and said plainly to those who would be His disciples, 'You cannot serve God and Mammon.' But His Church to-day knows better; it serves both—God with the lip, Mammon with the heart. It cannot be denied: that bastard, cringing, sycophantic thing that our age calls Christianity is nothing else than the organized worship of Mammon. Mammon is the god of this present world, and all who desire to increase their material possessions rather than their spiritual, all who are actuated by ambition rather than by love, all who would be greatest rather than least, rule rather than serve, are his willing worshippers and slaves. Righteousness, truth, and love are foolishness to Mammon; they are an unpractical ideal; there is no profit in them. But in the sight of Jesus they are the whole of life, all that makes life worth living. Mammon urges men to multiply their possessions; Jesus urges men to enrich their souls. Mammon is property, and that the world may move forward and upward Mammon must fall. For Mammon is the parent of typhoid and tuberculosis; Mammon drives our daughters into prostitution and our sons into prison; Mammon builds the slum and populates it; Mammon permits some to feast sumptuously and to play, while it compels others to toil and sweat and gnaw crusts; Mammon creates the conflict of classes and prepares revolutions; Mammon is the arch-enemy of God and man.

How futile, in view of this teaching of Jesus, is most of what passes for religion. 'To such a pass has the Church come that it fights under the banner of Jesus against His Gospel. It wields the sword of the Spirit—to quench all that is spiritual. It uses the word of God—in order to falsify the divine. It is pious, but its piety is godlessness.'[1] The man who piously trusts in the blood of Jesus to save him,[2] but owns a tenement on which there is no fire escape, will find that the blood of Jesus was shed in vain, so far as he is concerned, if that house burns and destroys the lives of its inmates. For that man is nothing less than a murderer, and a far greater criminal than the man who in passion takes the life of his fellow, for he slays in cold blood and for mere sordidness. That sort of faith without works is the deadest of all things that profess to be spiritual. The Christianity of our day is mainly of that type; it is a Christianity of ostentatious orthodoxy, of large professions, that scorns the real Gospel of Jesus. The hard self-righteousness of the Christian world rules it out of the kingdom of brotherhood. Now, as of old, it is easier to bring the Prodigal home than to soften the proud elder son and make him a true child of his gracious Father.

3. *Mutual dependence and service.*—Jesus could not grant their mother's prayer for the sons of Zebedee, and place them on His right hand and His left in the kingdom, because these seats were not to be given away as a favour, being reserved as a reward for service. The high places are for those who seek the good of others, not their own—for those who drink their Master's cup of sacrifice, for those who are baptized with the baptism of His vicarious suffering.

This is what Jesus meant by His teaching regarding stewardship. He taught men that they do not own, but owe; that their rights are far less important than their duties. Power, wealth, learning are not means of ministering to one's selfishness, but opportunities for the service of one's fellows. Those who have most must serve most. The greatest in the kingdom is he that makes fullest and wisest use of his opportunities and rises to eminence as servant of all. Stewardship is the exact opposite of exploitation, the selfish using of one's fellows to advance one's own interest and increase one's own wealth. Stewardship is as exactly opposed also to the selfishness of the idle rich, who devote all their energies to 'pleasure'—and secure only their own boredom.

Brotherhood does not imply that all men shall serve in the same way, or that the service of all is equally valuable; but brotherhood does imply that all shall serve. The man who refuses to

[1] Kutter, *They Must*, p. 53.

[2] The late J. Pierpont Morgan inserted in his will the following profession of faith: 'I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sin through the blood of Jesus Christ once offered, and through that alone.' This was hailed by the orthodox religious press as 'a wonderful testimony.' It was.

serve denies his brotherhood and puts himself outside the pale of human society. There is no place for such a man in a rightly ordered world. He is the true outlaw, and by his own act. This is the teaching of Jesus. His disciples must proclaim and exemplify it, and let Nietzsche rage and Bernard Shaw imagine a vain thing.

4. *Active goodwill to all.*—This is the 'altruism' of which Comte and all whom he has influenced have had so much to say. But Paul long anticipated Comte when he said, 'Let every man look not upon his own things, but also upon the things of others.' And Jesus was before Paul, declaring, as the highest ideal of men in their social relations, 'Whatsoever things ye would that men should do unto you, do ye even so unto them.' The ideal of brotherhood is not merely to abstain from doing evil to men, but actively to do them good. And the Gospel of Jesus inflexibly maintains this as the practical side of religion, without which no piety is of least avail. 'For if a man love not his brother whom he hath seen, how can he love God whom he hath not seen?' The principle is as sweeping as it obviously is true. And here is one application of it that every man should heed: If a man does not realize, abominate, repent, and forsake his sins against his brother whom he has seen, how can he have any genuine realization of sin against a God whom he has not seen; and how can he repent sin unrealized?[1]

---

### Nineteenth Sunday after Trinity.

### The Law of the Spirit of Life.

'There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and death.'—Ro $8^{1.2}$.

Deliverance came through life. Christ our Lord specifically defined His reason for coming into the world. In Jn $10^{10}$ He says: 'I came that they may have life, and may have it abundantly.' In Lk $19^{10}$ He says: 'For the Son of Man came to seek and to save that which was lost.' There is one remarkable passage that unites the two. The Father pleading for the Prodigal Son says: 'For this my son was dead, and is alive again; he was lost and is found' (Lk $15^{24}$). He was dead and lost, and is alive and found! He was dead before he was lost, and he was alive again before he was found; he was found when he was again alive.

The gift of God in Christ Jesus is the gift of Life. To this all the New Testament Scriptures bear witness. 'And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son hath not the life' (1 Jn $5^{11.12}$). Jesus never used the words 'Life' and 'Death' for mere existence and physical dissolution, except under the constraint of necessity. The words had for Him a far deeper content. He regarded men apart from Him as destitute of life. They were 'dead.' 'Verily, verily, I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgement; but hath passed out of death into life' (Jn $5^{24}$). Of those who heard His voice some were dead, others had passed out of death into life. The aim of Evangelism is to bring people to Jesus that they may receive the gift of Life; abundant, eternal Life.

What is Eternal Life? Our Lord interpreted it to be the knowledge of God through His Son, 'And this is life eternal, that they should know thee the only true God, and him whom thou didst send' (Jn $17^{3}$). St. John in his Epistle explains that saying: 'We know that we are of God . . . and we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life' (1 Jn $5^{19.20}$). Eternal Life is an experimental knowledge of God in Christ; an assurance of sonship with God in Christ; and a conscious fellowship with God in Christ.

The religion of the New Testament is the experience of Eternal Life in Jesus Christ. It is not a form of doctrine, not a routine of ritual, not an ethic, not a cult, not even a system of religion. It is an experience of Life. 'He that hath the Son hath the life; he that hath not the Son hath not the life.' This teaching is not peculiar to St. John. It is the witness of the New Testament. 'No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Mt $11^{27}$). 'And in none other is there salvation: neither is there any other name under heaven, that is given among men, wherein we must be saved' (Ac $4^{12}$). 'The free gift of God is eternal life in Christ Jesus our Lord' (Ro $6^{23}$).

[1] H. C. Vedder, *The Gospel of Jesus and the Problems of Democracy*.

All life is subject to law, and all life is subject to its own law. The Life that is of the Spirit is subject to the law of the Spirit of Life. All life is a gift. It can neither be bought nor won. All life comes by birth. It cannot be either organized or evolved. Spiritual Life is no exception to these universal laws. It is not of works, neither can it be evolved out of the natural man. Evangelical truth concludes all men under condemnation of death, and all alike equally helpless to attain or acquire eternal life. Jesus Christ bases the universal necessity for regeneration upon this universal law of life and death: 'Verily, verily, I say unto thee, except a man be born of water and the Spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again.'[1]

---

TWENTIETH SUNDAY AFTER TRINITY.

**War no more.**

'Neither shall they learn war any more.'—Is $2^4$.

We are confronted at the outset with the incontestable fact that war has been a constant and well-nigh universal feature of human history. Among many primitive peoples it has been regarded as almost the only fit occupation for a full-grown man. In the empires of antiquity it was the one great enterprise of the nation and the chief glory of its kings, and those empires which forgot it perished. In Europe, by means of an empire established through war and guarded at all points by arms, Rome for a time preserved an uncertain peace. But on the collapse of Rome Europe was again given over to conflict, and, for centuries, no power rose strong enough to maintain order. With the rise of the modern states and of strong centralized governments, warfare has become more circumscribed, but never a decade has passed in Europe without some part being engaged in war. If Christendom had copied the Roman institution of the Temple of Janus, it could scarcely ever have been closed throughout the nineteen centuries of the Christian era. The history of Asia and Africa is an even blacker record of bloodshed. The honour paid to the warrior has in most countries exceeded that of any other class of men, as the literature of all ages bears witness. 'Saul hath slain his thousands and David his ten thousands'—this is the standard by which men have been accounted great. It is true that there has been at all times an undercurrent of protest and disgust; but the normal attitude of men, at least towards successful war, has been one of approbation and of pride. Victories in battle have been the events which nations have commemorated as their greatest national glories.

This prevalence of war in human history is but one aspect of the universal struggle for existence which held sway ages before man appeared on the earth, and which so far as we can tell has always been a dominating factor in physical life. 'Strife is the father of all things,' said a Greek philosopher; and a section of modern thinkers maintains that the struggle for existence is an essential element in human life, that war can never be eliminated, and that all attempts to do away with it are but ludicrous efforts on the part of man to fight against the inevitable laws of his existence. Any adequate attempt to deal with the scientific and philosophical basis of this view would carry us far from our proper subject, but a few points having a direct bearing on our subject must be mentioned.

1. The 'biological necessity of war' has been maintained by several distinct lines of argument.

(1) First it is said that war by killing off the weak and inefficient individuals of both sides, and leaving the strongest to survive, definitely improves the human race. This argument need not detain us. It is, at any rate in modern times, the reverse of the truth. Those who are most likely to be killed are in fact the fittest and best, while the weak and unfit are left at home to become the parents of the next generation.

(2) A stronger argument is that based on national or racial grounds. It is said that certain nations or races are by nature superior and others inferior, and that it will be for the general advancement of mankind if the former live and multiply, and, where their interests conflict, even exterminate the latter. Now, as regards nations, it can hardly be denied that at any particular era some are in advance of others, but history will not bear out the contention that this superiority is maintained. It would rather seem that there is constant rise and fall. Consequently the blotting out of one

[1] S. Chadwick, in *Evangelism*, ed. E. Aldom French.

by another might merely destroy the prospect of future advance. It is, however, held by some that racial (as distinct from national) characteristics are permanent, and that it is all important to preserve the finer racial stocks. This is a matter of acute controversy among specialists on the subject, and one on which only a specialist has a right to offer an opinion. Even if it be granted, however, that some racial stocks remain permanently superior, that does not show that the best or the necessary way to preserve them is by war. Here again the tendency of war, successful or otherwise, seems rather to destroy the finer stocks. The decadence of Greece has been traced to the destruction of her best elements in the Peloponnesian and other wars; the decadence of Spain to her using up her best in the effort to maintain an overgrown Empire. Moreover, where there is no extermination but merely subjugation of a conquered race, the result is a tyranny which is often enervating and finally destructive to the conquerors, as apparently happened with the Romans and other dominant races.

(3) But the strongest argument for the necessity of war is based simply on the actual growth of population and its need of food. Under favourable conditions the human race multiplies with great rapidity. The population of England and Wales, for example, increased from about nine millions in 1801 to thirty-seven millions in 1914; that of Java under Dutch rule 'from five millions in 1825 to twenty-eight and a half millions in the first decade of this century.' Famine and the general pressure of want, and to a lesser extent disease and war, are the usual factors which keep population in check; but, it is said, a world where there was security against war and where famine and disease were increasingly rare would rapidly become over-populated, and the only recourse would be to wars of extermination. Even without looking so far ahead, at the present day certain countries are congested and seeking an outlet. Can this be secured except through war?

Now, as regards the prospect of an over-populated world, it may at any rate be said that this is still a long way off. Immense tracts of the earth's surface, Canada, South America, Australia, for example, are as yet very sparsely populated; and in the more densely inhabited countries the possibilities of increasing food supply are in many cases immense. Over large parts of Russia, for example, even elementary crop-rotation is scarcely understood, and the immense gains which accrue from more scientific methods of agriculture even in highly developed countries were demonstrated in Germany in the years preceding the war. Vast sources of supplies still remain untapped. Nitrates (as fertilizers) from the air is one recent example; while the food supplies of the oceans have been no more than touched. The world can thus maintain a vastly larger population than at present, and though over-population is theoretically possible it is likely that before that stage is reached checks will have come into play. The more advanced countries show a constant slackening of the rate of increase. In France the population is well-nigh stationary, and the same tendency is seen in other countries.

2. But if we repudiate the theory that war is a biological necessity, the fact of its prevalence throughout human history cannot be gainsaid. Is it really possible, or conceivable, that an activity of men so widespread and so far-reaching in its results can ever be eliminated? Does not history go to prove that man is a fighting animal, and can we alter that fact?

Now, admitting the wide prevalence of war, there are many facts to show that the general development of mankind has been not towards but away from it. Taking a long view over past history, we can see that the area of conflict has become more circumscribed. Larger and larger groups have abrogated the custom of war among their members. As families of men have merged into tribes, tribes or cities into nations, nations into empires, in each case there has been a wider area within which men lived in peace. Irregular conflicts—once prevalent inside the state—have tended to disappear. The duel has practically gone; the right of private war, as exercised, for example, by mediæval nobles, has disappeared; privateering at sea has gone; civil war, once not uncommon, is now regarded as a thing to be avoided at all costs. This advance has been due to several factors. One has been the growth of strong central governments, and the establishment of such institutions as law-courts and legislatures, by which justice is established and the necessity for the forcible settlement of differences removed. But more important, and indeed the basis upon which such institutions rest, is the growth of

popular sentiment against internal war, the sense that it is disastrous to the well-being of the state and its members, and in fact disruptive of the state itself. How far we have travelled in this direction is shown by the loathing with which civilized men look on civil war. It seems an unnatural thing, portending a return to barbarism.

These various types of conflict having been left behind, there appears to be a strong pre-supposition that international war may eventually follow them. The very fact that states have often found it possible to unite and thereby to do away with hostility among their members, seems to show that conflict is not a necessity. Is there any fundamental reason why, at some future date, men may not come to loathe the very thought of war between England and Germany as much as they would now loathe the thought of it between different parts of England, among which wars were frequent in Anglo-Saxon times? Men of French, German, and Italian blood now live peaceably together in Switzerland. Why should it be impossible for the French, German, and Italian nations as a whole to learn to live in peace?

3. Such a society is already in process of building. The supposition of the independence and rivalry of states, upon which so much of our international policy is based, does not in reality correspond with facts. It is not true that nations are self-contained entities whose interests touch only to conflict. It is much more true to say that they are interdependent, each needing much from and supplying much to others, and each gaining or suffering through the prosperity or adversity of its neighbours. This may not always have been the case in the past; at the present day it is one of the outstanding facts to be reckoned with in any correct outlook on the world.

The scientists and inventors of the last century and a half set in motion forces which have changed the face of the world, making it radically different from any preceding stage in its history, and of the changes the greatest is this, that the nations have been linked and welded and even pounded together, so that whether they will or no their destinies are interlinked, for good or evil. For us who live in the scientific and mechanical era it is almost impossible by any stretch of the imagination to realize how vast the change has been, but some appreciation of it is a necessity, and neglect to pay sufficient attention to its results is one of the causes of the disasters of the present day.

(1) First and most fundamental has been the development of communications and transport. If one was asked what was the most notable change in the appearance of the earth's surface during the last hundred years the answer should probably be railway lines. Railways, steamships, motor transport, the telegraph and telephone have linked the ends of the earth together, and the aeroplane will carry the process yet further. The freedom of movement which they have made possible has opened up every continent. Less than a century ago the interior of Africa was a blank on the map, China and Japan were closed countries, a European in most parts of Asia was a strange phenomenon, as was an Indian in England. Now the exploration of the globe is practically complete, as is symbolized by the reaching of both Poles: with minor exceptions there are no new lands to be visited or new peoples dragged into the light. One stage of the world's development is done. All nations can now know one another.

(2) So far as the things of the mind are concerned the world is one. Science is plainly international. Investigations started in France may be developed or verified in America or Japan. Literature and art overstep national boundaries. An important book written in any country is translated into half a dozen or more languages. In London dramas from Russia or Norway or Spain occupy the theatres; there are exhibitions of the art of Persia or Japan. Meanwhile Shakespeare is acted by Indian companies in Calcutta or Bombay; and in the picture-houses of Yokohama and Baghdad the spirit of white civilization is interpreted by wild west dramas or Charlie Chaplin. As regards systematic education, we find schools and colleges of western learning spread through Africa and the East, and, though less conspicuous, schools for oriental studies in most western countries; we find migrations of students from India, China, and Japan to Europe and America; from the Slav countries to Western Europe; from South America to France and Spain; and many similar movements.

(3) The opportunities of personal contact between members of various nations have been immensely increased. There are many more people in Great Britain to-day who can claim to

have seen Russia or Japan than a century ago would have travelled as far as France. The mere amusement of travel (in earlier days not an amusement but a risk), curiosity, sport, business, take into foreign lands all manner of people who a century ago would have thought it an adventure to move to a different county. For each of them travel means contact with foreigners and the establishing of some kind of relationship with them. There is at least acquaintance; there is an opportunity for friendship and for some understanding of them and their country.

(4) The mutual dependence of nations in regard to the primary necessities of life has made them, whether they will or no, concerned in one another's interests. This is partially recognized in matters of organization. Commercial or manufacturing companies, shipping companies, banks, have tended recently to become international in character, operating in several countries, and having men of several countries as shareholders and directors. And if there has been a drawing together of those who control industry or trade, the same is true of the workers. Men employed in a certain industry in Great Britain may be vitally affected by the wages paid and the hours worked in the same industry in Italy or Japan. A sudden influx of cheap goods produced by cheap labour in the Far East might throw thousands of British workmen out of employment; the same result would follow more surely from the degrading of sections of European labour to Asiatic standards of living—a possibility not altogether remote at present. So labour organizations in various countries have come to feel that their aims and objects are common, and have united to further those aims, both in political organizations such as the Socialist Internationals, and in federations of men employed in some particular industry, such as the International Conference of Miners.[1]

[1] B. C. Waller, *Towards the Brotherhood of Nations*.

# The Central Problems of Faith.

By the Reverend F. R. Tennant, D.D., Lecturer on Theology and Fellow of Trinity College, Cambridge.

'Faith is the substance of things hoped for, the evidence of things not seen.'—He 11[1].

The familiar chapter which opens with these words dwells upon certain aspects of faith such as do not receive emphasis elsewhere in the New Testament. For instance, it is not the faith of the Christian, as distinguished from other people, that is there discussed: it is faith in its widest or most general sense—faith in the abstract. The examples of the faithful life which follow upon the description of faith which I have just quoted are indeed all taken from the Old Testament, and therefore from times previous to the Christian age; and among them we observe the harlot Rahab, one of 'them that believed not' in the God of Israel. Again, the object of faith, as it is here described, is not restricted, as it usually is, to Christ or even to God. In the writings of the Apostle Paul, faith is treated as possessing efficacy in so far as it is due to being trust in Christ or in God; in the Epistle to the Hebrews, on the other hand, it is the efficacy of the instrument, of faith in itself as an attitude of mind issuing in the higher life, that is maintained with all the writer's wealth of illustration. And the object to which faith directs itself is asserted to be the whole region of the future and the unseen. Faith is the substance of things hoped for, the evidence of things unseen, whatsoever these may be: perhaps the eternal archetypes, the 'intelligible realities,' of which the things that are seen and are temporal, are, in the writer's habitual phrase, the patterns, examples, or shadows; just as for Plato time was the moving shadow of eternity.

It is these invisible and eternal realities, then, of which faith is said to be the substance, or to which faith gives substantiality, and for which it is, or supplies, evidence. So runs the definition contained in our text. But what are we to understand by its unwonted and somewhat surprising terms? Certainly we cannot take the author of the Epistle to mean that our faith constitutes the existence of

its objects, that their reality consists in and is exhausted by their being believed in by human subjects, that their *esse* is *percipi*; for the possibility would then seem to be left open that they are no more than the dream-products of our subjective fancy, the figments of our minds: which is the opposite of what the writer assumes and maintains. It cannot then be the reality or existence of things hoped for and unseen as they are in themselves, or as they *sub specie æternitatis* from the point of view of God, that faith is here said to constitute; it can only be their reality—in a quite different sense of that ambiguous word—for the believer's present experience, their actuality for *his* life. The idea which we are in quest of to explain the substantiality here spoken of and to interpret the writer's meaning, is in fact that expressed in our word 'realize,' in one of its commoner senses. We well know the difference between an event that has just happened, or is about to happen, to us, before we have discerned the implicit import with which it is fraught, and the same event after that its significance and its consequences have revealed themselves to our mind; when, that is to say, the event is realized by us, and has become for us something with which we have to reckon, something which can influence our thought and modify our action. Faith, we are given to understand, is exactly such 'realization.' It brings us into actual relations with what was indeed already there, but which perhaps had been as yet, as we say, nothing to us. And so we may feel certain that the Revised Version gives us a really apt translation of our writer's original words when it represents him as saying 'faith is the assurance of things hoped for': the strong personal conviction, the moral certitude, which renders our practical concern with them a possibility. If I may invent for the moment a distinction between words which unfortunately do not differ in meaning, faith may be said to be subjective certitude as to matters concerning which we cannot claim knowledge characterized by objective certainty.

The hoped for and the unseen, indeed, are not objects of such knowledge. We walk by faith precisely when we cannot walk by sight. But just as increased knowledge widens our horizon within the realm of the things that are seen, and thereby opens out access to manifold new relationships, to a fuller and more complex life; so faith enlarges yet further our intellectual horizon, till it includes even the unseen Beyond, and enables the believer to establish touch here and now with the unknown side of what we know but in part, and with the invisible aspect of what we see but as in a glass and darkly. At least that is the grand assumption, the great adventure, of faith, as faith is defined by the author of the Epistle to the Hebrews. And the gist of his teaching could hardly find happier expression than in Hartley Coleridge's lines on faith:

> Think not faith, by which the just shall live
> Is a dead creed, a map correct of heaven;
> Far less a feeling fond and fugitive,
> A thoughtless gift, withdrawn as soon as given;
> It is an affirmation and an act
> That binds eternal truth to present fact.

I have spoken of the grand assumption which underlies the assertion made in our text concerning the real existence of the unseen world which faith enables us to realize. And no sermon on faith, on the mental attitude of believingness, would at the present time minister to, or at any rate satisfy, the needs of thoughtful people if it concealed or passed lightly over the element of unproved assumption which inheres to some extent in all religious faith, in its intellectual or cognitive aspect. I wish therefore now to bring that element of assumption into the focus of our attention.

The central problem of faith, the problem which may press at times upon any believer and provide trial for his faith, is the question whether we can justify to our reason this leap from what we deem the *terra firma* of knowledge into hope, trust, or belief, as to what we do not know and cannot rigidly prove. Can we give to others or to ourselves a reason for the hope, for the faith, that is in us? Can we Christians satisfactorily meet the charge that we are but light-hearted and credulous upholders of cunningly devised fables, or the assertion that the unseen beyond in which our faith expatiates is but a world of shadows cast by our own minds, rather than a real world of which the temporal and the visible is a fragmentary or distorted appearance? The common saying that 'seeing is believing,' taken, as it always is, to mean that believing is seeing, may be strictly speaking a contradiction in terms; but it gives expression to a habit of mind that springs up as perennially as hope: a habit of mind, moreover, which is by no means dispensable in many of the affairs of

ordinary practical life, and one which is inimical to faith as well as to credulity. Can we, in the religious department of our activity, afford to set it wholly aside? Faith, some may tell us, may be the realization of the hoped for and the unseen; but what, they may ask, of the reality of the hoped for and the unseen, which faith does not constitute? Short of possessing knowledge and proof of such things, are we not indulging in ungrounded assumptions when we speak of establishing relations with them?

The classical chapter on faith from which we have set out does not contain any explicit attempt to justify to our reason this element of venture in faith. The chapter indeed abounds in illustrations of the fact that faith issues in a higher life than is possible without it. It enumerates many examples of the heroic life which faith had inspired men of old to achieve. You will recall that it tells how Abel, Enoch and Noah, the patriarchs and Moses, and a long series of national deliverers, kings and prophets, had been enabled to gain material or moral victories, to endure afflictions and to surmount trials, or to win spiritual rewards, solely in virtue of faith's possession of their souls. However, the power of a great belief, once it is held with unquestioning conviction, to produce strenuous activity or spiritual endeavour, is one thing; and the correspondence of the same belief with external reality or fact is another. Experience now and again enforces this distinction upon us, however ardently some have tried to annul it; for we well know that beliefs such as have proved to be not really true to fact have sometimes inspired men to do, to dare, and to die. There has always lived in my memory, in this connexion, a ballad describing how a very commonplace young man was transfigured, by his belief in the exalted nobility and purity of his lover, into a hero; yet she turned out to have been all the time a worthless and depraved woman. Spiritual efficacy, then, although a criterion of true religious belief, is by no means so exclusively a characteristic of true belief that we can infallibly or without exception infer the one from the other. None of us doubts that life is more than logic, that reality is richer than thought and unexhausted by knowledge, or that advantages of the highest and noblest kind do actually accrue from believing where we cannot see. But our faith will perhaps still be liable to be beset with a certain shrinking fearfulness unless we can further justify to ourselves the reasonableness of its venture or assure ourselves as to the clairvoyance of blind hope.

I have already remarked that the writer of the Epistle to the Hebrews, whose guidance we are following, does not explicitly concern himself with our present problem. I would now observe, however, that implicitly he suggests the clue to the most satisfying solution of it that, as it seems to me, we can hope to discover.

You will recollect the most impressive of all the examples of faith which his eleventh chapter contains—that of the father of the faithful. 'By faith Abraham . . . when he was called to go out into a place which he should hereafter receive for an inheritance, obeyed and went out, not knowing whither he went.' The father of the Hebrew race, leaving his Mesopotamian home and forsaking the Nature-worship of his ancestors, hearkening to the inward summons to go forward, 'not knowing whither,' may be regarded as a prophetic type of the whole religious history of Israel; of that forgetting of things that were behind and reaching forth unto what was before, of recognizing mystery behind the familiar, which rendered the Hebrew race unique in its religious insight, in spite of its being about the least philosophically minded of civilized peoples. And the figure of Abraham stands for yet more than this. He has been looked upon, and rightly, as an allegory of the moral, and as, we may make bold to say, of the intellectual progress of the world. For he is a concrete embodiment of the principle 'nothing venture, nothing have.' And that principle is not only the essence of all religious faith; it also underlies the acquisition of all human knowledge of the actual world—at least of all the knowledge which we account most worth having.

Neither we as individuals, nor mankind as a race, began with knowledge, or even with knowing. We began with learning, and with learning chiefly through doing. We learned sometimes by success, sometimes by failure. In either case we ventured before we could have. And without this exercise of primitive faith—or credulity if you will—mankind would never have begun to acquire its sciences or its civilization. For instance, the law of causality, or the principle of the uniformity of Nature, was not written so large or so legibly upon natural phenomena that, in the time of man's primitiveness, he who ran could read it off. On the other hand,

had it not been hoped for and tentatively assumed, here a little and there a little and line upon line, the principle never could have come to have 'substance' for man's knowledge—that is to say, relevance to his life; had it not been believed or trusted in while as yet undiscerned and unverified, while belonging rather to the realm of mystery than to that of familiarity, there never would have emerged any 'evidence' of its actuality. And even to-day, I may remark in passing, the uniformity of Nature, as relating either to the future or to the past which preceded scientific observation, though the certainty of every prediction of science, and all the prudence of common sense, depend upon it, is, from the point of view of logic, a postulate only; or rather, as has quite recently been brought to light, a group of postulates. It is a belief for which there is no *a priori* necessity, for which full empirical proof is of course out of the question, and yet which every induction presupposes. Thus mankind have always been subject to the necessity of believing, hoping, or trusting in the rationality of the world while this was as yet undemonstrated, before they could proceed to erect the edifice of knowledge, or even to lay its foundations. Mankind's case, with respect to knowledge, has therefore been fundamentally the same, and must for ever remain fundamentally the same, as that of the Christian in respect of faith, who, before he can come to God, must first believe that He is. *Credo ut intelligam*, or venture before victory, describes what actually has been, and indeed what necessarily must have been, the attitude of the human mind in virtue of which it has attained to its religion and its science alike. I do not mean to imply that all the dogmas of the religious are necessarily on a par, in respect of probability, with the more settled convictions of the scientific; but I submit that the antithesis between knowledge and belief is commonly exaggerated beyond the limits within which the logician assigns it significance or validity; that knowledge has always contained and must for ever continue to contain an element of faith that ordinary language has tended to conceal; and that within the sphere of knowledge or science, as well as within that of religion, probability is the guide of life. Both, like Abraham, have gone forth 'not knowing whither'; both have by their primitive faith obtained their first glimpse of the places they should afterward receive as their inheritance.

And so we might adopt the illustrative method of the writer of the Epistle to the Hebrews and lengthen out indefinitely the chain of examples of the efficacy of faith which his eleventh chapter presents to us. We might generalize from Israel's religion to humanity's knowledge. By faith, we might say (or by hope, if we wished to be historically correct and literally accurate), Newton founded all physics on his three simple laws of motion; by faith the atomists of ancient Greece conceived the reign of law throughout the material universe; by faith primitive man made possible all subsequent science, philosophy, and theology. Thus much, I believe, we might add as matter of fact or sober truth. And perhaps it would not be a mere indulgence in phantasy if we allowed analogy to carry us a great step further. At any rate I follow high authority in presenting the suggestion that, but for the 'unconscious experimenting' of the living creatures below us in Nature's hierarchy, but for an element of venture in their behaviour comparable in some respects to that involved in the faith of rational man, there would have been no such thing as organic evolution in our world. As Professor Ward has remarked, reptiles would not have become modified into birds had they waited till first they could fly; and there was little in all the wisest fish could know to justify belief that there was more scope for existence on the land than in the water, or to show that persistent endeavours to live on land would issue in the transformation of his swim-bladder into lungs. And if these instances, so put, will seem largely fanciful, they nevertheless bring out one fact: namely, 'that when we regard the development of living forms as a continuous whole, we are forced to recognize as immanent and operative throughout it, a sort of unscientific trustfulness, that from the very first seems to have been engrained in all living things.' And so we might further extend our series of examples, and say: by something akin to faith 'the primordial slime' fashioned itself into the order and varied beauty of living Nature, and eventually into the dignity of rational and religious man. The whole world is full, fortunately, of the irrepressible tendency to venture: from amœba to man, no less than from primitive man to philosopher and theist, venture has been the source and cause of development. Every onward step in the progress of man, it would seem, has been an act not wholly warranted

by past experience alone. Indeed, the most apt description that has been given of experience is that it consists in growing expert by experiment. In the lower animals, development was not postponed until its remoter stages were found fit; in man, as we have seen, knowledge is the outcome of faith, of trying, and of postulating. Thought arose as instrumental to life. Logic may be the test of its validity, but its cause was unrest.

Now the conclusion which we have reached has an important bearing on what I have called the problem of faith. What has been said with regard to the lower realms of the living world, and has been presented only as matter of analogy, may be withdrawn, if so you will, as but embellishment. It is in any case superfluous to the argument which I have been constructing. But it will serve to vindicate the reasonableness of the attitude of faith to have pointed out that, in view of the needs of life and in the light of our rounded knowledge of the world as an apparently purposeful moral order, the will to believe, to hope, or to trust, beyond the limits within which we can coercively prove or immediately perceive, is no anomaly and no irrationality imposed on us exclusively by religion. It will serve to justify the venture, the element of assumption, involved in faith, to have shown that it is the final phase of an ascending order of ventures which are normal, natural, nay indispensable, to man: an order which begins in instinctive credulity but culminates in reasoned and rational conviction. This conviction, moreover, is one for which all our knowledge leaves room, and to which much of our knowledge encourages. I am speaking now only with reference to the fundamental contents of religious faith in general; not as to this or that more precarious detail, which needs to be considered on its own particular evidential merits, but as to the being of God and whatever may reasonably be regarded as necessary corollaries of that belief, such, for instance, as divine self-revelation, divine providence, human immortality, personal inter-communion between God and man. It remains true that faith as to even these fundamental things must always be subjective certitude rather than objective certainty, a venture outstripping knowledge. But the venture is of the kind involved in our very knowledge itself, so that faith is not antithetic to knowledge; and indeed faith is grounded upon such knowledge as we have. If a venture, then, faith is a reasonable venture. And it is further reasonable in that, like our science, it illumines life by finding increased meaning in life as interpreted by faith. And inasmuch as the venture is evoked by life, it must find its subjective and pragmatic verification most chiefly in its enrichment and ennobling of life. Faith is thus the realization of what we have reason to assert to be real; it is the substantiation for man of what, apart from his mentality, has substance, the evidencing of what is none the less actual for its remaining unseen.

# Entre Nous.

## TWO TEXTS.

**Luke xvii. 5.**

'But it is Saturday night, and I must turn to my preparations for to-morrow. I am to preach in the morning. My subject will be, "Lord, increase our faith"; my points the following: (1) The incidental testimony to our Lord's divinity—in the request that He will bestow a spiritual gift. (2) The ascription of moral weakness to defect of faith. Christ had laid on them the duty of unlimited forgiveness; they reply, Lord, increase our faith. (3) The *wherefore* of the above—because faith brings to bear upon the soul the motive power of the unseen, the revealed. (4) Divine action on the soul necessary to the production and increment of faith—Lord, increase . . . (5) Yet the human effort is not excluded. Christ retorts: If ye had faith, etc., as if it depended on them.'[1]

---

**James i. 17.**

'As usual with him he devoted much time to placing the words in their context and showing how they were led up to in the mind of the writer. He began with the double aspect of sorrow from the Christian's point of view: firstly, as a dispensation of God's, and secondly as a temptation, an

[1] H. J. Piggott's *Life and Letters*, p. 262.

appeal to the baser side of man's nature. He alluded to the view of a late critic that the Satan of the Book of Job is not the Devil, as we understand him, but an angel or minister of Jehovah's, charged with the duty of being the adversary or accuser of the just, somewhat as the Roman Church supports an *advocatus diaboli* at the canonization of a saint. Now the writer of the Epistle denies that God can tempt man to evil, any more than He can be tempted to evil. In enforcing his denial he rises to the counter-assertion made in the text, that every "perfect gift" comes "from above." This raises his eyes upwards and leads him on to the magnificent conception of the "Father of Lights," on whose eternal radiance no shadow is ever cast, either by the revolutions of the heavenly orbs or by the chances and changes of this mortal life.'[1]

## A TOPIC.

**Exploitation.**

'The crying sin of to-day is *exploitation*. The sins and weaknesses of the people are exploited under our modern civilization on a scale hitherto undreamed of. Only in these modern days of "progress" have men on the make discovered what an illimitable source of revenue is to be tapped by this means. It is the sin of *pandering*, and pandering on the Napoleonic scale. Men have sunk their capital in it, and created powerful vested interests. The poor weakling who is caught in the snare, or who succumbs to the lures spread for him on every hand, may end his days in prison or workhouse, or be quietly and decently put out of sight to die in infirmary or asylum; but the men who have traded on him, and waxed fat in so doing, are courted and fawned upon by their neighbours, and "kow-towed" to by the tradesmen and others who seek to bask in the sunshine of their ill-gotten wealth. When was the real landlord of a West End brothel ever brought to justice? When were the wife-beatings, the child-starvings or other crimes of the drunkard ever brought home to the men who have traded on his appetites? What author or cinema proprietor was ever adequately punished for first insinuating into the mind of lad or girl the thing that has proved their undoing? If the drunkard is to lose his immortal soul, what shall become of the drunkard-makers? And what shall become of the souls of those "Lords Spiritual" and other supporters in the House of Lords who, on the plea of "vested interests," have ever been the implacable enemies of measures dictated by mercy and directed to the helping and the saving of the people?'

[1] H. J. Piggott's *Life and Letters*, p. 267 f.

That is a quotation from Arthur Bertram's *In Darkest Christendom and a Way out of the Darkness* (Allen & Unwin; cloth 5s. net, paper 3s. 6d. net). It is a book which, if read, is bound to do good; for it cries aloud and spares not. And it is being read. Published in 1919 it has already been reprinted twice.

## NEW POETRY.

**Victor Chard.**

Mr. Perkin Warbeck of Cambridge continues his 'Florin Series' of modern poetry. Mr. Victor Chard's *Tushery* is number four. It is a flattering example. This poem, for example, flatters the series though not this number of it.

ETERNITY.

Like as a child upon the sea-girt shore,
That builds, with eager heart and busy hand,
A mimic fortress in the yellow sand,
Until the turning wave creeps up and o'er,
And lays all smooth again the ocean floor:
So Man, so Life, so Time, that would withstand
Inexorable Fate at Hope's demand,
Toil at their futile task for evermore.

For evermore! While suns shall wax and wane,
And pale cold moons await their final doom;
While new worlds nebulous begin to be,
Within the circle of Eternity.
For evermore! Weaving upon the loom
Of Endless Being, all their tale of pain.

**Jocelyn C. Lea.**

This is another of Mr. Warbeck's poets. We dare not call him frivolous, but he is certainly light-hearted. Quite serious, however, and therefore not quite representative is this:

PRUNING SONG.

Trees with the wind in their waving wands humming,
Dream they those wands all in green shall be gowned?

Here with their pruning knives see the men coming—

Praying for Harvest,
To God for good Harvest,
And apples to last them
Till Easter comes round!

Come to the orchard now while the light lingers,
See how the waving wands litter the ground!
See how the apple trees hold up stiff fingers—

Praying for Harvest,
To God for good Harvest,
And life for their children
Till Easter comes round!

The title is *Purple Boggarts*.

---

**Ralph Cleworth.**

Another of the 'Florin' poets. The simple title of the volume is *Leaves*. You will find the story but search in vain for the moral in it. You must be content with this as its note, and no doubt a very charming note it is.

MADELINE.

She came into the lecture late
And flung her haughty glances where
Each gallant undergraduate
Drank deeply of her willowy air:
Tell me, you wise, why is it thus
That ugly people in good time
Secure their seats without a fuss
And figure not in rhyme?

One chair, the only empty one,
Next me, she took. '*Last time*,' said he,
'*I traced*' . . . the weak-eyed morning sun
Played round her lips: futility
I saw in all but . . . '*Aspect two*'—
Her hands were white, her hair was brown.
'*Note this*' . . . Her eyes—yet there are few
So bold but they look down.

'*Three periods, I distinguish here,*
*The first.*'—Mysteriously I sigh.
'*But we must get the issues clear*'—
O heart, I thought, beat once and die!
An inkdrop from her fountain pen—
My blotting-paper? Well, not *mine*,
But . . . O what mortal things are men
When women are divine!

---

**T. S. Cairncross.**

Mr. Cairncross does not write in the Scottish language, but he is very much a Scottish writer. The title is itself Scottish: *From the Kilpatrick Hills* (Paisley: Gardner; 6s. net). We quote a few verses of

THE CONTENTED MAN.

How happy he who in unfeigned content
Bides in the humble cottage by the brook,
Beholding morning dawn and red sun set!
Among the fields his wandering hours are spent,
And in the shade he finds a bowered nook
For deep communion, where sweet violet
And hill-side blue-bell tell him secret things,
And rustling leaves are full of angels' wings.

He needs no company in his solitude;
Nature suffices him in all his cares;
The lonely place breathes comforting like balm;
Here builds he high in every changing mood
A temple for his soul with incensed prayers,
And here himself he finds amidst the calm;
Ambition still keeps calling from afar
From out a world remote as any star.

. . . . . .

Be this my choice, though heaven itself rain gold,
To be in love with Nature and with God
And keep good terms with the frail sons of men,
And so to keep my soul. The age grows cold
With stubble bare upon the gleaned sod,
For time reaps treasure from the heart and pen
In his long harvest; sheaves are lonely set;
So much has vanished I would fain forget.

Ah, no! though much is taken much remains;
Kings perish and their empires fall in flower;
Love festers and the yellow idol rules;
The world in birth-throes struggles through its pains
Where heroes fought and fell in their great hour;
And with them died content; now futile fools
Fight, die, and are immortal for a creed
Which, giving all, still leaves all men in need.

Here will I dwell then by the hill-side green,
A king imperial though the board be bare;
For the contented heart all places shine;
And angels on the heavenly ramparts lean
To point the lowly to their altar stair,
Making the hard road now a track divine
To him whose heart burns in him by the way,
Since love has shown him heaven in common day.

**Norman Cross.**

The most memorable poem in Mr. Norman Cross's *Songs after Sunset* (Blackwell; 3s. 6d. net) is a dramatic dialogue between David and Bathsheba. David's fascination as a singer—which must have been what Bathsheba finds it if tradition is true—is expressed thus:

*Bathsheba.* Your voice is beautiful . . . I do forget,
Listening, I am so near a reverence;
A pendulum between two reverences,
—One, rich with life, the other, strange with death—
A pendulum, and slowing to life's pull.

The poem is memorable, not leaving the memory after all the rest are read. But this on the Rainbow in the Cloud is more quotable:

Thou hast laid thy chains on the flood,
Thou hast set thy curb on the sea,
And thy bow in heaven has understood
No more the wrack shall be.

Thou guard'st the walls of the moon,
And the fountains of the sky,
That not of thine anger late or soon
A race of men shall die.

And thy storms rise up, and roar,
And wet winds gather again;
But the clouds that carried a curse before
Drop . . . drop . . . in gentle rain.

---

**Gregory Thornton.**

The words of the *Sonnets of Shakespeare's Ghost* (Sydney: Angus & Robertson; 3s. 6d.) are said to have been 'procured' by Gregory Thornton, while the ornaments were made by Willem Blaeu. Shakespeare is troubled that men should say his Sonnets were not writ 'from the truth of his heart but from the toyings of his brain, and that he devised but a feigned object to fit a feigned affection': this is his answer. We quote one of the new Sonnets:

Some hold it strange that love like thine and mine
'Twixt two in state so sunder'd should be bred,
That he who did all worths in him combine,
Birth, beauty, wit, wealth, me thus honourèd,
Me, the poor motley, maim'd by Fortune's spite,
Sear'd and o'erworn with tyranny of time,
Whose wit was but the wit to learn to write
When thou, my Muse, inspir'dst my pupil rhyme.
Thou wert the wide world's pride, but I his scorn;
His pattern thou, I his poor toy and tool;
Whence therefore should that tender love be born
'Twixt Fortune's minion thee, and me her fool?
O know they not that all such outward things
Hold lowest count in the soul's reckonings?

---

**A. J. Young.**

The Poet and the Christian Minister are rarely one. The minister is likely to write 'sacred poetry,' and 'sacred poetry' refuses to be written. Yet after long waiting the unexpected comes. The author of *Boaz and Ruth* (London: Wilson, 77 Queen Street, Cheapside; 2s.) is a poet. The proof that shuts the last sceptic's mouth is the poem which gives its title to the book. One scene only in the story of Ruth is taken. It is the one difficult passage in it, the scene at the threshing-floor. It is difficult no longer; it is true and beautiful. But it is not to be quoted. There are shorter poems in the book. One of these is called

CREATION.

God plucked a golden quill
From Michael's wing:
The host that had before been still
Began to sing.

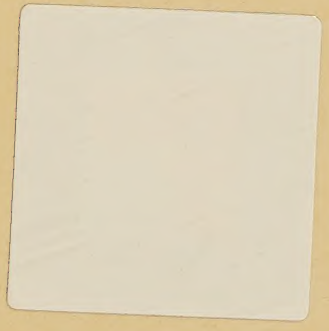
He spread a sheet of light
Before Him; then
Deep down into the pot of night
He dipped His pen.

Earth and the sea and air,
Sun, moon and stars,
All things of power and beauty were
His characters.

The mighty word was penned
Age after age;
And, each age coming to an end,
He turned a page.

And last, to make all sure,
(Read it who can!)
He set thereto His signature
And called it Man.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.



DEMCO

FOR REFERENCE

Do Not Take From This Room

UNITED THEOLOGICAL SEMINARY